

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

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CORRESPONDENCE.

NEAR WESTON, Mo., Nov. 27, 1857

MUCH ESTEEMED BROTHER IN CHRIST: Beloved in Christ, and beloved in the Lord. Associated with the language of the prophet, when the Lord appeared unto him of old, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jeremiah xxxi. 3. Or in other words, I have extended loving kindness unto thee—in all ages of the world, and in the dispensation of the fulness of times, as alluded to by the Apostle, been a source of everlasting consolation and good hope through grace, to such brethren as are based upon permanent and settled principles, on which the obligation rests in which they are bound to and for each other, always to give thanks to God, because he hath from the beginning chosen them unto salvation through sanctification of the Spirit and belief of the truth. Thus, dear brother, when the cogitations of our mind are made or led to bear upon the evidences so abundantly manifest in your excellent paper in the *Messenger* from the South, that we are related, kindred in Christ, of the same family, being members one of another, united to Christ, the Head and Life, not one member, but many; for as the body is one and hath many members, and the members of that one body, being many, are one body, so also is Christ.—1 Cor. xii. 2. Hence with pleasure we contemplate the confirmed testimony that ye are of the body of Christ, and members in particular. Then the fountain head of all our consolation, and the mainspring of all our joys are in Christ. For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.—2 Cor. i. 5. The Head of the Church and Beloved, is the Savior of the body. He that saith, No man speaking by the Spirit of God, calleth Christ accursed, said also, when speaking concerning Christ and his Church, that we are members of his body, of his flesh, and of his bones—Eph. v. 30, which is expressive of a conjugal relation, or affinity and union, in view of the duties connected therewith, which is well calculated to penetrate and influence every believing heart into action, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Here the question arises: how and from whence do the saints of the Most High receive so much comfort and consolation, notwithstanding the innumerable evils with which they are encompassed, as was their Lord, being preserved by his loving kindness and truth? The Apostle will answer: First: Their hearts being knit together in love, and unto all riches and full of assurance of knowledge, &c. Yea, speaking the truth in love, grow up into him in all things, which is the Head,

even Christ. Second: Holding or keeping in view the Head, from which all the body, by joints and hands, having nourishment ministered, and knit together, increaseth with the increase of God. Not submitting themselves to ordinances after the commandments and doctrines of men. But to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. That this Jesus of whom we speak, and of whose righteousness we wish to make mention, died, and his blood is the blood of atonement, and that life and immortality were fully revealed by his death, and the testimony of the three witnesses in earth, and the three bearing record in heaven, are one divine essence, and agree in testimony to the divine truth that the body is of Christ, and he is the life thereof. Read John v. 6-12. This presents to our mind a variety as there are diversity of gifts by the same spirit, and differences of administration, but the same Lord, and diversity of operations, but the same God that worketh all in all.—1 Cor. iv. 4-7. Even so there appears a variety in what the Scriptures say in relation to the body, which has its particular bearing on the subject with special reference to the Lord Christ, the Anointed, and the appointed of the Father—the Head and life, or substance thereof. Hence the remark of the Apostle to the saints and faithful brethren, which were at Colosse, ii. 17. Having previously spoken of the ceremonies which were a shadow of things to come, he said, "But the body is of Christ." Herein are brought to view all the ritual under the Old Testament dispensation, from Abel to the Stone of Abel in the field of Joshua, even unto the coming of the Shiloh, when the sceptre should depart from Judah, and the law-giver from between his feet, embracing all that was typical, as shadowing forth the propitiatory sacrifice, the anti-type of all types and the substance of all shadows, pointing to things which were to come, all of which were only nominal, yet pointed to the Shiloh, the Messiah, who existed before them, and gave rise to them, as the body is before the shadow; not only as God, and as the Son of God, but as the Mediator whom the shadows regarded as such, and as such he casts them, and he is the end and fulfillment thereof. They having had their full accomplishment in him, and he the body of spiritual and heavenly things. All the truth, blessings and promises of grace are from and by him, and he is the substance of them all. With this view of the subject, we find a body prepared; for it was necessary that this man should have somewhat to offer, in which reconciliation is completed in his death, called the body of his flesh—Col. i. 21—in order to present his elect—his chosen—his sheep—his bride, all the members of his body (which

were alienated and enemies in their minds, by wicked works,) holy, unblameable, and unreprouchable in his sight, or unto himself. While the material part of the whole man, and even the old, or outer man, which is corrupt, &c., is denominated the body.—1 Cor. xv. 44., Rom. vi. 12, and xiii. 1, and Cor. ix. 27.

We will farther speak of the body, under the idea of the church in union with Christ. He is the Head of the body, the church. Again, "For we, being many, are one bread and one body: for we are all partakers of that one bread.—1 Cor. x. 17—Col. i. 18. While the whole family in heaven and earth in union with Christ spiritually are his mystical body, being one with him, and one in him, having been named of their Father who is in heaven, and their names expressive of one. "ONE BREAD, ONE BODY." And this manifested in regeneration, or being born again: that is, being born of incorruptible seed. Not being brought into union with Christ, but having from everlasting existed one seed or unit in him, chosen in him before the foundation of the world, and grace given them in him before the world began, and in time born of incorruptible seed, by the word of God, which liveth and abideth forever. Hence, seminally and spiritually and eternally, in union as a seed, expressive of eternal life, which was hid with Christ in God. Thus was Christ's substance, or holy seed in view when he was curiously wrought in the lowest parts of the earth, and will continue to abide forever, without dissolution; this we understand to be a union which has and will exist eternally, without beginning or ending, and thus do they come to the communion of the body of Christ, and are partakers of that Bread that cometh down from heaven, which is Christ.

They spiritually eat of his flesh, and drink of his blood, having eternal life in them. His seed remaining, therefore they cannot sin. Here we inquire in relation to the fact brought to view, concerning the existence of the Head and Body. The signification of the term, in view of the scriptures, with regard to them, brings us irresistibly to the conclusion that the one cannot exist in the absence of the other, both of the same setting up. Thus said Christ, he possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Thus was he set up the Head and Life of the Church, sanctified by God the Father, preserved in Jesus Christ and called; consequently, "In all their afflictions, he was afflicted, in his love and pity, he redeemed them, the angel of his presence saved them. He bare them and carried them, all the days of old." And again it is said—"Lord, thou hast been our dwelling place in all generations." (Prov. viii, Jude i, Isaiah lxiii, Psalms xc.) The truth is, the whole chain of divine

testimony runs in the same channel, and fully proves the oneness of Christ and his people, or that they are one, Christ being Head to the Church, which is his body, the fulness of him that filleth all in all. How conclusive is it then, that our position is correct, in relation to the eternal union, or oneness of Christ to his church, or children that God hath given him, especially when we consider that they were chosen, loved, created, preserved, called, saved, grace given them, gathered together, sit together in heavenly places, and blessed with all spiritual blessings in Christ; being of God, in him; yea, and he being all and in all, and made unto us wisdom, righteousness, sanctification and redemption. Hence the poet would say—

"Love is the great self-moving cause,
From whence salvation came;
Free grace the channel where it flows,
Eternally the same."

In conclusion, we will remark, that this union of, and concerning of which we have spoken, is so close in its nature and powerful in its effects, that sin, death, nor the devil that has the power of death, together with all the power and influence of his allies, or false teachers can rend in twain, so that the ultimate conclusion of the whole matter is, that the chosen are not to nor can be separated from the love of God which is in Christ Jesus our Lord. "Thy dead men shall live, together with my dead body shall they arise," again, after two days he will revive us, in the third day he will raise us up, and we shall live in his sight.—(Isa. xxvi, 19, Hosea vi, 2.) O, how appropriate the language of the poet—

"One in the tomb, one when he rose;
One when he triumphed o'er his foes;
One when in heaven he took his seat;
While seraphs sung all hell's defeat.
This sacred tie, forbids their fears,
For all he is or has is theirs," &c.

While we, here in the far northwest, read of your journeyings in the south, east, &c., and hear of the harmony that exists among the dear brethren and sisters, notwithstanding your and their calumniating assailants. We sometimes find these things to exist among those from whom we had reason to expect better things. But there are here a few in Sardis, that have not defiled their garments with new isms of the present day. As such, we wish a continuance of the *Signs of the Times* with its associate, the *Messenger*. We write for information to ourselves, as we feel our great lack of knowledge in divine things. As such we place some of our scattered thoughts herein, for the scrutiny of any of the dear saints in the household of faith, tested by the standard, at the same time leaving it at your disposal, and it will all be right. As ever, yours truly, in the bond of love and hope of eternal life,

JOHN W. THOMAS.

PLEASANTVILLE, Maryland, Dec. 7, 1857.

BROTHER BEEBE:—I have had a long desire to write you of some of the Lord's dealings with me, and of his goodness and mercy to me, a sinner saved by grace. In early childhood I have thought of what would become of me after death. The first passage of scripture I can recollect, was repeated by you, it was, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." It made a deep impression on my mind, and I had a great desire to understand it; but could not. I often wished to hear it explained again. I was at that time about thirteen years of age, and as I was beginning to go in company, I thought I would wear these reflections off; but at times I felt much concerned. Being of a lively disposition, and all my associates were also young and lively, I thought it would not do for me to think of anything of a serious nature: but when I looked back on my past conduct, I felt that I had been too reckless. I heard a New School preacher, and his remarks were on the words, "Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me." Well, I thought I would read the bible more, and read novels less. My parents were not willing for me to read novels, as it disqualified me for useful reading, and was injurious to a young mind. I concluded that, if nothing more were gained, I would obey them, as they knew what was right and tried to raise their children in the right way. My mind became a little more easy for a short time, in doing what I thought was my duty; and that I thought was all that was required of me; thus I continued about a year. I attended meeting one Saturday, and two persons came forward and told the church of the Lord's dealings with them. Never shall I forget that day. The Lord gave me to see myself a sinner lost and ruined, and prone to evil in thoughts, words and actions, sinning against God and man. Never until then did I see such a beauty in God's people. I heard the lady relate her experience, but I heard no more. My soul was overwhelmed with grief. I felt myself to be so vile a wretch, I wished that I could be as good as the members were. Now I could read my bible anxiously, to find something to comfort me. And if I went to meeting, there my feelings, words and actions were described by Elder Scott, and I could not refrain from shedding tears, and then I would be ashamed of it, for my young associates would deride me.

I was about sixteen years old, when a committee of ministers were called to settle a difficulty in the church. I attended on Friday, and you preached from Acts x. 29, "Therefore came I unto you without gainsaying, as soon as I was sent for; I asked therefore, for what intent ye have sent for me?" And as the words fell from your lips, it seems as though my heart responded, "To preach to sinners." On Saturday I could not attend; but my heart was there. Your text on Sunday was, Isa. lii. 1, "Awake! Awake! put on thy strength, O Zion. Put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee, the uncircumcised and the unclean." I felt that I was one of the unclean. Elder Trott preached from Isaiah, lxiii. 1, "Who is this that cometh from Edom, with dyed

garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." The preaching was great, but I felt that it was not for me to claim a promise; nor could I mention the state of my mind; for I thought no one could feel so sinful as myself. After the congregation was dismissed, I went up near to the stand, determined to suppress my feelings and to appear cheerful; but I could not. I spoke to one of the members, and my feelings overcame me, and I burst into a flood of tears, and desired to tell some one how I felt. You asked me the cause of my grief, but I could say nothing; for I did not know what was the matter. As my father and mother and all the members were standing there, I got out, as soon as I could, and then for the first time, I could not go with my old companions. I thought my mother had not noticed my weeping, and I asked her permission to go to Mr. Kennedy's, which she gave. I thought if I went there I could talk with you or Elder Scott; but when I got there, my father was there, and I was afraid he would say something to me, and that my feelings would all wear off, and that they were all nothing; and then I regretted that I had come, for every body would talk about it. I felt as though I had done wrong. Still something seemed to say to me, this is the time and place; you have concealed your feelings long enough. On the next morning, as I was riding out from the house, Elder Trott talked with me, but my mouth was shut, so that I could not tell him anything as I had wished to. I thought he was a good man, and that he knew nothing of what I felt. And then again it seemed strange that he and other preachers, could get up and tell better than I could, all about it. I could not solve the question. After I had returned home, one of the members came to see me, but I could not talk to her; she conversed with me, but I felt too vile to speak to her. My constant prayer was, O Lord, show me the right way. Now I searched the scriptures, and prayed the Lord to direct my mind to something that would comfort me; for I had now come to see, that "the soul that sinneth, it shall die." I had got that far, and could neither work, eat nor sleep, and for weeks my mind was in about this state. And it was the same, let me read what I might. When I tried to pray God for mercy, it seemed to be only lip-service. But one day when trying to work, I had to stop, and walked into the garden, to be alone; and as I walked I was stopped, and it seemed as though I could not move; and I cried aloud, Lord, what wilt thou have me to do? And it appeared as if some one said, "Stand still and see the salvation of God." I felt that this did not come from man: but I viewed Christ as a whole Savior, and I could do nothing, for it was all of grace, and not of works. I never shall forget the spot where God made me to know that I could do nothing to merit salvation. I felt that if I was not chosen in Christ before time began, I must be lost, and that God was just. O, the agony of my mind, to think of being banished from his presence. But these words came to my mind, "Blessed are they that mourn, for they shall be comforted;" and I got my Testament and read, but feared it was not for me. Many other passages came with much

force to my mind; among others, this, "Being confident of this very thing, that he that hath begun a good work in you, will perform it until the day of Jesus Christ." But I was afraid that I did not mourn, and that God had not begun a good work in me. These words came to my mind, "Christ is the end of the law, for righteousness, to them that believe." Then I desired to believe. But in God's own appointed time, I trust, he gave me to see. One night, after retiring, I took my testament, and prayed the Lord to direct my opening, and give my mind relief; for my load of sin seemed to be more than I could bear. And he did it. I opened to and read Luke v. 32, "I came not to call the righteous, but sinners to repentance." I read the chapter through. My load of sin was gone, and I was set free. I had been enabled to look to Christ for relief, and he gave it. And I dare not doubt his all-sufficiency. I then laid down to go to sleep, for I did not intend to make a profession, but thought I would keep this all to myself. But Luke xii. 8, 9, came to my mind, "Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God." I thought I was too young, and might bring reproach upon the cause of Christ; and then I desired to have my burden again. But in a dream, one night, these words were shewed me, "Fear thou not, for I am with thee." Isa. xli. 10. And I was willing to follow in my Lord's commands. I was accordingly baptized in 1839, by Eld. S. Trott, and was at that time nearly eighteen years of age. Though I have great cause to mourn my proneness to wander, and the sinfulness of my heart, God is the same unchangeable being. "Bless the Lord, O my soul and all that is within me bless his holy name."

I have passed through floods and flames of affliction, but he has never forsaken me; I have seen the Lord's hand in all; for I prayed the Lord to search me, and try me, and lead me in his truth, and teach me his ways, and I have been made to rejoice even in affliction.

"Thus far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs.

Through this wide wilderness I roam,
Far distant from my blissful home;
Lord, let thy presence be my stay,
And guard me in this dangerous way."

Remember me at the throne of grace; and may the Lord keep you on the walls of Zion, and may great grace rest on you. I read your valuable paper with pleasure; it is truly valuable to those who are destitute of preaching. We read the dealing of the Lord with his children, and compare it with the scriptures, and thereby know that we are all one family.

E. A. ELGIN.

STOCKTON, N. J., Dec. 6, 1857

DEAR BROTHER BEEBE:—The following letter, although written as a private one, I have concluded to forward to you for publication in the *Signs*, if you judge it worth an insertion; if not, you may mail it to the brother to whom it is addressed. It may be that other brethren may feel an interest in the subject.

Yours, as ever,

I. R.

DEAR BROTHER COULTER:—In compliance with your request, I will undertake to pen a few thoughts for your consideration on the subject of what is usually denominated the Unpardonable Sin.

I think there are probably very few subjects of grace but have, at one time or another, been perplexed about this sin. It strikes me as somewhat remarkable that the very persons who are kept from committing an unpardonable sin, and from the consequences of all and all manner of sins, should be harrassed about the commission and consequences of this sin. It is in vain for us to hope by any remarks or observations that we may make upon this subject, that we shall prevent a recurrence of the temptation. Even if we should be able to explain the idea of such a sin totally away, at least to our own satisfaction if we should encounter the temptation afterwards, I think that even we ourselves should quail before it. Those who have proved the nature and power of temptation, will perceive the force of this sentiment of the poet:

"He broke my sword in shivers,
And pierced my boasted shield;
Laughed at my vain endeavors,
And drove me from the field."

Such is the nature of the ground we approach, like Bunyan's "Slough of Despond," that after all the observations and lessons of instruction we are able to either give or receive, it will be the *Slough of Despond* still. Distinguished divines have, for more than eighteen centuries, belabored this subject, but in vain. The sons of men still have to confess the power of temptation, as well as the weakness and impotence of the flesh. It is rather to notice what the scripture teaches upon this subject, than with any expectation of preventing the temptations and vexations to which this idea has, hitherto given rise, that I write. With regard to these, I believe what Bunyan says of the "Slough"—*the place cannot be mended*.

I will not hesitate to say that I understand a particular sin designated. I am at a loss how to understand certain expressions, if this be not the case. Nay, more. If it had been the purpose of the inspired writers to declare the existence of such a sin in the most emphatic, unmistakable and explicit terms—in language utterly incapable of misapprehension or misconstruction—I cannot conceive what they would have said, or how they would have declared more than they have done. "There is a sin unto death."—I John v. 16. If this expression does not designate a particular sin, how could the apostle have expressed the idea? Again: What follows seems to confirm and strengthen this view. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." He that is born of God sinneth not *this sin*; as this sin is the subject matter in hand. Again: "He that is born of God doth not commit sin." A particular sin, or sin of a particular cast, is evidently referred to, because that with regard to sin in general, "there is no man that liveth and sinneth not." The reason assigned by the apostle may serve as a clue to the nature and character of this sin. "He cannot commit it, because he is born of God." However men have differed about the sense of different passages, there perhaps has been a pretty general agreement among divines

touching this point, viz: that he that is born of God cannot commit this sin.

Having asserted the existence of such sin, the next thing will be to try to show in what it consists. If I may refer to my own experience on this subject and the manner of my deliverance from this temptation, it was made out to me something like this: In nature sinners are ignorant and blind with regard to the character and consequences of sin, and know so little of God, of his law, or of what it is to sin against him, that they are incapable of committing this sin. The apostle informs us that he "obtained mercy because he did it ignorantly in unbelief," &c. This, it appears to me, amounts to an assertion that had he persecuted the saints and warred against truth and righteousness with all that malice and madness, yet with an understanding enlightened to know the disciples in their true character as the saints of the Most High, there could have been no mercy for him.

As the same grace that brought the apostle to know them, brought him also to love them, and as the same grace always has operated in the same way, we can scarcely conceive a case where, in this view of the subject, the "sin unto death" can be committed. "For if we sin wilfully, after that we have received the knowledge of the truth," &c. This proviso of the apostle's (if I may so name it) appears to me of the greatest importance. In fact it is the key to unlock and elucidate the whole subject—the question whether the sinner has received the knowledge of the truth or no, changing the whole character and consequences of his sin.

Under the enlightening influence of this truth upon the apostle's mind, "sin revived," "sin became exceeding sinful." The very same light and instruction that leads to repentance for an act and abhorrence of it, would of course have prevented its commission. And if that light and understanding previously enjoyed would have constituted the offence unpardonable, no marvel if a review of the act by the aid of that light causes fearful apprehensions. Peter did not deny the Lord ignorantly, as Paul persecuted him and his followers. Neither yet did he deny him with malice in his heart against him, but rather with the kindest of feelings towards him, the terrors of prison and death triumphing for a time over the flesh. To this view agrees the Redeemer's prayer upon the cross—"Father, forgive them; for they know not what they do." An apostle has informed us that if they had known, they would not have crucified the Lord of glory.

Whether this view of the subject be correct or no, or whether it will afford any aid to others in distress, this was the way in which relief and deliverance came to me. Perhaps they are few who have undergone a longer and sorer conflict in reference to an unpardonable sin than what I have. But that qualification of the apostle's, "after that we have received the knowledge of the truth," served as a key to unlock the prison and let me escape. These remarks may look as though I believed no one capable of committing this sin. Nevertheless, it appears to me that it can be and has been committed. We can hardly suppose that the inspired writers would make such frequent and direct reference to a thing of nought—a some-

thing that would not actually occur. However, the instances of its commission are probably very rare.

When Christ makes the assertion to the Scribes and Pharisees that the "blasphemy against the Holy Ghost shall never be forgiven," &c., we are informed in the sequel that it was "because they said he had an unclean spirit." While those who knew him not, neither their own scripture testimony concerning him, might be forgiven all manner of sin and blasphemy committed against his person, yet when they resisted the Spirit by which he wrought miracles and persuaded the populace that it was the working of Beelzebub, when they themselves knew better, I understand him as intimating to them, (to say the least,) that they were *approaching* a precipice, beyond which there is no salvation—no remedy. I need not say, I need not even think, who have ever committed such a sin. I think it has been committed but I question very much such characters having trouble about it. I believe rather that those who fear and tremble on this subject are those unto whom the Lord has granted repentance for all their sins. And their very tenderness and trembling on the subject abundantly evince the fact. While I think I know something of the power of temptation and the impotence of the flesh to grapple with it, I hope I also know a power that is able to deliver. It is my comfort in affliction, either for myself or for others, that we have a merciful and faithful High Priest, who will not suffer us to be tried above that we are able, but will in due time provide a way of escape.

With sincere regard for your spiritual welfare, I submit these thoughts to you, desiring you to examine the scriptures here referred to more fully, and hoping that we may all be enabled to understand them and that consolation and peace may flow from them. In brotherly regard,

E. RITTENHOUSE.

BEDFORD, TRIMBLE CO., KY., NOV. 30, '57.

BROTHER BEEBE:—Upon a former occasion I took the liberty to address you in the endearing term of brother, and my object in writing at present is to give you some evidence of that relationship which I claim. Were I to enter into a minute detail of all the Lord's dealings with me from first to last, it would fill a volume. Therefore, I will commence where I think the Lord applied the healing salve to my eyes the second time, which enabled me to see every thing clearly, and not men as trees walking. At that time I was much perplexed about the great diversity of opinion on the subject of religion; for some of my friends were in one church and some in another, one saying this way and another that way; but, as young as I was, being only a babe in Christ, I felt satisfied there could be but one way. And the very breathings of my soul were: Lord, teach me that gospel thou didst preach when upon earth; for I desire not to follow friends, but thee: and the following passage of scripture came forcibly to mind: "He is as a Lamb slain from the foundation of the world." While pondering how that could be, with an ardent desire for truth, it pleased the Lord to reveal to my understanding the glorious plan of salvation at one view, which was as follows: I first saw that God really did exist, and saw the end from the beginning, and prepared a way to redeem

man before man was made, and after the fall of man they were all dead in trespasses and sins, and there remained until quickened and made alive by the Holy Spirit. I was shown also the Three: the Father I could liken unto nothing; the Son was exalted at the right hand of God, in form like unto us; the Spirit was as a light emanating from God, and shining in our hearts, which enables us to see that the whole world lieth in wickedness.

Words are inadequate to express my feelings at that time; for I was lost in wonder and surprise at what I beheld, and how long I stood as one gazing into heaven I never knew; or whether it was with me as it was with John in the Isle of Patmos, I cannot tell; or as Paul says in the body or out of it, I do not know. But one thing I do know: my mind was no longer vascilating on the subject as to where I could receive the sincere milk of the word; and not until then could I appreciate the Old-School Baptist doctrine, although I was brought up under the sound of my father's voice, and also brethren Rash's and T. P. Dudley's, who were all preachers of your order. Now, brother Beebe, if you think the above is in accordance with divine revelation and can use the language of our Savior to Peter, and say, Flesh and blood hath not revealed it unto you, but my Father which is in heaven, and can find in your heart without a doubt a willingness to reach forth the hand of fellowship across the great distance that intervenes between us, and say, My sister, you may publish this, but not otherwise; for I wish faithful dealings. In conclusion I will use the language of a certain woman named Lydia, saying, If ye have judged me to be faithful to the Lord, come to our church when you again visit Kentucky. I should be pleased if it was the will of the Lord to cause you or some other preaching brother to hear some one saying, "Come over, not into Macedonia, but into Trimble Co., Ky., and help us," and be as ready to go as Paul, (assuredly gathering that the Lord had called us for to preach the gospel unto them.) Your condescension in giving your views lengthily and satisfactorily on the subject of Usury, emboldens me to ask you to favor me with your views, through the *Signs of the Times*, on the following scripture: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

CORDELIA FORCE.

We refer our sister to the exposition of this text, as given by Eld. J. L. Purington, last volume, page 171.—Ed.

BROTHER BEEBE:—As I have to write to you on business, I feel that if my pen could be directed aright, that I should be glad to write a few lines for my brethren and sisters who read the *Signs of the Times*. One thing I have noticed: about every piece that I have written for the *Signs*, some one of its readers have responded and given in that they have been some edified or strengthened in what I had written. This has been a mixture of joy and grief to me; sometimes feeling to thank the Lord that such a miserable creature as I should be an instrument in his hands of comforting any of the children of God in this wilderness world of sin and rebellion, on their heavenly journey; and then again I fear that I have deceived them—that I

am not what they take me to be—that if they knew my inward corruptions, they would say that my words are no better than the sounding of brass or the tinkling symbols. I find that it is out of my power to rise above those ups and downs, and yet I have no desire to stop, nor to go back, for that would be all death to my feelings; but there seems to be an irresistible power drawing me forward to action in the cause of God, contending for God's truth, and to try to encourage all who are engaged therein; so much so, that it is out of my power to enjoy myself in anything else. I think that I am fully satisfied of one thing, that if there was not any on earth that did talk the language of the Old School Baptists, that I should be alone, and I can't see anything that I should want to live any longer for on earth. It seems that since I have been here at North Berwick, I have been greatly blessed in this, that the church and society have been willing to bear with all of my inabilities and shortcomings, in every sense of the word; so much so, that there has not been anything to my knowledge transpired between them and me to cause any hard feelings. It has been eight years since I came here to preach;—a large number of the church within that time God has taken home; so much so, that if we had not had some additions within that time, we now must have been reduced very small; but within these eight years we have added forty-nine by baptism, besides some others that used to belong to other churches before the division. There has not been any time since I have been here, that our meetings have been more interesting than this season; some of the church have been much revived, and thirteen of the above number have been added this season by baptism. May the Lord continue to bless us with all the household of faith now scattered in this world. Yours, as ever,

WILLIAM QUINT.

HERRICK, BRADFORD CO., PA., DEC. 17, '57.

DEAR BROTHER BEEBE:—I enclose one dollar and fifty cents for the next volume of the *Signs and Messenger*, and as a tribute of love and respect for your long-continued services in the publication of gospel truth, and to those beloved brethren and sisters who have contributed such comforting and interesting messages for their columns, I send this, my salutation, in the Lord. Although I feel unworthy, sinful and depraved, I have hope in a crucified and risen Savior, and my desire is that Zion may prosper, for I can say: with the Psalmist—

"My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God, my Savior, reigns."

We have the most abundant reasons to believe that the undertaking and continuance of the *Signs* is of Him who controls and governs all things for his glory and the good of his church and people. That it has been blessed to the comfort and edification of the saints generally, cannot be doubted—and especially to many of the poor and destitute—whose location or infirmities have deprived them of meeting with their brethren, or of the ministration of the word.

Twenty-five years have passed by since our departed brother Elder H. Rowland put into my hands the *Signs of the Times*, which I hailed with delight; and notwith-

standing its foes and the malignant opposition it has encountered from their combined force, it still lives, with its toil-worn Editor at the helm; storms and tempests and the frost of years have stamped on his brow the sure and uneffaceable marks of decay. Some of those brethren who stood with him in that fearful struggle when the Lord shook the earth, and "not only the earth but also heaven," are still upon the watch-tower, and have become honored veterans of the cross, and are waiting to be relieved from their labors by the Captain of our Salvation, while others of that united band

Have laid by their armor
And entered the armory above,
Where there is neither wars nor fightings,
But all is peace and love.

Others, also, who appeared to stand firm at first, and soared high, have, like a blazing meteor that flashes brilliantly across the horizon and disappears, fallen by the power of gravitation and have become enveloped in smoke, produced from fires of their own kindling—a consequence attending all those who turn from the truth to the worshiping of idols, and glory in the work of their own hands.

When we consider the feebleness and fickleness of poor human nature, and the changableness of this time state, we are led to ascribe the praise and power to God for this useful medium of correspondence, being so long continued on the principles set forth in its infancy, which, in my feeble judgment, have not been departed from. Though multitudes have railed and some professed friends have impugned the Editor and his doctrine, *it is the doctrine of the Bible*, and the same that Paul preached, for which the Jews wanted to kill him;—a salvation all of grace—a special atonement made by Christ, for his bride, who was chosen in him before the world began—that he has secured to all his heirs a title to an inheritance, and sealed it with his blood—that the bodies of the saints shall be raised by virtue of his resurrection and be made like unto his glorious body, where they shall be forever with the Lord and see him as he is. How exalting the thought that such depraved and rebellious creatures should ever be raised to such fulness of perfection and ineffable bliss! I am surprised that aged and able brethren should listen to the appeals of those who are crying "a confederacy," and seeking to build in the house of the Lord together. The Lord, by the Prophet, has warned his people: "Say not a confederacy to those who say a confederacy, neither fear ye their fear nor be afraid." As well might fire and water combine, as Christ and anti-Christ unite, or truth and error cease to stand in hostile array to each other. The church of Christ is a building of God, founded on the rock of ages—anti-Christ, on the sandy foundation of human performance, and is moved about by the caprice of ruling factions, to suit the tide of blind and fanatical delusion of the multitude.

In conclusion, would I entreat those able brethren, who have so long been contributors to your columns, in bringing to view the precious things contained in the scriptures, to continue their aid in maintaining so important an enterprise to the household of faith and all lovers of truth; and may you, dear brother, be blessed of God—drink often of the pure fountain of love—having

your mind stored with wisdom and knowledge, that you may preach and write so that the sheep and lambs of the flock may be fed and comforted thereby. I intend remitting, shortly, for your Hymn Book, shall wait till I can see our brethren on the subject of getting a supply for the church. Some have already signified their intention to do so, so that you may count on a dozen at least. From your brother, in hope,

DANIEL DURAND.

NIAGARA FALLS, N. Y., Dec. 13, 1857.

DEAR BROTHER BEEBE—Another year has rolled around, and we are one year nearer to the eternal world, and I feel myself to be the same poor, helpless creature, deserving nothing but hell. But the Lord has still remembered mercy for me, and I am surely a living monument of his mercy; and, as I trust, living to praise him for his goodness to me, a poor sinner. I feel so poor, that if heaven were to be gained for one good thought of my own, I should certainly lose it; for I have not that good thought to bring as a ground of acceptance before God. I feel assured that nothing short of the robe of Christ's righteousness can cover my naked soul. But the great question with me is, Am I clothed in that spotless robe that was wrought out on Calvary? Can God, who is inflexibly just and holy, look on me, through Jesus, as being without spot or wrinkle, or any such thing? I know that he cannot look on me as just, in any other way; for I feel that I am sinful and depraved in my nature, and sin is mixed with all I do; the breath I breathe is sinful. If I take the word of God to read, or if I try to pray, vain thoughts will break in upon my mind. I can say with David, if my heart does not deceive me, "I hate vain thoughts; but thy law, O Lord, I love." Oh, what a heart is mine! so vile and so prone to wander from my God, whom I hope I love.

"Prone to wander, Lord, I feel it—
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it for thy courts above."

Brother Beebe, I often think of you, and of the dear brethren and sisters who write for the *Signs*. I can say, if this treacherous heart of mine does not deceive me, I often receive much consolation by the way, and I feel at times such love springing up in my soul to those whose communications I read, that I am constrained to believe we all have the same teacher; for none can teach like Jesus: "He teaches as never man taught." May we be kept very low at his blessed feet, and learn of him who is meek and lowly in heart. This is the safest place for us; for we are in an enemy's land, and we have three great enemies to contend with—the world, the flesh and the devil. But if Jesus is our friend, nothing can finally harm us; for if God has begun a good work in us, he will perform it until the day of Jesus Christ. Paul has assured us that nothing shall be able to separate us from the love of God which is in Christ Jesus. Neither height, nor depth, nor principalities, nor powers, nor angels, nor life, nor death, things present nor to come, shall be able. But the important question returns to me, Am I in that love, or have I only a name to live. My desire and prayer is, that I may not be deceived. "Lord, search

me, and try me, and see what evil there is in me, and blot it out, and lead me into all the truth, as it is in Jesus.

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no—
Am I his or am I not?
If I am, why am I thus—
Why this dull and lifeless frame?"

For, at times, I feel so cold and lifeless in my affections, that it seems to me, if I really did love the Lord, I should not feel so. But still I feel to hate myself, and greatly desire to feel different; and, at times, a hope springs up, and I am enabled to take fresh courage. My only hope is in Jesus, the sinner's friend. Oh, the sovereign grace of God, how rich and how free! and it is sufficient to save the vilest of the vile. Truly, the blood of Jesus can make me clean. O, what a Savior for poor sinners! There is a fountain opened to the house of David for sin and for uncleanness. May the Lord give us faith to wash therein.

"The dying thief rejoiced to see
That fountain in his day;
There may we all, though vile as he,
Wash all our sins away."

I feel daily that I need a fresh application of that precious blood, to cleanse my conscience.

I feel very lonely here, and would be thankful if I were situated where I could be permitted to meet with the dear saints and sit under a minister who preaches a full Christ to empty sinners. Nothing short of that will satisfy me; for if I am saved, it must be entirely of grace, from first to last. I can say, I never began the work, for I was going the downward road, as fast as time could carry me. But,

"Jesus sought me, when a stranger,
Wandering from the fold of God;"
and if I ever shall safely reach the realms of glory, it will be to cast my crown at Jesus' feet, and to crown him Lord of all.

I feel thankful for the *Signs of the Times*, for they bring me good tidings; they speak of Jesus as a whole, perfect and complete Savior. Dear brother Beebe, it is my prayer that the Lord may bless you abundantly in your own soul, and make you a blessing to his scattered children; and may he afford you much of his presence, both in speaking and in writing, to the honor of his great name. May you never shun to declare the whole counsel of God, whether men will hear or forbear. I know you will have enemies; but if God be for you, it matters not who are against you; they cannot prevail. The devil may roar, but he is a chained enemy. I remain, I hope, your sister,

HESTER RUMNEY.

FAYETTE Co., Tenn., Dec. 3, 1857.

BROTHER BEEBE:—I see in brother G. Conklin's closing remarks that he feels that life is again entering into the witnesses, and that they would shortly stand upon their feet, &c. I wish I could feel to believe as brother Conklin does. But to my sight, I cannot see the least evidence of daybreak; but it seems to be as dark as midnight hereabouts, and, for aught I know or feel, I may be fast asleep. But clouds seem hovering over us, that portend a storm. True, we hear of some places where refreshing seasons are enjoyed; but in others, some seem to be restless and trying to inaugurate a different course of things, which is calculated to produce divisions with their consequences. They re-

mind me of our old mother Sarah in her anxiety for the promised heir, attempting to bring it about by the use of means. Brother Beebe, I reckon I feel and have felt as great a desire to live to witness a time of refreshing from the presence of the Lord among his people as any one; but would I dare put my hand to the Ark, to steady it? God forbid! Then if any have become restless and distressed, seeing the enemy in the rear, and the sea in front, my advice is that they should "stand still and see the salvation of the Lord." I know such advice would sour on an arminian's stomach; but the children of Israel could not help themselves. And I remember that in the journeyings of the children of Israel, if the cloud stood over the camp a day, a week, or a month, or a year, Israel remained encamped until the cloud went on before, or as it reads, until the cloud was taken up. There were trumpets also, and trumpeters, (the priests) and when they sounded an alarm, the camps journeyed; but when the camps were to be gathered together, they did not blow an alarm. Now, if the trumpet gives an uncertain sound, how would the soldiers know whether it were to journey or to gather together? But I must close. I leave it with you to judge and do as you think right with what I have written, and I remain yours, as ever. May the Lord bless you and yours abundantly.

PETER CULP.

BLANCHESTER, Ohio, Dec. 15, 1857.

BROTHER BEEBE:—The following letter, which was written to brother Trueax, of Kentucky, I have concluded to forward to you for publication, as I have to make you a remittance for the *Signs of the Times*, believing that if it should be edifying to him, it may also be so to others who are of the same precious faith.

December 5, 1857,

Much Esteemed Brother:—Through the tender mercies of our covenant God, myself and family are well; and after my respects to you and yours, I will address a few thoughts to you on the subject of experimental religion. We hear people talk of doctrinal, experimental and practical discourses; and much has been said of what is the most profitable way of preaching. But, not having any peculiar gift for making nice distinctions, I am compelled to call all religious teachings, *doctrine*; and all that is or ought to be taught is the legitimate consequence of what the poet sings:

Jehovah in counsel, resolved to fulfil
The scheme from eternity laid in his will;
A scheme too profound for an angel to pry,
And all for the lifting of Jesus on high.

That portion of the doctrine which relates to the great plan of redemption, as a covenant, ordered in all things and sure, is a subject of such wonder, that angels desire to look into it; and men of all ages have longed to understand it. It being the foundation of all our hopes, is made the subject of all their preaching. Having its origin in the counsel of heaven, it centres in Jesus, the medium of creation, on whom rested, and in whom centres all the fulness of eternal love. For, of him it is said, Who is the only and blessed potentate, the Lord of lords, and the King of kings; who only hath immortality dwelling in the light.

The Day Star from on high. The promised Seed. The germ of immortality or eternal life. The heavenly Store-House of all spiritual blessings. For, in him was life, and the life was the light of men. And it is written, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." Again, He bear our sins in his own body on the tree. Again, He was delivered for our offences, and raised again for our justification. The coming of Jesus to fulfill the law, to make an end of sin, and to bring in everlasting righteousness and make reconciliation for iniquity. All his doings and sayings, sufferings, death, resurrection and ascension to glory, are the effects of the great self-moving cause, ETERNAL GRACE. And grace having accomplished its glorious end in Jesus, who is the Head over all things to the church which is his body, she, though dead in sins, is redeemed from the curse of the law, for,

In all that Jesus did on earth
His church an interest has.

In his love and in his pity he redeemed them, and he bear them and carried them all the days of old. But notwithstanding the law is satisfied and redemption's price is paid, and our representative is in heaven, and no legal charge of guilt can be brought against us, yet, while we are in nature's darkness, we are not qualified to enjoy spiritual blessings, nor prepared for immortality; we are of the earth, born only of the flesh, and receive not the things of the spirit; corrupted throughout and blinded by the god of this world, having all our faculties of soul, body and spirit exercised in the things of time, desiring not the knowledge of the ways of the Lord. But,

"There is a period known to God,
When all his sheep, redeem'd by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in."

For the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. The spirit of the living God which quickened the body of our Savior in the tomb—the power of the Highest that came upon Mary, the Holy Ghost which overshadowed her, deigns to visit the valley of dry bones. The power of prophecy speaks, and the dead start into life, and then, for the first time, see things in their true light, and feel themselves as standing in the presence of the holy God with all their guilt before their astonished eyes. Long forgotten crimes are brought to mind. Now they strive to put away conviction from their thoughts; but, true to his office, the Spirit is fulfilling the prophecy—I will lead the blind by a way they know not, and in paths which they have not known: I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them, saith the Lord. As light makes manifest, from time to time, the Lord by the spirit reveals himself to his people, until, like Paul, they view themselves to be the chief of sinners, and less than the least of all saints. With him, also, they say, "I know that the law is holy; but I am carnal, sold under sin." Their hopes of obtaining the favor of God by their doings are all cut off, and their tears, their groans and repentance, all appear to them to be of no avail. Thoughts are wayward and wandering; and sin, by the commandment becomes exceeding sin-

ful. Ten thousand talents in debt, and have nothing to pay. Their hopes are failing, and like the poor publican, they smite upon their breast, but dare not raise their eyes to heaven, and cry, God be merciful to me, a sinner.

But O, how agreeable is their surprise, when least looked for, but most needed, the Lord removes the cloud of unbelief, and gives them faith to trust in Jesus, and they are made to wonder why they could not have believed sooner. Now they feel like saying, "He brought me up also out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and put a new song into my mouth; even praise unto his name." They are made to rejoice with joy unspeakable and full of glory. As new-born babes, they now desire the sincere milk of the word, that they may grow thereby.

Thus we see that because God loved his people with an everlasting love, he sent his Son to redeem them; and because he did redeem them, he has sent forth his Spirit which has quickened them; and because they are alive, they mourn on account of sin; and because they now possess his spirit they have faith; for faith is the fruit of the Spirit. And because God first loved them, they now love him; and because they now love him, they keep his commandments, and this is practical religion.

"Why should the saints be filled with dread,
Or yield themselves to slavish fears?
Heaven can't be full which holds the Head,
'Til every member's present there."

These lines, brother Beebe, are at your service. Yours, in the hope of a blessed immortality,
J. C. BEEMAN.

NEAR ELLISTON, Ky., Dec. 9, 1857.

DEAR BROTHER BEEBE:—Learning from our brother clerk that he had sent you a copy of our minutes, which are badly botched by the printer, and not seeing anything of it, nor hearing of it, (I mean the circular,) in the *Signs*, I send you a corrected copy, hoping that, if you think it worth publishing at all, you will make the necessary corrections. Yours, in hope of eternal life,
ALLEN EMBRY.

CIRCULAR LETTER OF THE TATE'S CREEK ASSOCIATION OF PREDESTINARIAN BAPTISTS.—*Dear Brethren:* By the good hand of God upon us, we have been preserved to meet once more as an Association, and desire not only to thank and praise his holy name for his kind preservation, but also for another fruitful season, filling our hearts with food and gladness. And as it is our custom to address you with a circular attached to our minutes, for your comfort, instruction, edification, &c. We propose calling your attention to a few important things, connected with the gospel of our Lord and Savior. And first, the Savior says, "If any man will come after me, let him deny himself and take up his cross and follow me."—Matthew xvi, 24. This is not, as some may suppose, an address to unconverted men in order that they may obtain religion, but is spoken directly to the disciples of our Lord and Savior Jesus Christ. We should always, in reading the Bible, attend not only to what is spoken, but think who it is; that is speaking, and who are spoken to; for, by not doing this, we are sure to confound things, and err from the truth. We suppose the term *will* in the text is expressive of *desire*, and which *desire*, truly and sincerely, never did exist in the heart of any man until made spiritually alive unto God. Now then it is the King of kings and Lord of lords who is speaking, and is speaking to the subjects of his kingdom, and has not only

authority to command, but is able to work in the subjects of his reign, both to will and to do of his good pleasure, whatsoever he has commanded them. The question, however, arises, May not christians do wrong, and, in so doing, renounce his authority, quench the spirit, and thus bring upon themselves his frowns, his displeasure and his rod? Most certainly they can; "for if they escaped, not who refused him that spake on earth, much more shall not we (that is, christians) escape if we turn away from him that speaketh from heaven."—Hebrews xii, 25. Then another question of vast importance to the disciple arises. What will he have me to do? or what has he commanded me?

"Deny thyself and take thy cross,
Is the Redeemer's great command;
Nature must count her gold but dross,
If she would gain the heavenly land."

Deny myself? Yes. What? Not only the gratification of my proud carnal nature in renouncing the righteousness of God our Savior and substituting our own, instead of his, as the ancient Pharisees did, thus exalting self, and abasing the blessed Savior, instead of denying self and exalting him, and humbling ourselves under his mighty hand; not remembering it is written, "He that exalted himself shall be abased, and he that humbleth himself shall be exalted," and also that "God resists the proud and gives grace unto the humble." Again, deny thyself. Where shall we find a people of this class, or doing this? There has been a time, perhaps, when we could find a people of this class, by their obeying God's command, where he says, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." But alas! that it should be necessary to ask such a question as the above. Can we, in this day of worldly mindedness, distinguish the church from the world, by her heavenly conversations, and meek, quiet, sincere, honest deportment towards each other and towards all men? Brethren, surely there is utterly a fault among us in our daily walk and conversations, and in the gratifications of almost every fleshly and carnal desire, which is common to the world; which shows we are not denying ourselves ungodliness and worldly lusts, and living soberly, righteously, and godly in this present evil world! Is it to be wondered at, then, that the church is in a cold, dark and lifeless condition? Let us take the Apostolic exhortation, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." But again, deny thyself. Let us remember, "The way to heaven, through self-denial lies;" and that although we cannot destroy or extinguish sin in us, or eradicate it from our persons, we are so delivered from its reign as that we may by grace mortify our members, and let not sin reign in our mortal body so as that we should obey it in the lusts thereof, and yield our members as instruments of unrighteousness unto sin; but we should yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. See Romans, 6th chap. Dear brethren, we, though we may be christians, have a fleshly nature that is earthly, sensual and devilish, which we are forbidden to gratify; and, indeed, when obeyed, hinders, obstructs and militates against the happiness and progress and prosperity, religiously, of the true christian, and hence we are not to give way to it; but we are commanded, as strangers and pilgrims on the earth, to abstain from fleshly lusts which war against the soul.

But when we are indulging the lust of the flesh, the lust of the eyes and the pride of life, we may know we are not denying ourselves, but are yielding our members as instruments of unrighteousness unto sin, for these are not of the Father. Again, nature seeks ease. "But woe unto them that are at ease in Zion." Let us then be up and doing. Let us deny ourselves, and take up our cross. Now each child of Go

may not have his especial and peculiar cross in the same things, though in the general there may be a likeness. Yet, whatever it may be, let him not hesitate nor try to shun it, but take it up, however great, or however heavy; for, be assured, "he who feeds the young ravens when they cry, and tempers the storm to the shorn lamb, will either temper it to your strength, or give you additional strength, so that you shall be able to bear it." For he has promised, "As thy days, so shall thy strength be." Let us then deny ourselves daily, and take up our cross and follow the Lamb through evil as well as good report. For if we live godly in Christ Jesus, we are assured we shall suffer persecution. And it is given us on behalf of Christ, not only to believe on him, but also to suffer for his sake. Remember that we are married to Christ, everlastingly united to him, so that we are so one, as that whatever reproaches were cast on him, we surely may expect no better from anti-christians and a gain-saying world. But what of that? when he was reviled, he reviled not again, but committed himself unto him that judgeth righteously, and so let christians do. For our oneness, our everlasting and indissoluble union to him is such that whatever honors and joys and glories are his, as the head of the church and Savior of the body, we are entitled to and partake of. "Let us then lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God, from henceforth expecting till his enemies be made his footstool."

Our brethren and sisters will excuse us if we are brief in our remarks upon this interesting subject; for the limits of a circular letter are such that we cannot point out every duty that might be adduced from the text or that is enjoined upon us as christians, but must now exhort you to love as brethren, to be pitiful, courteous, not rendering evil for evil unto any man, but contrary-wise blessing, knowing that ye are thereunto called that ye should inherit a blessing. Bless them which persecute you, bless and curse not. Be not overcome of evil, but overcome evil with good. And if any man of you have a quarrel against any, even as Christ forgave you, so do ye. And do not exact of one another every thing they may owe you, or you may think they do. But let us remember the words of the Lord Jesus Christ to his followers, how he said, "It is more blessed to give than to receive." Oh, put on charity, which is the bond of perfectness, and bear one another's burdens, and so fulfill the law of Christ. And as we may never all live to see another Association, but may ere another rolls around, have gone the way of all the earth, let us, in the language of the Apostle, say to you, Finally, brethren, farewell; be perfect, be of good comfort, live in peace and the God of love and peace shall be with you.

ALLEN EMBRY, Mod.

E. H. BURNAM, Clerk.

LEXINGTON, N. Y., Dec. 17, 1857.

BROTHER BEEBE:—Through a kind and merciful providence, myself and family are enjoying the blessing of health in a good degree; and I humbly trust that I have resided here, we have enjoyed the gracious smiles of our Savior, and love in our hearts. I can truly say, I never had his spirit and grace to me, by trying to preach his truth, as I have done in this place; and the Lord is gathering his people into his fold. I have had the pleasure of baptizing ten persons in this place, since our Association was held in September last; and there still seems to be a good state of feeling manifested throughout the church and congregation, and may the Lord cause the same to continue.

Brother Beebe, for my own sake, and for the benefit of others, I wish you to give your views, through the *Signs of the Times*, on this passage of scripture, "Wilt thou go with this man? And she said, I will go." Gen. xxiv. 58. There is some difficulty in the minds of some on the subject. If Isaac was a type of the church, who or what did his wife represent? She was one of the kindred. Who did the servant sent by Abraham represent? Some think Abraham was a figure of the Father, —Isaac of the Savior, the servant, of the ministers of the gospel, and Rebekah of the church; but then, what did the Ram which was offered instead of Isaac represent? Some suppose it referred to the humanity of Christ, which was actually offered as a sacrifice; and others say that Christ was virtually offered from the foundation of the world, for his people; but the actual offering did not take place until a body was prepared for him for that purpose. And so, they say, Isaac was by Abraham, virtually offered; but God provided a ram for an actual offering. I hope you will give your views on the subject, as soon as convenient, and oblige many sincere enquirers after the truth.

Your, as ever, HAREY ALLING.

REPLY TO BROTHER H. ALLING, ON GEN. xxiv. 58.—We feel by no means prepared to controvert the illustrations given by others, of the text proposed for consideration; nor do we feel satisfied that any view we have, or may give, will be more correct than those alluded to by our brother. We shall not therefore attempt to give a full illustration of the figurative design of this part of divine revelation. But we will however offer for the consideration of the brethren, a few remarks, on the nature of scriptural figures.

So far as we are informed on the subject, the images used in them are not uniformly confined to but one thing; as, for instance, Isaac may, in some figures, clearly represent Christ, as in others he certainly does represent all the children of the Jerusalem which is above, as the children of the promise. In the history, for example, of Abraham's offering up his son, his only begotten son, even Isaac, and receiving him again from the dead, we certainly have a bright figure of what is written of the eternal Father, that he spared not his own Son, and his only begotten Son, but gave him up for us all; and then in his resurrection, receiving him again from the dead, according to Heb. xi. 17, 18. As that son of whom it was said, In Isaac shall thy seed be called. There can be no doubt that all the chosen generation or holy seed, of God's elect are called in Christ. "For he saith not of seeds, as of many; but, to thy seed, which is Christ." Gal. iii. 16, compared with the same chapter, verse 29, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Each type has its appropriate reference to its particular antitype, in all cases; but still the same person or thing that is used in one type to signify one thing, may be also used in another type, to signify something else. The ram that was sacrificed instead of Isaac, and the thousands of rams which were offered on the Jewish altars, were typical of the great sacrifice which should be made in the person of our Lord Jesus Christ; but till rams and he-goats were used in the

visions of Daniel, to signify monarchs and monarchies of the earth.

To our mind, at least, the figurative import of the figures embraced in Gen. xxiv. 58, is altogether distinct and separative from that of the offering of Isaac and the ram, in Gen. xxii. In the one case Isaac might very clearly represent Christ, and Rebekah the church, even if we were to confine the figurative design in the other case to the church. In the offering of Isaac, so far as he was regarded as being offered and then received again from the dead, the figure points directly to Christ; but when we regard the figure, as only showing Isaac bound and laid upon the altar, and the knife drawn, and at that instant a way of salvation for Isaac, through the offering up of the ram, the ram takes the place of Christ, in the type, and Isaac the place of the church; and "We brethren, as Isaac was, are the children of the promise." Isaac in receiving a wife, according to the decree and previous arrangement of his father Abraham, could not denote the church, but set forth the doctrine of the decree of God, in the choice of the bride, the Lamb's wife: while in the other case he as clearly describes the church, bound hand and foot, and under sentence of the law, the sword of Justice drawn and raised, when Christ was revealed, and the voice of mercy from the throne of God, crying, Save them from going down to the pit, for I have found a ransom.

Whether Abraham's servant was designed to represent John the Baptist, as the eldest servant, under the gospel dispensation, sent to the Jews, as the house of his Master's brethren, or we apply that part of the figure so as to make him represent the ministers of the gospel generally, or whether either were specially designed, we shall leave those who have clearer light, and are more expert in the understanding and expounding of figures to determine.

EDITORIAL.

Middletown, N. H., January 1, 1858.

THE NEW YEAR.

Again the season of the year is upon us, in which friendly greetings, kind congratulations and a profusion of good wishes are given and reciprocated by the young and by the old; by the rich and by the poor. The time-honored custom of wishing each other a Happy New Year, is observed more universally perhaps than any other usage which has been handed down from ages and generations which have past. But we have something more than custom to draw out our sincere reflections and unfeigned gratitude to God, who has brought us thus far on our pilgrimage of mortal life. It is well that we should be reminded, occasionally, at least, of the rapidity of the course of time. Our years pass by in swift succession, and before we are aware, we find the marks of age upon us. Swifter and still swifter seems to speed the wheels of time as we progress in the journey of human life; and when we have reached our meridian, not a moment is allowed us there to tarry; but down the declivity we pass, like a weighty body or substance which has been thrown to a certain elevation, which no sooner gains the point of its elevation, than the counteracting power of gravity hastens it back again to earth.

In the buoyancy of comparative youth, in the thirty-second year of our age, we commenced the publication of this Journal; and stemmed the violent tide of opposition which opposed our humble efforts, until one quarter of a century has elapsed. The most devoted friends of the paper entertained many doubts of its surviving the

first or second year of its publication. But here we are, issuing the first number of our twenty-sixth volume! When we call to mind the violent opposition, of its avowed enemies, the treachery of some who once professed to be its friends; the numerous difficulties and embarrassing circumstances it has had to encounter, may we not say with the inspired Psalmist, "If it had not been the Lord who was on our side, when men rose up against us, then they had shallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul." Psa. cxxiv. 2-4. We cannot resist the conviction that the special providence of God has been very distinctly manifested in sustaining us. Whatever of benefit the saints have realized from our unremitting labors, for twenty-five years, is due alone to him, by whom we have been so graciously sustained; for without his support we must have failed long ago. Whatever of evil, of wrong, or of error has been betrayed, may be put down to our account, and charged to the weakness and imperfection of poor frail and depraved human nature. Now at the age of fifty-seven years, but thirteen remains, if we should reach the boundary set by inspiration, of three score years and ten.

Well may we feel admonished that our days are now drawing to their shortest span.

"Well, if ye must be sad and few—
Fly on, my days, in haste;
Moments of pain, and months of woe,
Ye cannot fly too fast."

If through the abounding grace of God to one who is the chief of sinners, and less than the least of all saints, it may be our happy privilege at last to finish our course with joy, and the ministry which we have received, and to say at last we have not shunned to declare all the counsel of God, so far as in us lay; we will of all men, have the greatest reason to magnify the name of God forever and ever. Our hearts desire and prayer to God is, if we are not altogether deceived, that whatever remains of our appointed time upon the earth, may be devoted to the honor of God, and the edification and comfort of his dear children who are now passing through the furnace of their afflictions. Weak and feeble truly are our best efforts to proclaim among the Gentiles the unsearchable riches of our Lord Jesus Christ; but with such ability as the Lord may afford us, our loftiest aspiration is to spend and be spent in the cause of God and truth. That precious cause seems to present greater charms and more powerful attractions to our faith, as we approach nearer and nearer to the borders of that heavenly land where joys unmingled and eternal await the arrival of the saints of God. Earth with its vanities, cares, perplexities, infirmities and pleasures, recedes, as heavenly prospects break upon our waiting eyes. A few more days or years of termoil will suffice to terminate our mortal pilgrimage, and

"Then the joyful word shall come
Child, your Father calls! Come home."

The words of the apostle Peter, have been much upon our mind of late, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir

you up, by putting you in remembrance; knowing that shortly I must put off this tabernacle." 2 Peter, 12-14. The things which the apostle desired most indelibly to impress upon the minds of his brethren, and especially on those who should survive him, were, besides the cheering assurance that the divine power had given them all things that pertain unto life and godliness and all the precious promises by which they are made partakers of the divine nature; the important admonition to give all diligence, to add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. The importance of these things are estimated thus,—For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But in their absence, we become blind, so that we cannot see afar off, and forget that we have been purged from all our sins. The walk and conversation of the saints, as well as soundness in the fundamental principles of the gospel of Christ, is of the utmost importance, not only in showing forth the praise of him who hath called us out of darkness into his marvelous light, but also to make us fruitful in the knowledge of our blessed Redeemer, and our constant enjoyment of the refreshing evidence that we are purged from our old sins.

It is most ardently desired that all who write for this volume may keep these things in view; and while they write of the special dealings of God with them,—while they speak of the glory of our Redeemer's kingdom, and talk of his power, may they cease not to admonish one another with all long suffering and doctrine.

We entertain no doubt that it is the desire of every friend to the cause of truth and righteousness, who feels an interest in this publication, that the present volume may excel all the previous volumes, in usefulness to the saints. And to secure this object, much depends upon the spirit, as well as the matter of the communications, which shall go forth in its columns, to the saints scattered abroad.

So far as in us lies, we pledge ourself to devote our best energies to make this volume both interesting and profitable to our readers. And we doubt not, that our dear brethren and sisters, whose communications have been so very acceptable in the former volumes, will continue to write, and that the number of contributors will be increased.

A friendly discussion of all subjects involved in the doctrine and order of the gospel, which are calculated to instruct, edify and comfort the people of God, will, if conducted in a kind and brotherly spirit, be admitted. But we shall reserve the right to close any discussion on the first appearance of bitterness, or unkind expressions, which are calculated to separate or divide, or in any manner to alienate the saints in their afflictions, one towards another.

Only when we deem that the cause of truth and righteousness imperatively demands it, shall we notice the malignant shafts of those who calumniate and slander us. Poor creatures, they are to be pitied; and for many of them we are disposed to pray, in the language of our bleeding Savior, "Father, forgive them; they know

not what they do." They surely have the worst of it. Their spirit is as unenviable as it is unlovely. Those who have labored to injure us personally, we freely forgive; and those who still persist in charging us unjustly, we leave with him who has said, "Vengeance is mine, I will repay." But while we are free to bear all things for the elect's sake, and suffer reproach and persecution, we cannot compromise the truth. The sword of the Lord and of Gideon, which was drawn from the scabbard many years ago, as God may give us ability and grace, shall never be sheathed until the Captain of Salvation shall seal our discharge from the war.

There's not a lamb in all Christ's flock
We would disdain to feed,
There's not a foe before whose face
We'd shun his cause to plead.

But we desire to fight, not even the battles of the Lord, with carnal weapons; for our conflict is not against flesh and blood, but against principalities, and powers, and against spiritual wickedness in high places.

We hope, as in former times, we may have the co-operation and the prayers of our dear brethren and sisters; and, above all, we desire to rely upon the supporting hand of Him who rideth upon the heavens, in our help and in his excellency on the sky, to teach our hands to war, and our fingers to fight; to shield us in the hour of conflict, and give us the final victory over sin, death and hell, through him that has loved us and given himself for us.

At the time of issuing the last number of our twenty-fifth volume, the whole number of our subscribers was five thousand and eight hundred, which was an increase from December 15, 1855 to December 15, 1857, (two years,) of one thousand names. Of these we have now struck from our list, until we shall hear from them, five hundred and twenty-four names of those who are indebted, and from whom we have heard nothing for a long time. The aggregate amount due to us, from those at this time erased, according to our books, is \$956.62. This large amount is in small sums of from a few shillings up to \$5 or \$10. Small as it is to each one indebted, the whole amount would enable us to pay off some of our pressing obligations.

We shall send a copy of this number to those whose names are struck from our list, and with it a bill of their indebtedness to us, according to our book; if any of them shall discover any error in our accounts, it shall be cheerfully corrected; for in receiving payments by mail from so many thousands, it is perhaps next to impossible to avoid some inaccuracies in our accounts. Those who receive their bills with this paper are earnestly requested, if satisfied that their bills are correct and able to pay us the amount, to forward it without delay, as it is very much needed; and those who desire it shall have their names re-inserted on our list.

By way of apology for striking off the names of delinquent subscribers, we would remind them, that the amount is so great that we cannot lose it and sustain our publication. And another reason for our course is, that many have died or moved away, &c., and in consequence of the failure of postmasters to do their duty and inform us as the law directs, we have no other available means to know whether our delinquent subscribers desire to have their papers continued or not.

We are fully satisfied that grace makes men honest, therefore we believe that all Old School Baptists, who deserve the name, are honest; we can therefore only account for the delinquency on the supposition that those who are indebted to us are poor. Believing this to be the case, we have only made out the bills at the rate of one dollar per year, which is but two-thirds of our advertised terms. Those who promptly forward the amount of their bills, as now made out, shall be receipted in full; but those who neglect to do so must consider themselves indebted to us one-third more than their bills are made out for.

REMARKS ON BROTHER RITTENHOUSE'S LETTER TO BROTHER COULTER.—We are glad to hear from our brethren on the subject of the unpardonable sin, and altho' it is, as we have before stated, our own conviction that all the sins of all the family of mankind, which were not laid upon the head of our antitypical scape-goat, and by him borne away, are unpardonable, and that there are none saved from hell, on the ground of their being less sinful, or of their sins being of a less crimson dye than others, yet we will not contend against the views of brethren Trott, Rittenhouse and Mott, that in the passages referred to, some particular classification of sins may have been alluded to, but we must honestly confess that we have entertained a very different view of 1 John iii. 9, and v. 4. We cannot agree to any qualification or improvement of the inspired Apostle's testimony. It is our firm belief that "Who-soever," and "Whatsoever is born of God, doth not commit sin," of any kind, or to any extent.

Every regenerated person, while in this state of existence, bears about a body of death which is all sin and death; in it Paul could find no good thing; and if any say they have no sin, they lie, and do not the truth. But that corrupt, depraved body of sin and death is not born of God; it is born of the flesh, and is flesh, and it wars against the spirit. But the new man, which, after God is created in righteousness and true holiness, is born of the spirit, and is spirit: it is born of an incorruptible seed, which liveth and abideth forever; and as the incorruptible seed abideth free from corruption, or depravity in all who are born of God, they cannot sin, because they are born of God, and because the abiding seed is incorruptible; or, in other words, not susceptible of corruption. Hence when christians do the things which they would not, they can say with Paul, "It is no more I that do it; but sin that dwelleth in me." Whatever may have been intended by the sin that shall never be forgiven, we all agree that the children of God are redeemed from all iniquity, and that the blood of Jesus Christ cleanseth God's children from all sin. Christ is exalted to be a Prince and a savior to give repentance unto Israel and remission of sin.

STANWIX, N. Y., Dec. 21, 1857.

BROTHER BEEBE.—By request of Elder James Bicknell, I send you the following notice, and wish you to publish it in the next number of the SIGNS.

There will be a meeting of the Old-School Baptists held with the Old-School Baptist church at Westmoreland, Oneida county, N. Y., on the 22d, 23d and 24th days of January, 1858, to commence at ten o'clock A. M. on the first day. Our brethren and sisters generally are invited to attend and unite with us in praising the Lord. Our brethren in the ministry are specially requested also to attend. Yours, J. R. DUNNING.

MARRIAGES.

Oct. 31.—At Wells, Me., by Elder William Quint, Mr. JEREMIAH MOULTON, of Sanford, and Mrs. OLIVE PICKER, of Wells, daughter of deacon Joseph Bickers.

Oct. 10.—At Hopewell, N. J., by Elder P. Hartwell, Mr. JOHNSON TITUS and Miss SARAH F. DRAKE, both of Hopewell.

Nov. 25.—At Hopewell, by the same, Mr. ENOCH DRAKE and Miss MARY E. TITUS, both of Hopewell.

Dec. 8.—At Stoughton, by the same, Mr. DAVID BLACKWELL, of Hopewell, and Miss HELEN B. STOUT, of Stoughton, N. J.

Dec. 9.—At Hopewell, by the same, Mr. CHAS. B. VORREES and Miss ADALINE VAN DYKE, both of Hopewell.

Dec. 13.—At North Berwick, Maine, by Elder Wm. Quint, Mr. SAMUEL N. CHADBOURN, of North Berwick, and Miss SARAH BENNETT, of Sanford.

Dec. 15.—By Elder Almon St. John, Mr. BALLEBUNDY, to Mrs. ELIZA A. GARROTT, eldest daughter of Elder A. St. John, all of Otego, New York.

Dec. 23.—On Wednesday morning, at Otisville, by Elder Gilbert Beebe, Mr. ISAAC DABBY, of Walkill, to Miss SARAH COLEMAN, of the former place.

SUBSCRIPTION RECEIPTS.

NEW YORK.—B. Horton 1, Wm. Murray 1, Thos. Pettit 3, Charles Smith 2, A. Ivory 1.25, Mrs. A. H. Reed 1, D. Van Horne 1, Catharine Smith 1, John B. Carey 1, G. J. Beebe 14, Wm. P. Carey 2, B. J. Adams, to June 1, 1858, 3, C. Connelly 1, C. Shons 1, Joel D. Northrup 1, John E. Conklin 3 25, Chester Webster, to July 15, 1857, 1, Mrs. Mary Culver 2.50, Mrs. Azuba Moore 1, Mrs. Mary Carrick 1.50, A. R. Ball 1, A. L. Dewey 1, Hester Runney 4.50, Elder Harvey Alling 3, Miss M. A. Shepherd 2, A. Winans 2.50, Wm. Jones 1, Mrs. J. D. Northrup 1, Thomas H. Seybolt 1, Mrs. M. Wheat 1, M. Hutchings 1, Esther Norris 1, A. Seymour 1, Thomas Beyea 2, Mrs. Barbara Harding 1.50, Job Manly 1, J. R. Dunning, Esq., 1, S. A. Bart, Esq., 1, Thomas Burt 1, Archibald Hoyt 2, Wm. Webber 1, S. N. Davis 1, Warren McChire 1.50, Ab. Simons 2, Jacob Smith 1, E. West 1, Wm. A. Sayre 2.50, A. Watrous 2, N. P. Rhodes 1, Stephen Haviland 3, Wm. Carpenter 3, Mrs. T. Kilpatrick 3,\$96 50

MAINE.—Wyman Turner 2, Mrs. Loui Den- nis 1, Eld. Wm. Quint 1, Lot Gould 1, E. Blake 1, Mrs. R. Peaslee 1, J. J. Abbott 1, 8 00

NEW HAMPSHIRE.—Mrs. Sally Sargeant 1 75

MASSACHUSETTS.—Asa Richmond 1, Mrs. Elijah Stone 5, Mrs. M. L. Fish 1, 7 00

CONNECTICUT.—Alma Howley 1, 1 00

NEW JERSEY.—Mrs. Jane L. Anderson 1, Eld. P. Hartwell 1, Isaac Tooker 1, S. Ham- mond, for S. Scott, 1, C. M. Elston 1, S. H. Stout 12, Wm. Marsh 2, 19 00

PENNSYLVANIA.—John P. Shultz 5, Chloe Russell 1, Wm. Bladell 1.75, Daniel Durand 1.50, Jas. Carter 1, 10 25

DELAWARE.—Wm. Cooch, 1 00

MARYLAND.—John P. Semon, 1 40

WASHINGTON CITY, D. C.—Eld. Wm. J. Purington 11.50, H. C. Harris 1.18, 12 68

VIRGINIA.—Mary E. Lewis 1, Mary F. Norman 1, Wm. Bower, Esq., 3, Joseph Rite- nous 3, Wm. G. Henderson 1, E. C. Trissell 1, 10 00

NORTH CAROLINA.—Eld. R. D. Hart 1, Eld. Jas. Wilson 1, B. Bennett 3.50, Mrs. Ca- field King 6, 11 50

GEORGIA.—Wm. L. Beebe, 14 82

ALABAMA.—Wm. McGoo, 1 00

MISSISSIPPI.—Joel I. Holbert 1, Mrs. Amelia Carrie 1, 2 00

TEXAS.—Eld. Wm. H. Hickson, 1 00

IOWA.—Jas. W. Smoot 1, Thomas Cox 5, Sarah S. Williams 1, John Williams 2.50, 9 50

MISSOURI.—Eleven Thatcher 1, E. Smith 1, John C. Muir 1, 3 00

ILLINOIS.—Wm. Hunt 1, Mrs. A. Maubray 1, Eld. D. Bartley 3, Susannah Preston 2, Eld. R. F. Haynes 12, N. Wren 3 50, D. L. DeGul- yer 1, 23 50

INDIANA.—John Wilson, Esq., 1.05, Eld. J. E. Armstrong 4 50, W. D. Powell 2, Albert Bacon 2, H. Moore 1, Peter McKee 3, John Varnes 1.25, Thomas Hatfield 1, Eld. Gilbert C. Millsbaugh 3, Eld. H. D. Banta 3, Wm. T. Ross 2, George Chick 3, C. L. Canine 10, Jas. Tyner, for Mary Caldwell, 2, David Allen 1.50, Eld. Lott Southard 7, Elijah Staggs 5, 52 30

OHIO.—Presley Jones 1, Mrs. L. Barkalo 1, Dea. I. T. Saunders 11, Eld. Eli Ashbrook 1, Eld. J. C. Beaman 3, Eld. Lewis Seitz 1, J. E. Griffin 1.50, Mark Uncles 1, Mary E. Peters 1, John Grim 1, 22 50

MICHIGAN.—Eld. Noah R. Leet, 5 00

WISCONSIN.—M. S. Ayres 4, Eld. M. More- house 1, 5 00

KENTUCKY.—Frank M. Greene 2, N. A. Hunston 2, A. L. Ferguson 1, James Brown 1.50, D. S. Bradley 10, 16 50

TENNESSEE.—Eld. P. Culp 5, Eld. James Nowlin 6, Chas. Croom 1, Eld. John Bryan 2, 14 00

CALIFORNIA.—Eld. Thomas H. Owen 6, Edmund Burriss 3, 9 00

OREGON TER.—Elder John Sapp, 7 50

Total,\$364 45

NEW AGENTS.—Elder J. M. Parks, Kentucky; Elder James Nowlin, Tennessee.

FATAL VOLCANIC ERUPTION.—An account of the eruptions of the volcano Amoe, in one of the Sanquir Islands, near Borneo, has been furnished by the Dutch resident at Manado. There were two separate eruptions, one on the 2d March and the other on the 17th. The emission of lava, stones and ashes was so great as to obscure the sun, and produce total darkness. A violent hurricane and lightning accompanied the eruptions. A whole village was destroyed, beside an immense amount of growing rice. Nearly 3,000 persons were killed.

OBITUARIES.

Died, at his late residence in this town, on Thursday morning, the 24th ult., Mr. JOSEPH B. FAKS, aged 77 years and 12 days. He was born on the same farm on which he spent his days and finally died. No citizen of our country was more highly respected or more sincerely esteemed than the deceased. He was one of the very few of whom no one had any evil to say. He had never made a public profession of religion; but generally, when able, attended the Old School Baptist meeting in Walkill. We are informed by sister Beakes, his now be- reaved widow, that he entertained a hope in the Redeemed, and gave her a satisfactory evi- dence that he had passed from death unto life. He has left a widow and a large family of sons and daughters, grandchildren, and other rela- tives, who, with the community in general, feel that we sustain a loss in his departure; but we confidently hope that what is to us a loss, is an unspeakable gain to him.

On Saturday, the 26th, we preached at his funeral, to a very large and solemn assembly, from John xi. 25, after which his mortal remains were carried to that bourn from whence no traveler returns.

HINDSBURGH, N. Y., Dec. 27, 1857.

BROTHER BEEBE.—Please publish the obituary of brother JOHN BLOOMINGDALE, who departed this life, at his residence, Alabama, Genesee Co., N. Y., December 16th, 1857, aged 57 years, lacking 4 days, after a severe illness of three weeks. He was a great friend of the Old-School Baptists, and his favorite employment was to search the scriptures, and compare our version with the Greek and German copies, with both of which languages he was quite familiar. His articles written on the Revelation, which appeared in the SIGNS a short time since, will be remembered, his mind being exercised on that subject, as he informed me. He joined the Dutch Reformed Church in Rensselaer Co., some thirty years ago, but at length became dissatis- fied in regard to his baptism; and against the wishes of his dearest friends, he united with the first Baptist Church of Sand Lake. He re- mained with them until he removed to Orleans County, in the fall of 1833, when he took a letter of dismission, on which he joined, as he supposed, of the same faith and order; but finding them to be New Measure Baptists, he protested against their unscripural practices; but finding them determined to persist, he with- drew from them, as did others at the same time, not knowing but that they were the first to withdraw from the new order on account of the new measures. But, to our agreeable sur- prise, we got hold of the SIGNS OF THE TIMES, by which we learned there were many others who had withdrawn from the New School Baptists for the same reasons. Thus brother Bloom- ingdale with others became subscribers to the SIGNS, and continued, with but little intermis- sion, a subscriber as long as he lived. But as there is no Baptist church of the Old Order near us, we have been compelled to live alone, so far as regards church privileges. But he has now gone to mingle, as we believe, with the church triumphant. He expressed a strong de- sire to depart, that he might dwell with Christ. The Old Baptists have lost a dear friend and brother. Yours, &c. N. P. RHODES.

NORTH BERWICK, Maine, Dec. 19, 1857.

BROTHER BEEBE.—Please give notice in your paper of the death of JOAN R. SWEET, of York, Me., daughter of Mr. James Quint, of this place, who died the 11th inst., aged about 30 years. Her disease was consumption, and her suffer- ings great. She was not a professor of religion, but was willing to die, and selected a portion of scripture for a text for me to preach from at her funeral. She has left a husband, father, brothers and sisters, to mourn.

Also, the death of little OLIVE ANN, daughter of Mr. Daniel and sister Louana Quint, of this place, aged 1 year. WM. QUINT.

SPARTA, Hillsdale Co., Michigan, }
December 7, 1857. }

DEAR BROTHER BEEBE.—I am called upon to occupy a few lines in your Obituary Depart- ment. Died, in Fairfield, Lenawee County, Michigan, Nov. 23, 1857, Elder JAMES CARPENTER, aged 73 years, 10 months and 23 days. Father

Carpenter was born in Warwick, Orange county, N. Y., being a nephew of the late Deacon James Burt. When but a child, his father moved into Tioga, now Chemung county, near Newtown, now Elmira, N. Y., where he resided until called by God's grace into the kingdom of his dear Son; and, until he was married to his beloved wife, who still remains behind, waiting until her dear Lord shall call her home to join her dear departed companion, to part no more. May God give her grace to wait all her appointed time, until her change comes. I think he began to preach there, but am not sure. In the year 1811, he removed into what is now called Shelby, Orleans county, N. Y., a then wilderness country, where he and his companion had to endure the privations and hardships of a new country; and, being yet unordained, he was twice called upon "the Lines," to repel the foe and support the honor of the "stars and stripes," always a Democrat. He became founder of all, or nearly all the Baptist churches in the counties of Orleans and Niagara; and, being a bold soldier in the armies of King Jesus, he many times crossed the Niagara river into Canada, bearing the blood-stained banner of the cross, fighting the battles of his Lord and Master:

"Strong in the great Redeemer's name,
He bore the cross, despised the shame,
And, like his Master here,
Wrestled with danger, pain, distress,
Hunger, and cold, and nakedness,
And every form of fear;
To feel his love, his only joy,
To tell that love, his lov'd employ.
O Thou, who wast in Bethlehem born,
The Man of sorrows and of scorn—
Jesus, the sinner's friend! * * *
—Thou, whom I love, but cannot see,
My Lord, my God! look down on me;
My low affections raise;
The spirit of liberty impart,
Enlarge my soul, inflame my heart,
And, while I spread thy praise,
Shine on my path, in mercy shine,
Prosper my work, and make it thine."
—MONTGOMERY.

I will here insert some extracts from the history of the Holland Purchase, by O. Turner. Pages 553, 554. Speaking of the early settlers of Shelby, he says, "James Carpenter" (I leave off the "Rev.," as he opposed all such names being applied to man,) "was the early and faithful minister in that region, and well deserves a passing notice in these necessarily brief pioneer annals. One who knew him well, says of him: 'He was truly a good man, possessed a bold and vigorous mind, and a deep-seated love of his Master. He used to make the forest reverberate the 'glad tidings' in echo to his stentorian voice. His sermons seldom occupied less than two hours, and often began at noon and were not finished until sunset.' "The Elder," as he was familiarly called, &c. * * "The office of Christian minister was no sinecure upon the Holland Purchase in early years, as the reader must have already inferred. They encountered the roughest features of pioneer life; penetrated the forests by wood roads, and passes that were only indicated by blazed trees; preaching a sermon in a log school or dwelling house in one settlement, attending a funeral in another, performing the marriage ceremony in another, returning to their homes after thus itinerating, labored with their hands that they might not "be chargeable upon the brethren." * * "The churches to which they severally belong, should gather up their names and cherish their memories!"

Father Carpenter had but a slight advantage of even a common school; yet, with a quick perception of the relation of things, his language was appropriate and chaste. I became acquainted with him about 23 or 29 years ago, when I was but a boy, when he occasionally came to see his twin sister, Judge James Van Horn's wife, in the town of Newfame, Niagara Co.;—it was in Shelby that my mind was first brought to see my lost situation.

He continued in Shelby, battling all the new isms which crawled up into the Baptist churches, until being overpowered by numbers, and the young bucks began to treat him as an "old fogy," he looked over the Lord's heritage and beheld many of his old comrades in arms, moving or about to move to the west; he, in A. D. 1833, came and located himself and family in Fairfield, Lenawee county, Michigan, a then wilderness, where he had again, in his old age, to endure the privations and hardships of a new country. When first I went to see him, after I came to Michigan, he had gathered a church of some 80 or 100 members.

After he became old and infirm and not able to preach often, (though previous to this, they had cast out the "Bond Woman and her Son," by declaring a non-fellowship for all the New-School inventions) the enemy got his dividing hoof among them; and, it grieved him at the heart; yet, he still continued to preach until weakness and old age confined him to his house. I went to see him last winter, and we had a long talk about many things connected with the church. He continued to grow weaker, and last spring he lost, in a measure, his reason. Some thought he would soon go hence; but his Master would not let him go from us in that state of mind. After awhile, his reason returned; and he, some months before he died,

selected a text, Psalms xvii, 15, "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake with thy likeness." At the same time he selected a hymn to be used at his funeral, which was the 83d, first book of Dr. Watts:

"Not from the dust affliction grows,
Nor troubles rise by chance," &c.

and requested that I might be sent for to preach at his funeral; but some, I have been told, persuaded him to let a New-School preacher preach it. He continued firm in that faith which he had so long preached—the divine life growing brighter and brighter—often wondering why his chariot delayed so long—five days before his exit, he, with his own hands, closed his eyes; and, so they remained after death. When the enemy came, it may be said, he laid down and went to sleep. Yes, he who had so long and so often pointed to it, went home at last himself, in the chariot of Israel. He delighted to preach of the Eternal Union and Oneness of Christ and his people. It was always a pleasure for me to hear him preach; and, may I not use the poet Montgomery, on this occasion, in expressing my feelings?

"Servant of God! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The voice at midnight came;
He started up to hear,
A mortal arrow pierced his frame;
He fell, but felt no fear.

Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red-cross shield:
His sword was in his hand, * * *
It was a two-edged blade,
Of heavenly temper keen. * *

Off with its fiery force
His arm had quell'd the foe,
And laid, resistless in his course,
The alien-armies low.
Bent on such toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare!"
He woke, and caught his captain's eye;
Then, strong in faith and prayer,
His spirit, with a bound,
Burst its encumbering clay;
His tent, at sunrise, on the ground,
A dark'nd ruin lay.

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And, while eternal ages run,
REST IN THY SAVIOR'S JOY."

Your brother, in the afflictions and consolations of the gospel of Jesus,

JAMES P. HOWELL.

WHITEFIELD, Maine, Dec. 6, 1857.

BROTHER BEEBE—I am requested to send you for publication the obituary of sister SARAH FOWLES, who departed this life November 20, 1857, aged 84 years. Sister Fowles became a member of the First Baptist Church of Whitefield, (at that time called Balltown), in 1802, and has ever since been a zealous follower of Christ, always appearing to be in the way. During the early part of her pilgrimage there was no Meeting House in the town, but her doors were always open for meetings, and she was always ready to administer to supply the temporal necessities of the needy. She was well established in the doctrine of the gospel, having a very clear view of the great plan of salvation. I saw her a few days before her spirit took its flight, and she said, "All is well," and that her heavenly Father had watched over her all the way, and now, said she, in my last hours he sticketh closer than a brother.

When the division took place among the churches, sister Fowles stood firm and on the side of truth, having no confidence in the *help system*, for she believed in an unconditional salvation of all the family of God by grace, and grace alone.

The church has sustained a great loss in her death, and if not deceived the unworthy writer of this notice does realize the loss of so prominent a member. Her disease of which she died was consumption, under the wasting progress of which she was remarkably patient and resigned to the will of God.

Yours, in hope of eternal life,
HYMAN TURNER.

Robertson Co., Tenn., Nov. 16, 1857.

DEAR BROTHER BEEBE:—By request of sister Elizabeth Hansbrough, of Logan Co., Ky., I herewith send you an obituary notice of her niece, Mrs. EMILY WALLACE, wife of Hugh Wallace, Esq., and grand-daughter of the late deacon Peter Hansbrough.

The record shows that she was born on the 16th of January, 1837, and departed this life

on the 24th of August, 1857; consequently, she was in the 21st year of her age. Having been intimately acquainted with the family for many years, I knew Emily from her childhood up, and can bear witness to her gentle disposition and deportment.

I united her in marriage with Mr. Wallace somewhere about a year ago, and at that time she looked like she had the promise of many days; but, as our times are not in our own keeping, it seemed good to the Lord to remove her from the evil to come.

She was attacked with flux in its worst form, and from which she never rallied, but gradually sunk into the arms of death. I am informed that she expressed the utmost resignation to the Divine Will, and bore her sufferings with great fortitude.

She had never made any public profession of religion, but from her conversation we are bound to believe that the Lord had manifested himself unto her as he does not unto the world. Most deeply do I sympathize with her husband and surviving relatives. But may we not say that their loss is her eternal gain? In conclusion, may the dear Lord, in his infinite mercy, reconcile them and us to all the dispensations of his righteous will, for Jesus' sake. Amen.

My earthly joys are from me torn,
And oft an absent God I mourn.

In the affliction of the gospel, your unworthy brother,
JOHN H. GAMMON.

SPECIAL NOTICES.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.

—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., JANUARY 15, 1858.

NO. 2.

GOD.

The following sublime Ode, to the SUPREME BEING, is translated from the Russian. It was written by one of the most distinguished Poets, "DERZHANIN." This Ode is said to have been translated into the Chinese and Tartar languages, written on rich silk, and suspended in the Imperial Palace at Peking. The Emperor of Japan had it translated into the Japanese, embroidered in gold, and hung in the Temple of Jeddo. It is gratifying to learn that these nations have done themselves the honor, to bestow such praise on this noble composition.

O THOU ETERNAL ONE! whose presence bright
All space doth occupy—all motion guide;
Unchanged thro' Time's all-devastating flight,
Thou only God! There is no God beside,
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the Ocean deep—may count
The sands, or the Sun's rays; but God! for Thee
There is no weight or measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And Thought is lost ere thought can soar so high,
E'en like past moments in eternity.

Thou, from primeval nothingness, didst call
First, Chaos, then Existence. Lord, on Thee
Eternity had its foundation; all
Sprung forth from Thee; of Light, Joy, Harmony,
Sole origin—all life, all beauty, Thine.
Thy word created all and doth create:
Thy splendor fills all space with rays divine.
Thou and wert, and shall be glorious! great!
Life-giving, life-sustaining, Potentate.

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!
Thou the beginning, with the end hast bound
And beautifully mingled Life and Death!
As sparks mount upward from the fiery blaze,
So Suns are born, so worlds spring forth from thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise;

A million torches lighted by Thy hand
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command
All gay with life—all eloquent with bliss;
What shall we call them? Piles of chrystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns, lighting systems with their joyous beams?
But Thou, to those art as the noon to night.

Yes! as a drop of water in the Sea,
All this magnificence in Thee is lost:
What are a thousand Worlds compared to Thee!
And what am I, when Heaven's unnumbered host
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness—is a cypher brought
Against Infinity? What am I then? Nought.

Nought! but the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth Thy spirit shine,
As shines the sun beam in a drop of dew.
Nought! but I live and on hope's pinions fly,
Eager towards Thy presence! for in Thee
I live and breathe and dwell; aspiring high,
Even to the throne of Thy Divinity,
I am, O God, and surely Thou must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something fashioned by Thy hand!
I hold a middle rank, 'twixt Heaven and Earth,
On the last verge of mortal being stand,
Close to the realm where Angels have their birth,
Just on the boundary of the spirit land!

The chain of being is complete in me!
In me is matter's last gradation lost,
And the next step is Spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived, unknown! this clod
Lives surely through some higher energy;
For from itself alone it could not be.

Creator! Yes! Thy Wisdom and Thy Word
Created me! Thou source of Life and Good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy Love, in their bright plenitude
Filled me with an immortal Soul, to spring
Over the abyss of Death, and bade it wear
The garment of Eternal Day, and wing
Its heavenly flight beyond this little sphere,
Even in its source, to Thee, its Author, Thee.

O thought ineffable! O vision blest!
(Though worthless our conception of Thee,)
Yet shall Thy shadowed image fill our breast,
And wait its homage to the Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence. Being wise and good!
Midst Thy vast works, admire, obey, adore;
And when the Tongue is eloquent no more,
The Soul shall speak in tears of gratitude.

CORRESPONDENCE.

CONNERSVILLE, INDIANA, Dec. 16, 1857.

BROTHER BEEBE:—By request of sister Charlotte Herrick, in the *Signs* of the 15th of November last, I am induced to give my view on the text, 1 John, iv. 2, 3, "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-christ whereof ye have heard that it should come; and even now already it is in the world."

This subject is copious, and opens up a wide field for remarks. John is here writing to the children of God, whom he addresses as *little children*. Little children are the most helpless and dependent of all the animal creation, and therefore the most suitable to illustrate the condition of the children of God, of any, and so they are often called. John, being an old man, and an old preacher, and a teacher of babes, may with great propriety, also claim them as his little children, for whose benefit, information, learning and comfort, he was laboring. To them, he says, "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world." The many false prophets being prompted by the spirit of error to oppose Christ in various ways and in many things, and by many false prophets or teachers, I suppose is the sense in which it is called *many spirits*. All the different operations and diversity of systems invented by this spirit and propagated by all the false prophets influenced by it, diverse as they may seem, yet they are all against Christ. They are all in the world and of the world, and many of them, from time to time, have for a season had a name in the church; but the church is not their home. They "have gone out into the world." The little children would very naturally enquire, How shall we clearly know these two spirits, and be prepared to clearly distinguish between them, so as, in all cases, to know the spirit of truth from the spirit of error? John promptly and in plain words, answers this enquiry—"Hereby know ye the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh, is of God;" and, on the other hand, "every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." This rule is short and easy to apply, and every way suitable to the capacity of little children who are born of the spirit of God. The spirit that prompts the teacher or prophet will show of what sort it is, by the teachings of the prophet or teacher. Therefore, every teacher or prophet that does not, in his doctrine, confess that Jesus Christ is come in the flesh, is not of God. "And this is that spirit of anti-christ whereof ye

have heard that it should come, and even now already is it in the world." The world is its place, it is of the world, and the world will hear and love that which is its own.

Now a few points are presented for our special remark. First, what Jesus Christ is, which has come in the flesh; second, what is that antichrist whereof they have heard? &c. And thirdly, how are the little children to know and overcome the world and this spirit of error, which even now is in the world.

FIRST. Let us ascertain correctly who, or what that Jesus Christ which is come in the flesh, is? Jesus signifies a Savior, and this name was, by the angel, given to the babe of Bethlehem, because he should save his people from their sins. The name *Christ* signifies the Anointed, the sent, the appointed one. The Messiah of the old Testament is the same as the Christ of the new Testament, and both contemplates a character subordinate to God, in one sense, as the Anointed, the appointed, the sent, the cut off, &c., yet fully, properly and equally God, as the Father. This character, or personage, was not the flesh, but it was that Jesus Christ that is come in the flesh. This Jesus Christ dwelt in the bosom of the Father, before he came to earth and was born of Mary. He was brought forth before the mountains were, or ever the earth was. His goings forth were from of old, even from everlasting. He often appeared in personal form and was visible, as man, to the fathers, to the prophets and saints, and was by them called a man, a messenger or an angel, and he recognized the truth of the name. This was the *man* of God's right hand, even the Son of Man, whom God had made strong for himself—Psa. lxxx. 17. This is the man that spake the promises to Abraham, to Isaac, and to Jacob. This man appeared to Manoah and his wife; and this man, as the captain of the Lord's host, stood before Joshua with a drawn sword in his hand. Against this man the sword was commanded to awake, and smite, (not God,) but "the man that is my fellow, saith the Lord of hosts." Who stood then, as now, legally the Shepherd of the sheep. In this heavenly man, the second Adam, it pleased the Father that all fulness should dwell, and he is properly the Head over all things to his church; as man, but not as flesh, and bones, and blood, but as man, pure, sinless, undefiled; man in essence or nature, the whole fulness of the Godhead dwelt bodily in him, and for this heavenly man a body was prepared, as a victim for his offering; and when this man came in his flesh, or body, which God had prepared for him, God was manifest in the flesh which this man, Christ Jesus, came in. The Jews denied that the promised Messiah had come in the flesh, and they were antichrist; that is, they were against Christ. So atheists, deists, and all

who teach that Christ was an impostor, or that he was not the Son of God, all are against Christ. The world of the ungodly, who know not God and who obey not the gospel of our Lord Jesus Christ, are all against Christ; but the text seems, more especially to refer to such as make a profession and claim to be a church or churches of Christ, or such as individually claim to be believers of the gospel, and still do not confess that Jesus Christ is come in the flesh. Some of these will confess that the flesh and bones and body of the son of Mary, is the Jesus Christ in whom they believe, and whom they preach; and they teach that Jesus Christ, as such, never had any actual existence until he was conceived and born of Mary. Here they start the actual existence of the Mediator, the man Christ Jesus, and claim that flesh alone, as their only Christ Jesus, and do not confess that the Mediator between God and men, the man Christ Jesus, ever came in the flesh; but the flesh is all the Jesus Christ that they will or do confess existing between God and man. They say that he never existed until he was conceived and born of Mary, therefore they do not confess that Jesus Christ is come in the flesh. They contend that he was the flesh, and not that he came in the flesh. But the spirit that is of God, teaches that "Forasmuch as the children are partakers of flesh and blood, he, (Jesus Christ,) also himself likewise took part of the same, or in like manner took part of the same. The spirit that confesses not that Jesus Christ is come in the flesh, is not of God. Others again, with most of those already described, deny that Jesus Christ was ever either in heaven or the flesh, or any where else. They apply the name to a mere phantom of their imagination that the scriptures know nothing of, either in heaven or earth, in the flesh or out of it; a Jesus Christ who tries to save all of Adam's race, and fails to save the half of them; and of himself alone fails to save any, and the salvation of one and all must forever fail, after all that he has ever done or ever will do, unless the sinner himself secures his own salvation by some mighty works of his own. This phantom, the false prophets call Jesus Christ, and they say that it is the Son of God, and that the Father is equally as impotent and dependent as the Son, and quite as liable to fail, unless man will lay to the helping hand. This is really denying the true God, and the true Jesus Christ, whom he hath sent. Of course, these do not confess that Jesus Christ is come in the flesh. This spirit is not of God, this is that spirit of antichrist, of which ye have heard that it should come, and is even now in the world; in the wisdom, learning, speculations and institutions of the world.

SECOND. We are to enquire who, or what this antichrist is, of whom ye have already heard that it should come, and is even now in the world. Ye have heard of the coming and working of this spirit of

antichrist, this man of sin, or son of perdition, this mystery of iniquity, by the old prophets and by the apostle Paul, and by the other apostles who had written to these little children, before John wrote this letter. And some say that this letter was not written until after John had written the book of Revelation, in which the coming and reign of antichrist is so fully discussed. At all events, these little children had heard that such a spirit of opposition should come, and that it was now in the world, and would be more fully developed by an host of false prophets or teachers who should compass both sea and land to make proselytes. All expositors are apt to look to Rome, and when they have found this antichrist so fully displayed in the papal see, they have seemed to have almost forgotten that the same spirit of error that prompted the Romish clergy to all their ambitious and bloody opposition against Christ, in his doctrine, his government, his ordinances, his people, and his coming in the flesh, and all worldly pomp, power, wealth, learning and pretended benevolence; the various schools, missions, and means of money, &c. All this is as fully exhibited now by the protestant antichrist, as ever it was in Rome, wherever the law will give them power, and when that stays the hand of violence and blood, deception, fraud, slander and lying in wait to deceive, is resorted to. All this is the multiform working of the same spirit of antichrist, or against him, against his Godhead at one time and place, and against his existence at any time previous to his conception and birth by Mary. Against his being absolutely and unconditionally a Savior.—Against the justification and cleansing virtue of his blood; for they say that all depends at last on conditions performed by men. This is against Christ. Their doctrine, ordinances, discipline, and their worldly combinations and amalgamations with the world, show that they are in the world and of the world, and the world loves and hears them, because they are its own. All these are not only against Christ, but they prove themselves to be anti-Christ, according to the test that John gave to the children of God in our text. In the world they are heard, loved, received, approved and sustained, and like the world, they confess not that the true and scriptural Jesus Christ is come in the flesh. Some may ask, are not some of God's little children deceived by these false teachers? This is not for me to decide; if they are, the Lord is saying to them, "Come out of her, my people." A plain test is given in the text, and they should try the spirits and obey the Lord. But be this as it may, it makes neither the spirit nor the false prophet or teachers prompted by it, any the better; but if some, even of the children have, for a season, been deceived by its fair speeches, feigned humility and will-worship, and by its intrusion, surely the balance of the little children should, the more promptly and constantly consider and apply the test which is given them in the text, which is short and easily applied.

THIRDLY. A few words as to how the little children are to know this spirit and overcome the world, and this spirit which is in the world. On this momentous subject John says, in the verse following the text, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the

world. If God, who is love, is in these little ones; if his spirit of truth is in them; if Christ is in them the hope of glory, surely God will keep them by his power—the spirit of light and truth will lead them into all necessary truth; and Christ, their Shepherd, Husband, Prophet, Priest and King; their Way, their Life, their Shield, their Righteousness and their Salvation. Surely thus furnished, even the little children who are of God, have in days past, do at this time, and will finally overcome all the spirits of anti-Christ, that are now, ever have been, or ever will be in the world with the world to help them. Not by any motive power of their own do they persevere or overcome, but because greater is he that is in them than he that is in the world.

Now, my sister Herrick, and your husband and daughter, both of whom I baptized at the last meeting at which I ever saw any of you, as I had baptized you many years before, I have given you some of my views on the text which you selected; and I present them for the consideration of all God's little children. While you, and all of them, in your widely scattered situation—far from your former homes, and your old brethren and sisters, ministers and places of worship, feel lonely, like the little child weaned from the breast and thrown among strangers, and in such an inhospitable region, you hear the howling of the spirit of anti-Christ, crying, lo here! lo there! you have often heard of this opposing spirit's being in the world. Yes, you have often witnessed that these false prophets did not confess that Jesus Christ has come in the flesh; and you have often applied the test in the text. But then you know your friends with whom you could mingle in mutual faith, hope and love; where you could hear the truth, and join in the songs of Zion. If sorrows, manifold temptations, darkness, doubts, fears, or unbelief gathered over you, and as a thick cloud, hid the smiles of the Savior from your view for a season, still you were among your brethren and sisters, whose company and edifying conversation, and familiarity with such trials, would often comfort and encourage you on your dubious and dreary way. But now, far, far away from those old and long-trying friends, cast among strangers, knowing not who will really confess that Jesus Christ has come in the flesh—the howl of the prophets of Baal and of the Groves around you, and no known, tried, confidential brother or sister to confer with, it is then you think of bygone days. But still when, by the strength of him that is in you, and with you, the clouds are again dispersed and your way is made plain, you find that you are not alone; still you have a Comforter, even when all earthly comforts have failed. My brother and sisters, you, like many others of the little children, have constant need to apply the test which is in the text, to all you hear; for in one way or another, every spirit of error and every false prophet and false teacher will preach and teach against Christ, and labor to whittle down his power, his dignity, or his grace, and to exalt man's power, free agency and works, and they confess not that Jesus Christ is come in the flesh. But the true ministers, who are separated to the work by the Holy Spirit of truth, will come to you with Christ first, and Christ last, and Christ as All in all, and such will be de-

termined to know nothing but Jesus Christ, and him crucified. This gospel of his grace, of his kingdom, and of your salvation, is sweet to the taste of the little children; therefore, "Eat, O friends; yea, drink abundantly, O beloved."

Yours in Christ,

WILSON THOMPSON.

SULLIVAN Co., Ia., Dec. 28, 1857.

BROTHER BEEBE:—When I contemplate the manner of love which the Father has bestowed on us, that we should be called the sons of God, I am lost in wonder; and when, as an individual, I retrospect the meanderings of my past life, I find that I have so often run counter to the commands of Christ, I am deeply impressed with a sense of my own nothingness, my leanness and my barrenness, and have to lament my poor, wretched, rebellious nature, which is so fond of the vanities of this world. I am oppressed with doubts and fears that I have missed the substance and only grasped the shadow of religion, and that I have never tasted of the good word of God, or the power of the world to come. I am often constrained, in the language of one of old, to cry out, "Hath God forgotten to be gracious; hath he, in anger, shut up his tender mercies?"—Psa. lxxvii. 9. But when I contemplate the perfections of Jehovah, I rejoice to know that he is of one mind and changes not; therefore the sons of Jacob are not consumed.

O, his goodness and mercy towards me a poor, dependent creature, a pensioner upon his rich bounty. He meets out to the heirs of promise all they stand in need of, in his own time and in his own way; and he will not suffer them to be tempted above that they are able to bear; but always makes a way for their escape. Sometimes I can rejoice in the Lord for the comfortable little hope which I am at times enabled to claim; for it is as an anchor of the soul, both sure and steadfast, and reaches to that within the veil, whither Jesus, the forerunner hath for us entered. But I conclude there is a bitter for every sweet; for I am so soon down in the valley of dispond, with darksome clouds again hovering over me; and then it seems as though every ray of the Sun of Righteousness is shut out. O that the Lord would dispel these gloomy clouds from my sky. But "O wretched man that I am, who shall deliver me from the body of this death?" For in my flesh dwelleth no good thing. So, if my heart deceives me not, I feel to thank God that he is mindful of me, a poor unworthy creature, and that it is as well with me as it is at present. I remain your unworthy brother, if a brother at all.

WM. HAWKINS.

WASHINGTON, D. C., Dec. 25, 1857.

BROTHER BEEBE:—After reading the last number of the past volume of the *Signs*, I was led to reflect upon the length of time you had occupied the responsible position of Editor, and also of the many conflicts you had passed through during that time, and how wonderfully you had been sustained by Israel's God.

You commenced the publication of the *Signs* surrounded by vile enemies of the truth, and, so far as pecuniary aid was concerned, it was anything but flattering; but notwithstanding the predictions of foes, combined with their malicious efforts to prevent the circulation, and consequently

the publication of your paper, it has been sustained *twenty-five years!*

The paper has not only increased in its circulation, but has been greatly enlarged and improved, so that it now contains a large amount of matter; the mechanical part is well executed, and the *Signs* is now of great value as a medium, through which the scattered flock of Christ can learn something of each other's welfare.

After I finished reading your Editorial headed "Reflections on the close of the year," I read the fifth chapter of the 1st Epistle of John; and as I was drawing near the close of the chapter, I was very forcibly impressed with the sublime language contained in it, more especially with the 11th and 12th verses, which read thus:—"And this is the record, that God hath given us eternal life, and this life is in his Son; he that hath the Son, hath life; and he that hath not the Son, hath not life."

The language of scripture is simple and plain, so far as the declaration is concerned especially the larger portion of the New Testament; but as simple as the language is, none can understand its spiritual meaning while in a state of nature; neither can the heaven-born family while in the flesh, comprehend its vital import, any farther than it pleases God to give them an understanding of the same; and it is possible that God's dear people—even the servants of the church—may often speak and write concerning certain portions of scripture, and, in thus doing, advance sound doctrine, yet give no just explanation of the text, which they have taken as a foundation for their remarks.

I hardly know whether it will be either profitable or expedient for me to attempt a brief exposition of the above text; but I feel inclined to submit a brief view of the text as it now seems to present itself in my mind, and if you think proper you can publish it.

And this is the record. The literal signification of *record*, is a register, an authentic or official copy of any writing, or an account of any facts or proceedings entered in a book for preservation; or the book containing such account or copy; therefore in examining a record *three* important points are necessary, as connected with it, in order to an understanding of the same and a belief of its validity; and

FIRST. Was the recorder a cotemporary with them, by whom the acts, recorded, were enacted? If so, did the recorder possess the capacity to understand the nature of such acts? Was he free from any bias of mind? Did he *simply* record the acts as they transpired without mixing any of his own peculiar ideas with them?

SECOND. Has the record been preserved in its primitive purity? Are the same facts on the record, as when first written?

THIRD. Do they who read the record, possess the ability to understand its import? If so, do they read it without a prejudiced judgment? Do they have their minds already formed as to its merits, from hearsay, before they read it?

Nearly all modern histories, instead of being a record of facts as they actually transpired, are so deeply imbued with the author's notions that they lose their force as records of facts; and, as an illustration of this, let any one, who is acquainted with the facts connected with the Baptist Denomination of New England and other

portions of the United States, read a history of them, as published by one Benedict, and they will find it loses its force as a record; for many things, which, doubtless, the author did not like, are suppressed; consequently the record lacks validity.

For a record to possess validity, and be understood, the three preceding points must be connected with it, viz: *the record was in possession of the facts, was a man of truth, and they who read it, must have the capacity to understand it.*

The children of God, who have been experimentally brought to a knowledge of the truth, know that the two first named points are wanting in no particular whatever; but they often fear that they are lacking in the last qualification in every respect.

The record of eternal truth was given by Jehovah: "For the prophecy came not in the old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." God raised up Moses as the law-giver unto Israel; consequently Moses gave, or declared unto Israel the law of God; therefore it was delivered unto them in purity, without any of man's notions mingled with it, emanating directly from God, through Moses, unto Israel; and for that reason Israel was under the most solemn obligation to abide by its righteous requirements.

Though thousands of years have passed away since Moses received the law, in Mt. Sinai, written by the finger of God upon tables of stone, yet in its vitality it remains in force to this day; for it says thou shalt love the Lord thy God with all thy heart, might, mind and strength, and also thy neighbor as thyself. When the young man made his plea for salvation upon the ground that he had kept the law (for he said "All these things have I kept from my youth up, what lack I?"), the adorable Redeemer immediately brought him to the test: for "Jesus said unto him, if thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me; but when the young man heard that saying, he went away sorrowful; for he had great possessions." Did not that prove that he had not kept the law? Did it not prove that he was in the same condition that Saul was prior to his being brought to a knowledge of the spirituality of God's law; "for," said he, "I was alive without the law once: but when the commandment came, sin revived, and I died."

All the truths contained in the divine record were present in the eternal mind before any of them were communicated to His servants; for the Declaration by the mouth of Isaiah is "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Notwithstanding the many revolutions that have taken place among the family of man, the record is not changed: and one positive proof of this is: the hatred that men, in a state of nature, express against it; and it is seldom that the Criminal loves the law that executes him.

That God hath given to us Eternal Life, and this life is in his Son. Jehovah being self-existent and eternal, nothing existed before him, and everything but Himself is a creature, whether it be in heaven or upon earth; and, furthermore, before anything material or immaterial was spoken into existence, every event that

was to transpire was eternally fixed in his mind—grace was given to the church in Christ, his Son, before the starry curtains of the heavens were spread abroad, or before the Universe was spoken into existence; therefore as long as grace and truth have been treasured up in Christ for his bride, he has been her Husband, Mediator and Redeemer; "For in all their afflictions he was afflicted, and the angel of his presence saved them; and he bear them and carried them all the days of old."—Psa. lxxiii. 9. Furthermore, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end," &c.—Isa. ix. 6, 7. "For thy Maker is thy husband; the Lord of hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."—Isa. liv. 5. "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life; and the life was the light of men."—John i. 1-4.

Eternal life was given by Jehovah, unto the church, in his Son; and as none but God could give eternal life, it certainly shows that this life was given to the church before Adam's dust was fashioned to a man; consequently the good deeds of man, or the vile ones, thus to speak, could not, and did not influence the Eternal mind in that transaction, which was too profound for a seraph's eye to discern; but it was according to the good pleasure of Jehovah's will. As eternal life was thus given to the church, the doctrine of eternal election must certainly be true; for where there is a head there must of necessity be a body; for there is one body and one spirit, even as ye are all called in one hope of your calling.

Has there ever been a time when this body and head have been separated? If there has not been a time, the doctrine of eternal union must be true.

They who object to the doctrine of eternal union between Christ and his church, seem to lose sight of the distinction between the oneness of life existing between Christ and his mystical body, and the experimental knowledge of this union, as made manifest in the vessels of mercy after having passed from death unto life; yet, surprising as it may appear, those who object to the doctrine of Paul, who declared that the church was "created in Christ," hold forth by their arguments, as advanced from the pulpit, and held forth through the press, that members of the church are created in Christ; for they say that the members of the church were in Christ only in prospectus, but after being born again they then are members of Christ's body. But I may be met with the reply, that is not what we mean. If it is not, what is meant, why not couch their expressions in language sufficiently explicit to be understood; for their language leads directly to this result and no other, which doctrine is diametrically opposed to the general tenor of scripture. Could a man sow wheat upon his farm, where he not in possession of it? Every sane mind must respond No! Does not Peter set the matter fully at rest

with every believer in Christ? Says he, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." He says it not only lives (the incorruptible seed) but abides forever.

Paul, in his Epistle to the Galatians, is very exact in this matter, for he says, "He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." The inspired Psalmist in ancient time, said, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Now if the union between Christ and his bride was only in purpose, we must of necessity change Paul's and David's declaration, and consider that the church is born of seeds, instead of seed, and that the streams make glad the river; but not only their language must be changed, but the entire scriptures; for God has redeemed unto himself a people out of all nations; but as has been already observed, men seem to lose sight of the oneness of life existing between Christ and his people, and the individual experience of the children of God. The family of man is only a development of Adam, and natural life was given to them in him, and from him, as a federal or seminal head, the millions of human beings who have been on the earth descended by natural generation: and an inspired Apostle declared that Adam is the figure of him that was to come; therefore Christ is the seminal head of that spiritual body, called his bride, which vessels of mercy are to be developed through an earthly head, before being born again, or being brought experimentally to know their interest in him.

When we are enabled by faith to view this eternal union, we can see that upon the strictest principles of justice "Mercy and truth could meet together, and righteousness and peace kiss each other."

This union caused the dear Redeemer to leave the realms of glory, and be made manifest in the flesh—caused him to lay his head as low as the beasts of the stall, and be in that humble position that he should be set at naught, be despised of men, and be a man of sorrows and acquainted with grief—in fact he must pass from the manger to the bloody cross, and his soul travail through death, and finally, when all was completed, to his mediatorial throne, where he will intercede for his people till the last elect vessel of mercy is gathered in. Had there not been an eternal union between Christ and his church, would he have endured the cross, despising the shame, with such meekness, simplicity and perfect obedience, for them who were by nature his enemies? Certainly not. Then how glorious appears the record unto Christ's meek, humble, and obedient followers, which says "That God hath given unto us eternal life, and this life is in His Son."

May not the inhabitants of the Rock sing and shout aloud the praises due Israel's God and King, realizing that their life is hid with Christ in God?

"He that hath the Son, hath Life." When any of the fallen race of Adam are brought by divine grace to see and know the awful state of man by nature, and feel the force of that scriptural declaration, "the wages of sin is death," there is life, and such a life as they possessed not by nature; for as God teaches them by his Spirit, and

brings them to acknowledge that their condemnation is just, their own goodness becomes awful in their own estimation, their own righteousness appears as a filthy garment, and their own strength perfect weakness: and, strange as it may appear to graceless hypocrites, a person in such a frame of mind, has a deep regard for the truth of scripture—even those portions which pronounce such awful woes upon the enemies of God; therefore it is life that causes sensations, either of pain or sorrow, or of joy and praise. When a person is under a work of grace, a proclamation of the gospel is, at times, very piercing to the heart, for the poor soul can say, I feel that if I am cast off, it will be right, for I am such a rebel against God that I cannot see how I can be saved consistently with justice, nevertheless if I make my bed in the regions of endless woe, I desire to be kept from sinning against God. Now those are some of the sensations that follow life; and when there is no life there is no sensation. If a dead man should be pierced to the heart with a sword, it would cause no pain, but the body might be moved by the operation, and there might be the mark left on the corpse where the sword had pierced; so the gospel may be faithfully preached in the hearing of men who are dead in sin, and the proclamation may be of such a nature as to pierce them through and through; but will it cause them to love the law of God and believe the scriptures? No. After God's dear people are brought to deliverance, and truth is forcibly made plain before them and to them, it leads them sooner or later to comply with the requirements of Christ, in the ordinances which are binding upon his dear people, which are some of the fruit they bear, proving thereby that they have passed from death unto life.

He that hath not the Son of God, hath not life. However far men in a state of nature, may go in external rites, if they have not passed from death unto life, they are still strangers to the cross, and the record, as presented in the scripture, is not believed; and as a proof that it is not believed, they go exactly counter to its commands, and deny its vitality, both by precept and example.

Dear brother Beebe, amidst all the confusion and turmoil in the religious world, the foundation stands sure, *having this seal, the Lord knoweth them that are his.*

WM. J. PURINGTON.

GIBSON COUNTY, Ind., Jan. 1858.

DEAR BROTHER BEEBE:—In order that I do not send you an entirely blank sheet, I will pen you, and through you to your numerous readers, a few of my thoughts, on the same subject that I hinted at in a former letter, (which was the subject of practical godliness.) Religion, practically, is a subject of such vast range, and such deep interest to the household of faith, that I am somewhat puzzled to know where to commence my remarks. Yet, however, there is one thing I am sure of, and that is, that the duties and obligations that rest, and are binding upon the preacher of the gospel, are not among the last of the many things that demands our especial notice; no, verily they are fraught with such interest to the church of Christ, to himself and to all around him, that they are found prominent in the list of investigation. From my little reading and imperfect unde

standing of the bible, it has always appeared to me, that the intention of our Heavenly Father in the bestowing of the various gifts that he has blessed the church with, was "For the perfecting of the saints; or the work of the ministry," &c. That my understanding is correct in this particular, may be inferred from the fact, that those various gifts, to wit: Apostles, Prophets, Evangelists, "Pastors" and "Teachers," were given to the Body the Church—for the edifying of it—"Till we all come in the unity of the faith," &c. Seeing then the object that God has in having the gospel preached—may we not say how important the work, and how timely are the remarks of Paul to Timothy, "Take heed to thyself." "Study to show thyself approved unto God," &c.—and cause those who are engaged in "feeding the church of God, which he has purchased with his own blood," to examine themselves often, and see whether they have taken that heed to themselves, that will lead them to seek the approbation of God rather than men. These are important enquiries for the man of God to make, as well as important duties for him to perform. It is important for him not only to study the word of God, "which is able to make him wise unto salvation through faith in Christ Jesus," but to carry its divine teachings into practice, in his intercourse with his brethren and the world. He must preach with his feet, his eyes, and indeed with his whole body, as well as with his tongue, if he wants to be profitable to the church of Christ. I have known men who were able in "word and doctrine," that their preaching was of little use to the church, owing to the manner in which they walked before their brethren and the world; and others again who failed to profit, on account of their dwelling continually on some particular theme of theirs. For instance the man was in the habit of preaching practical religion, and that only, from meeting to meeting, without any regard to the doctrinal wants of the flock, of his charge, it was soon found that the word had not been properly divided, and therefore they soon become the easy prey of every doctrinal error that might come amongst them. Or if the preacher is a doctrinal man, and is from meeting to meeting dwelling on doctrine, and doctrine only, he will soon find that, though his brethren are sound in faith, they will be soon found sound asleep in practice. And if a practical preacher were to come into their midst and preach, they would at once pronounce him an Arminian. So we discover the great necessity of rightly dividing the word of truth, "giving to each their portion." I think I speak advisedly when I say that there never has been a time when the Baptist's were more united on the great doctrinal truths of the gospel, than the present; nor a time when they more signally failed to carry those great truths into practice. It is acknowledged to be a day of great coldness, darkness, and a sad declining of religious enjoyment,—a time when it is easy for us to see the mote that is in our brothers eye, not considering the beam in our own eye. Preachers have partaken largely of the spirit of coldness and death, and many of them have become so exceedingly nice in their views, that they cannot bear with a brother, if he does not use the same language they use to convey their

ideas, and subscribe to all they are pleased to call truth. Now I would ask such an one, How does such conduct compare with the divine injunction, to "bear each others burdens?" to forgive as our Heavenly Father has forgiven us? Have you no charity to throw as a mantle over the faults and foibles of your erring brother? My experience is to the effect, that preachers, or some of them that I have known, have been the originators of more difficulties among the churches, than any other class of the household of faith. Preaches should be engaged to keep peace in the church, rather than disturbers of it—for it is written, "Blessed is the peace maker." Do God's ministers desire to see their brethren faithful in the discharge of their duty, let them be faithful in theirs. Be punctual in all your engagements with your brethren; attend your meetings; and you can then with propriety, admonish your inattentive members. If you want your brethren to read the Bible, in place of the newspaper of the day, you must lead off in the way you would have them go. If you had rather hear the brethren and sisters singing and talking about Jesus, before you commence to preach always set them the example. If you think that it is the duty of your brethren to keep up family worship, you be very sure to attend to it yourself. And in all things you would have others do, attend to the same yourself. Day by day should we pray to God, to give us light to shine on the path of duty, and grace to walk therein. Your brother,

JAMES STRICKLAND.

ALEXANDER, N. Y., Dec. 20, 1857.

ESTEEMED BROTHER BEEBE—I have been a reader of the *Signs of the Times* for the last twenty years, and have been greatly instructed by the communications from many of your able correspondents, and also the editorials published therein; and I have often thought of adding my mite to its contents, but my offering looked so small in my own sight, I have neglected it until now. And now I can say but little, and perhaps nothing but what my brethren already know, except my experience.

I am now in my sixty-fourth year, and have made a profession of faith in Christ for the last forty-three years. When I was about ten years old, my mind was often brought to think on the shortness of life, and the necessity of being prepared to die, and like most natural men supposed I could do the work at any time; but, liking the pleasures of this present world, I wished to wait and enjoy its sinful pleasures for a season; and strove to put these heavenly thoughts from me, resolving at some future time to attend to them. In this way I lived until after my nineteenth year. I then began what I supposed the work of preparation—I read the bible, abstained from merry company, attended diligently to my work, (which was farming,) resolved to be just in all my dealings, not to slander or wrong any one, to be no tale-bearer, but live in peace and be kind and humane in all my acts with my fellow men. In this way I lived for about two years. I had made such progress I felt perfectly satisfied with myself and supposed I should have the blessings of this life and of that to come. My health was excellent, and I could labor during the day without being weary; everything seemed to prosper. My success in business I looked on as an evi-

dence of God's approbation and his reward for my good works. At that time I lived in Johnstown in this State. My corn and rye fields looked more flourishing than I ever saw any before. It was the 6th of July; in the afternoon there came a storm of hail and wind, and in a few minutes my fields of grain looked as if they had been rolled down with a heavy roller. A common width road divided my fields from a neighbor's; his fields were not touched, and at that time he was having a drunken revel, and cursing, blaspheming and abusing his family, so they had to flee from his presence. Thus, in a few minutes, God in his providence removed from me the things he seemed to be giving, and left me without means to pay debts or to obtain food to eat, while my ungodly neighbor had all heart could wish. For a short time my mind was full of murmuring against God for this providence; but the "God of all the earth doeth right," was sounded not only in my ears, but seemed to shake my whole frame, and "you are unwilling he should do as he pleases with his own." From that moment my own righteousness was gone, and such a sense of the enmity of my heart was continually present with me that I thought none were so wicked as I, and in this state I continued until the fore part of the following April. I spent my time in reading and trying to pray, and my case I thought a hopeless one, and my mind began to despair, and for a few days I seemed past feeling, when I heard preaching from these words, "The Son of Man is come to seek and save that which was lost." While the preacher was speaking of our lost state, in an instant my mind was filled with comfort. The bible that had condemned me and filled me with terror under a sense of my sinfulness, now revealed Jesus as a sacrifice for my sins, and a righteousness in him with which God the Father was well pleased. My mind was full of comfort, and I felt the Lord had done all things well, and I thought I should always be able to say with Job, "The Lord gave and the Lord hath taken away, and blessed be his name." But I have learned that my heart is very deceitful, and with Watts can say—

"When my forgetful soul renews the savor of thy grace,
My heart presumes I cannot lose the relish all my days;
But ere one fleeting hour is past, the flattering world employs
Some sensual bait to seize my taste and to pollute my joys."

I united with the Baptist church in Kingsborough; I remained with them two years, and then removed to Alexander, Genesee county, New York, and joined the Baptist church in this place, and continued with them until the division of the church, when I continued with the old order of Baptists; and now, after making a profession of religion for more than forty years, I feel no more worthy of the divine favor than the chiefest of sinners. When I think of my hope in Christ and the many exceeding great and precious promises given in his word, I wonder and ask why was I made to hear his voice and come. The only answer is, it is according to the good pleasure of him who maketh us accepted in the beloved. When I have a sense of these things, I wonder at my coldness and almost doubt if I have any inheritance with the saints, but from time to time feel my mind raised above doubts, and feeling that he will supply all my need

and preserve me unto his heavenly kingdom.

I am often refreshed by the correspondence through the *Signs*, and feel to thank our Heavenly Father that he put it in the minds of our brethren to sustain you in your arduous labors as editor of the *Signs*. And now may you be enabled by grace to so discharge your duty to God and his church as to receive the approval of the great Head of the Church, "Well done, thou good and faithful servant, enter thou into the joy of your Lord." This is the prayer of your unworthy brother,

DAVID HALSTED.

HANNIBAL, Mo., Dec. 22, 1857.

DEAR BROTHER BEEBE:—Time, as well as the 24th number of the *Signs*, admonished me that the moment is at hand when, as your agent, I should make my annual remittance for those of your subscribers who still desire to read your papers; some of whom, however, I have not seen in time to collect from them, but I feel confident that they still desire the consolation and edification derived from the columns of the *Signs* and *Messenger*, and I am still more certain that they desire the exaltation of our Lord Jesus Christ, "who is over all, God blessed forever," and I myself do feel that through the *Signs* and *Messenger* his name is exalted above every name; for these reasons, I say, I have taken the liberty to forward for them. Brother Beebe, I think these are times when the children of God should "take heed what they hear." The apostle Paul, after exhorting his Galatian brethren how they should walk, closes with these words, "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." I do not know that the apostle had reference in this connection, to the peace among the children of grace in their intercourse with one another, but I think he had reference more particularly to that peace which every child of God realizes within himself, and which is that peace which our Lord has said "Peace I leave with you; my peace I give unto you, not as the world giveth give I unto you." Now, this peace I think he has left with all his children, yet he has also said, "I came not to send peace on the earth, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be those of his own household." There is a peace which the world gives, or which the people of the world enjoy amongst themselves, and is called peace; but that peace which the blessed Redeemer has left with his children, is personal, and it is a source of joy and consolation, and in it the apostle has said, he could "rejoice with joy unspeakable and full of glory." And there are times when every child of God can so rejoice, and at no time more than when they contemplate the blessed relationship existing between Christ and his people. And although, in contemplating this glorious theme, it is brought to our minds that there is a difference of views upon this subject among the professed children of God, and I find it amongst those whom I hope I love for Jesus' sake, and in one sense this destroys our peace with one another. Yet at the same time, to realize this truth, the truth of the vital relation-

ship existing which ever did exist, ere time was, between the head and mystical body of our Lord Jesus Christ, does impart a peace and joy that the world is a stranger to, and while we do regret that there are any of God's dear children who now seem not to realize its truth, yet I feel like I could not be persuaded not to contend for it and to rejoice in it as the foundation of the hope of Israel; and although it may make foes of a man's own household, ought we not to contend for it. The apostle Peter, 2d Epistle, iii. 17-18, uses the words, "Ye therefore, beloved, seeing ye know these things before; beware, lest ye, also, being led away with the error of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Savior Jesus Christ; to him be glory both now and forever." Although he may not have been speaking upon this particular theme of divine truth, yet we can learn that there is such a thing as to grow in grace and in the knowledge of our Lord Jesus Christ; and if any brother or sister should present some views of divine revelation, upon which we have heretofore not had light, we should not condemn it as error, unless we have a thus saith the Lord for it. Dear brethren and sisters, I trust my humble petition to the God of all grace is, that I may grow in grace and in the knowledge of our Lord Jesus Christ, for I know I am a poor ignorant, helpless sinner, and dependent upon him for all knowledge and understanding, and also for all peace and joy in Christ Jesus my Lord. O that I could exalt his name, and at all times could feel that I have vital interest in it, then could I say with Job, "I know that my Redeemer liveth, and he shall stand in the latter day upon the earth." Was Job mistaken, when he said "my Redeemer liveth," or did he mean he would live in the latter day, when he should stand upon the earth. Brother Beebe, if I could only write my thoughts as they are when I read those soul-cheering articles from your pen and others, and also when I hear the same truth presented from the pulpit, then it seems it would be a pleasure to communicate with the dear brethren and sisters who write for and read your little messenger of truth. I had the pleasure, during one of my semi-annual visits East the past summer, of being at the Old School Corresponding meeting in Virginia, and I am sure I never in my life found a greater season of rejoicing, and for the time I felt like this surely was the house of God; the preaching was all of a piece, and I heard nothing that did not exalt the Redeemer, and the intercourse with the brethren, many I had not before seen, was in love and fellowship, and it will be a time long to be remembered by me, and I do hope I may have the happy privilege of again meeting the brethren and sisters then present. I did make a sort of a promise to write to brother Purington, but I really have felt so poor that I could not make up a communication that I thought would be of much interest to him. I hope he will excuse me; if he would write me first, I will try and reply. To him and to sister Purington, and also sister Towles, and others of Washington City, I feel under obligations for their kind solicitations for myself and wife to call on them as we passed through Washington, but we had started for home and both felt anxious to get on as fast as we could, although we

would have enjoyed their society at their homes, yet our stay would have been so brief that we deemed it best not to stop. We had a safe and speedy conduct home, after a travel on my part of about three thousand miles, for which I desire to render praises unto the Lord for his protecting hand. When we take a retrospect view of our travels and intercourse with those we esteem the excellent of the earth, how many pleasing reflections crowd upon our minds. Often have I thought of the comments of brother Leachman upon these words, "They shall call them the holy people, the redeemed of the Lord;" those who heard him will remember it, "They shall call them." If we could feel as "they call them," what a consolation it seems to me, it would be, (read Isaiah lxii. 10, 11, 13.) Now, brother Beebe, to conclude this letter, I will say that—

[The conclusion of this letter, from brother Wm. F. Kercheval, which contained but a few lines, has been mislaid and lost among a multitude of papers. We hope brother Kercheval and our readers will excuse our seeming carelessness.]—Ed.

LINCOLN Co., Ill., Dec. 20, 1857.

BROTHER BEEBE:—Since I wrote my last letter, your reply to brother Woodson concerning G. M. Thompson, came to hand. Your views of the office of the Mediator I heartily endorse. Also your views on Eternal Union; both are so full and so well timed that I refer your readers to them for anything further on that subject from me. Now, to the last point named: "Is it profitable to preach these things if found in the scriptures?" All Baptists that are forty years old, remember how the first falling off from the Baptists commenced in the West. They admitted Election was true, but unprofitable to preach, for it had a tendency to settle people down in carnal security. The same things are true in this present departure from the faith. Moralists say that there is a frontier between vice and virtue, where they mingle and fade into each other; so it is in religion—there is a plan of preaching so as to give no offence to the enemy, and yet not be positive in doctrine, so that those that really love the truth can enter no particular objection, and yet fails to feed the souls of God's children. I shall now proceed to examine some few scriptural points on this subject. Paul says to Timothy, Take heed to thyself and to the doctrine continue in them: for in doing this thou shalt both save thyself and them that hear thee. Now will any one pretend that Paul intended to make Timothy his Savior, or the Savior of them that heard him; every one must answer no; then what were they to be saved from? Undoubtedly from the killing influence of false doctrine. Again, Paul in the 15th chap. of 1st Cor. says: Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

It is easy to see these brethren were already saved from the curse of the law, and also from sin, unless they had believed in vain; but they wanted saving from something else, which Paul explains in the subsequent part of the chapter. It was to save them from errors concerning the resurrection, and all other errors that it was

necessary to keep the church well informed on all doctrinal matters. Hence the great need of a sound ministry, which, by the way, is one of the greatest blessings ever bestowed on the church, and if God intends to chastise any particular branch of Zion, there is no heavier judgment can be let loose on her than to allow her to be afflicted with an unsound, prevaricating ministry—one that is tampering and compromising with the enemy.

Finally, I have concluded to use no further efforts to save the few good brethren who have gone off with the enemy. When the mission, principles and practice got among the Baptists, those that felt like leaving such an unholy alliance, had to leave many good brethren in that unholy conviction; and now we must leave them to wither and die religiously among those that have gone out from among us, because they were not of us; and I for one feel to rejoice that there is at least a clear and manifest separation. To be connected with such people is neither honorable or profitable to Zion.

I might here enlarge and give your readers a specimen or two of the lying spirit that got among them; but as that has been so fully exposed by yourself and others, I forbear, and shall close this series of letters, hoping God will help us all to walk so that the enemy may have no evil thing to say of us that is true.

Yours, as ever,

B. B. PIPER.

MT. GILEAD, Ky., Dec. 24, 1857.

BROTHER BEEBE:—Another year has rolled around, and I send you herewith my annual subscription to the *Signs of the Times*, as I cannot well do without them; indeed they are a welcome messenger to me, and are as bread to a hungry soul. The doctrine they contain is my meat and my drink. I am often made to rejoice in reading the communications of dear saints, who are strangers to me in the flesh; but I hope we have been brought nigh by the blood of the cross. Christ has said, "I am the way and the truth and the life." And there is no other way given under heaven amongst men, whereby poor sinners can be saved. And surely, brother Beebe, I want no other. Were it not of free, sovereign, and reigning grace, I know I should fall far short of salvation. I know that Christ has all power in heaven and in earth, and therefore I can confide in him. If he has not saved me, I know I cannot save myself. Sometimes I fear that I am deceived; but when I read the travails of the dear saints, I can say, "I know that my Redeemer liveth."

Brother Beebe, I have been a reader of your valuable paper for the last three years, and I expect to take them as long as I live. I have been a member of the Old Particular Baptist church for thirty years, and in that time have experienced many trials and passed through many tribulations.

Brother Beebe pray for me, that the Lord may keep me in the path of truth and righteousness; for in me, that is in my flesh, dwells no good thing; but, as Paul says, it is no more I that do it, but sin that dwelleth in me. Again Paul said, When I would do good evil is present with me; the thing that I would not, I do." Paul could not

is my desire to live soberly, righteously, and godly in this present world, but alas! I fall short. But I will close. Do as you please with this.

Yours in Christ,

JAS. T. WILLINGFORD.

GREEN Co., Ohio, Dec. 25, 1857.

BROTHER BEEBE:—I beg you to excuse me for not sending on sooner for a continuation of your paper to me the ensuing year: for I am not willing to miss so much as one number of your, to me at least, most valuable paper, the *Signs of the Times*; as they contain nearly all the Baptist preaching I have. I think that God from whom all blessings flow, has so ordered it that his children may all hear from each other, from east to west, and from north to south. They all speak the same language; for the love of God constrains them so to speak. And the Editorial articles also bring me refreshing news from a far country, and fill my soul with a joy that is unspeakable and full of glory.

Brother Beebe, as I feel too poor and unworthy to write anything for publication, I wish you, or some other brother would give your views on Rev. ii. 4, 5, & 20, if I am not asking too much for one who is so unworthy as I feel myself to be. I know and am persuaded that of myself I can neither do a good deed, nor think a good thought to merit the love or favor of God. When I think of the crucifixion of Christ and of his precious blood which was shed on Calvary for such an unworthy creature as I am, these words come forcibly to my mind:

"'Twas for my sins, my dearest Lord,
Hung on the accursed tree,
And groan'd away his precious life
For thee, my soul, for thee!"

Now whether this is an imagination of my own, or the teaching of the Spirit of God, I am not always able to say; but this one thing I know, Whereas I was once blind, now I see; and sometimes I feel that Jesus is precious, and my soul is inflamed with love, and I am raised to a rapture of joy in praising his dear name.

But lest I weary you I will stop. If you think this worthy of a place in the *Signs*, you may insert it.

I subscribe myself your unworthy sister,
AMY DAVIS.

FLETCHER, Ohio, December 18, 1857.

BROTHER BEEBE:—The year has rolled away, and I am reminded to renew my subscription for the *Signs of the Times*, which is a valuable paper to me. I think at this time that I shall be a life-time subscriber, if it remains what it is and has been since I commenced reading it, which is about five years ago.

Dear brother, I want to tell you that I am a sinner and I am poor and helpless, and cannot do ought to extricate myself from this miserable condition; and now, what is to be done? I know that there is a fulness in Christ the Lord that would supply all my need, could I but ask him for it; but I am shut up and cannot come forth. I feel so cold, so dead and inactive, I scarce know what to think. It has been a long time since I have felt the sweet enlivening rays of the sun shed forth in my benighted heart. O brother Beebe, if I thought that God would hear your prayer in my behalf, or any other brother's or sister's, then would I ask you to pray for un

worthy me and them. But notwithstanding all those dark seasons, I am not without hope, for I trust there remains a rest for me beyond this vale of tears, where all the Zion of God shall rest. O what a heaven it will be to the poor tempest-tossed soul that has passed through the furnace of affliction. I sometimes think if I could get along like brother M. Ford does—or like it appears to me he does—I should not have those dark seasons to complain of; for he seems to be happy, and always rejoicing in the Lord. Brother Ford, let us hear from you often, and also brother Owings of California; it does me good to hear from you in that far distant land, and many others that write for the *Signs*. When I read the communications from the brethren and sisters, it makes my heart yearn to meet with them, to talk with them of the kingdom, for theirs is the company I love, if I love anything on earth; and may the dear Lord enable us all to know and love the truth as it is in Jesus, and not to turn aside from the old paths as some are wont to do. Brother Beebe, I have often thought that I would like to see you and hear you preach, and if you or any other ministering brother pass this way, I would be pleased if you would give us a call; there are a few of us in this region of country, who I think love the gospel in its purity, who have no desire to go into Babylon, or to make any compromise with her. Brother Beebe, I have sometimes thought in regard to the many difficulties you have to pass through, that you need what Elisha asked of Elijah, a double portion of the same spirit, to bear you up in all your trials—2 Kings, ii. 9. But I will close my poor imperfect scribble, hoping that you will pardon my weakness for presuming to write anything for your perusal. I submit it to your judgment,

REBECCA M. ROBBINS.

ELD. G. BEEBE—DEAR SIR:—Although I am a stranger to you, to me you are a brother beloved. I have not apologized for the liberty I take in addressing you, knowing I am welcome for Christ's sake, for it is in his dear name I greet you and all them that love our Lord Jesus in sincerity. I am but an earthen vessel, and a poor one too, but he has chosen the foolish, the weak, the base things of the world, and things which are despised, hath God chosen; yea and things which are not, to bring to nought things that are. Therefore "I thank God and take courage," and will give my reason for writing to you, and to my fellow pilgrims. I have been comforted and encouraged by what I have read in the *Signs of the Times*. I have wept and rejoiced with the believer in Jesus as he told of the way the Lord had led him; have been ready to shout when I read of the peaceful, hopeful, and in some cases even triumphant death of the followers of the Lamb. They followed their glorious Redeemer through the baptismal streams, through evil and through good report, encouraged by his own promise, "I will never leave thee nor forsake thee;" with them I have proved his promise made good in extreme trial, and his tender mercies now fill my soul with gratitude, and when I can say nothing else, I can say with tears, and yet with child-like confidence, "Lord thou knowest all things! Thou knowest that I love thee."

Love him! His every name is precious beyond the powers of my poor tongue; but I can say with Cowper—

"When this lisping, stammering tongue,
Lies silent in the grave;
Then, in a nobler, sweeter song,
I'll sing thy power to save."

I thought I loved and honored this gracious Savior many years ago; but now I know in whom I have to believe, I know what it is to "come up from the wilderness leaning upon my beloved." But I am very jealous of my heart, and my prayer is—to God in secret—Oh that thou wouldst bless me indeed, and that thou wouldst keep me from evil, that it may not grieve me. Can I endure the thought of walking alone, when I have had converse with Emmanuel—God with us. I said alone! If left alone what would become of me? I dare not even think of it. I believe the Comforter is with them that our Redeemer prayed for, that shall and do know and trust him—with us, with them in every age, that have not seen and yet have believed, through the word of his favored disciples. He is, indeed, the same yesterday, to-day, and forever. True, they saw his face; one loved disciple leaned on his bosom—my heart swells as I write the words—but I have knelt at his feet, as surely as they sat by his side, and it is all I crave and sometimes more than I can well endure. I ask not for a throne or crown, but for a white robe, washed in his blood and to kneel at his feet, that I may be with him, and in his likeness. Yes, wonderful as it is, it will come to pass.

"My sin by imputation his,
I in his spotless splendor shine."

Oh had I Israel's lyre,
Oh had I Miriam's voice;
To sounds like his I would aspire,
In songs like her's rejoice.

But though I can neither sing or play music, I can say with one more honored than any other mere mortal, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." I have seen many changes. I have known what it is to listen to and converse with the excellent of the earth; I have also been almost where Jonah was sent; I have said, "I do well to be angry." Once I was highly favored; sat under the sound of the gospel preached by the servants of the Lord, sent and owned by him. Tears gush to my eyes only to think of them. Many of them gone; gone from us, to be ever with the Lord. William Gadsby, Henry Fowler, John Warburton, Robert Creasy, champions of the cross. They have all passed through the cold, dark river of death, but thanks to our God there is a noble band yet left to cheer us on. Although sometimes each is apt to think how few and weak we are, but when we see them like stars in a dark night, twinkling clear and heavenly, we remember the solemn assurance given to Elijah, when he thought *he only* was left. And, dear sir, you are honored indeed by your divine Lord, inasmuch as you have been enabled to persevere so valiantly. I think you are like Great Heart in the "Pilgrim's Progress," but I fear your hands are weakened and your spirit tried, more by your friends than by your enemies; not from ill feeling, but from want of consideration. I for one must plead guilty. For many years I read and valued the *Signs of the Times*, even the motto would cheer my heart like an

epistle; yet I remained dumb, gave no sign in return, delighted because the one sound reached me from all points of the compass, looked eagerly for the signature of the sisters in Christ. Diffidence had a share in keeping me silent, but I am going down the hill of life now, and it may soon be too late—too late. I would also ask your forgiveness for a little affair in which I am faulty. In justice to myself, I must state I was always among the first to pay for my copy of the welcome paper; but there came a time of darkness, a time of great sorrow, loss and perplexity—such a fearful change it wrought on me, in mind, body and estate, and the worst part of it was the effect on my soul, instead of feeling humble and quiet. I was proud and reckless, defied everything but my God and Savior, thanks to his dear name, I always loved and trusted him in my heart, but did not dare to speak of him, or even read his word. It seemed to me if I had heard his people tell of his love and faithfulness, I should have shrieked aloud; my feelings were not deadened but over-taxed, in fact my nerves and powers of endurance were so tried and strained, that for a long time after the fury of the storm was over, I could compare myself to nothing but a bow unstrung, so spent and useless. But this valley of the shadow of death was traveled through at length, and long and horrible it was to me; years before that time a message was sent me, sent to my heart by the spirit of truth. The words were spoken by John Vinall—but to me—although he knew it not. "Hear now this, thou afflicted and drunken, but not with wine. Thus saith thy Lord—the Lord and thy God that pleadeth the cause of his people. Behold I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again, but I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down that we may go over." I saw this brought to pass exactly as predicted, then, and believe I shall see it again; but none of these things move me now. I can leave all my enemies in his hands who hath said, "vengeance is mine," "I have found him whom my soul loveth." I looked for hell, he brought me heaven; my beloved is mine and I am his. During that sad season I neglected to renew my order for the *Signs*, and many numbers were sent without pay—I don't know how many—but when it was well with me, I remembered the precious little casket of jewels, so valuable, yet so cheap in price; beyond all price it would have been to those who lived when men had to count the cost in blood, not in pennies. I enclose a paltry dollar for the unpaid numbers; if the Lord is pleased to prosper me I will send a five dollar bill as a thank offering, some time before the close of '58. Forgive me, my brother, that I have added a straw even to the weight on your mind or pocket; as soon as I know where my place of abode is likely to be, I will send the pay for the coming year and a copy of the hymn book.

Please read the four last verses in the second of Corinthians. SALLY.

CHICAGO, ILL., Jan. 6, 1858.

DEAR BROTHER:—As the Lord has been pleased to spare me to see the close of another year being the time to make you a remittance, I will enclose the amount for

your valuable paper, the *Signs of the Times*, which bring to me the only unadulterated gospel I receive outside the Holy Bible. I am often led to wonder why it is that I never meet an Old School Baptist. It is nearly twenty-three years since I trust God for Christ's sake forgave my sins, and I think I have not heard more than five sermons of that faith and order in that time. I have not seen the face of one for years, although living in a city of one hundred and ten thousand inhabitants, where the ear is filled with the sound of the good deeds they have done and are doing, and the cry of the horse-leech's daughters—give, give. I have not been able to find a brother or sister that could understand my language. Sometimes I think it is for my sins, for I find that in my flesh dwelleth no good thing; and if I have an inheritance in that house not made with hands, it is through the merit of that dear elder brother, whose name should be called Jesus, for he shall save his people *from*—not *in*—their sins; the sins of the flesh that war against the soul, that I am left thus alone, without a shepherd to feed my hungry soul. Many, very many times, what a feast of fat things to the soul it would be, if I could once more hear you dispense the word of God, as I have frequently, thirty years ago, when I was but a child. Then I could not appreciate the word grace—the unmerited favor of God—but now I think I should esteem it a treat to have the crumbs that fall from my master's table. I think some of the brethren and sisters little know how to appreciate their blessings, where they have a shepherd to watch over them and feed them with the sincere milk of the word. I am sometimes asked why I live alone? Why not join some church? I can give no better reason, than if I ever was born again—as I trust I have been—I was born a Bible Baptist, and could be nothing different, if I was the only one in the world. I have hoped that the day would come when I could find a brother or sister that could say, "Come let us go into the house of the Lord. I will not murmur, I trust this is one of the "All things that work together for good to them that love God." If the Lord should direct the steps of brother Beebe or any other brother of the like faith and order, to Chicago, do not fail to call on me, at 296 1-2 State-st., and I will feel most grateful, and thank the Lord for his kindness. If I should never meet any of you in this world, by the grace of God I hope to meet you around his throne. From one that claims an interest in your prayers with the fatherless.

R. M. SEYMOUR.

EAST FALLOWFIELD, PA., Dec. 30, 1857.

DEAR BROTHER BEEBE:—I take up my pen to write a few lines to those whom it may concern, to let them know that we are still in the land of the living, but are fast traveling to that bourne from whence there is no returning, and the places that know us now will soon know us no more forever. "I long to quit this unhallowed ground and dwell with Christ at home." He is all my hope and all my salvation, and my keeper; while many have left this busy stage of action and filled the silent tomb, the Lord our God has preserved us and brought us safely to the close of another year, O how great are his mercies towards us, his ways are past finding

out. My soul, adore and wonder, ask Oh why such love to me, who am less than nothing and a vanity? Yet I still am trying to give glory to the Lamb. O how precious is the sound of Jesus' name. We have no preached gospel in this place, but are surrounded with *distracted* meetings of every sect; we never go to them, but we still hear of their sayings and doings by those who do go to hear them. We have heard but one gospel sermon preached for some length of time, and that was by our beloved Elder Barton. It was the sound of the *old bell*; it had the right sound for me.

My soul was like the hunted hart,
That found a cooling brook;
And quench'd its thirst, refresh'd to start,
Of the sweet stream partook.

Dear brother, we still receive the *Signs* and *Banner of Liberty*, which we highly prize. The *Signs* are a great consolation to us in our lonely situation. Your excellent editorials and communications from the dear brothers and sisters, are like cold water to a thirsty traveller from a pure spring. I close, wishing grace, peace and love to all the household of faith.

M. M. ANDERSON.

BURDETT, N. Y., Dec. 28, 1857.

BROTHER BEEBE:—If you and brother Trott are both willing, I should like to see his views in the *Signs of the Times*, on Luke xvi. 26. Yours,

REED BURRITT.

EDITORIAL.

Middletown, N. Y., January 15, 1858.

SWITZERLAND Co., Ia., Dec. 28, 1857.

BROTHER BEEBE:—Will you do me the favor to give your views on Hebrews iv. 12, especially on that part which speaks of the dividing asunder of soul and spirit? From the little experience I have had, I have been led to believe the word is a *uniter* of soul and spirit, at the present time. Now if you can inform me when it was, or when it will be, or how it is at the present time a divider of soul and spirit, you will confer a great favor on your unworthy brother, if I may be so bold as to claim kindred with those of the household of God.

WM. W. HUSTON.

REPLY.—Whether we shall be able to satisfy the mind of brother Huston, on the subject on which he has desired us to give our views, of course we cannot tell, but such views as we have, we cheerfully submit to the consideration of himself and our readers generally. We do not remember of ever hearing the views of any of our brethren on the text, and we confess that we have generally regarded it as one of the most obscure passages in the New Testament, until now that our mind has been called especially to it, it seems to be presented to our mind more clearly. Of course we hold no one responsible for our views, and only give them as what occurs to our mind on the subject; if we are correct, the scriptures will establish our view, but if we mistake the true import of the text, we rejoice to believe we have faithful and discriminating brethren to review us. The text reads thus:

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints

and marrow, and is a discernor of the thoughts and intents of the heart."

The word of God are terms which are sometimes applied to the scriptures, and sometimes to some special message from God, as when "the word of God came to the prophets, saying," &c.; but it also applies as a name and title to our Lord Jesus Christ, who is the essential Word of God. The *Logos* of the scriptures, of whom it is said, In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. All things were made by him; and without him was nothing made that was made—John i. 1-3. And in Rev. xix. 13, we are expressly informed that the name of the King of kings and Lord of lords, is called THE WORD OF GOD. That this name and title belongs to Christ as the Son of God, in his Mediatorial character and relationship, as the One Mediator between God and men, is abundantly evident from the fact that it is only applied to him in his manifestation, or the revelation of him as the Lord from heaven, the begotten of the Father, and in connection with his mediatorial offices and work. In John i. we read, The Word was made flesh, or was revealed in the flesh, and became identified with flesh, and in him was life, and the life was the light of men. The term *quick*, used in our text, as applied to the Word of God, signifies *vital, living, life*, &c., agreeing with the passages quoted above, and with the declaration 1 John, v. 20—And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Thus fully justifying and confirming the testimony of our text, that The Word of God is *quick*, or *life*, or *vital*, and in perfect harmony with other titles given to and assumed by our divine Mediator; as "I am the Resurrection and the Life." "I am the Way, and the Truth, and the Life," &c.

But the Word of God is not only quick or vital, as having life, but as having Eternal Life—that life which was with the Father and was manifest as the Word of Life—1 John, i. 1, 2. "Who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light," &c., 1 Tim., vi. 15, 16. The life of his body, the church, according to the record borne by the three in heaven, the Father, the Word, and the Holy Ghost, which three are One, and witnessed by the spirit, the water and the blood, in earth, and these three agree in one, 1 John. v. 7, 8. "And this is the record that God hath given unto us eternal life, and this life is in his Son;" 1 John, v. 11. His Son, as the Word of life, is the repository of all the spiritual and eternal vitality of his body, the church, and as the Head and life of the church which is his body, and the fulness of him that filleth all in all; his goings forth were of old, from everlasting.

Again, The Word of God is *quick*, as the fountain and source of all spiritual eternal life to his members, as the second Adam, the Lord from heaven, who is a quickening spirit—1 Cor., xv. 45. Possessing in himself the exclusive power to quicken whomsoever he will, "For as the Father raiseth up the dead and quickeneth them,

even so the Son quickeneth whom he will;" John v. 21. But while we witness the abundant testimony of the scriptures, that Christ is the Life of his people, we must bear in mind what he said to some of his murmuring disciples, "What and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life;" John vi. 62, 63. The words, therefore, which Jesus speaks to his disciples, emanating from him as the Head and fountain and source of all spiritual life, as Adam was the head and source to us of all human life, are quickening in their nature and effects, and as direct communications from him to them; they also are the Word of God. And to the Word of God all life-giving power to quicken dead sinners, is ascribed. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth (or is quick, or life-imparting,) and abideth forever." For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away, but the word of the Lord abideth forever. And this is the word which, by the gospel, is preached unto you; 1 Peter i. 23-25. The word of God, then, having power to communicate eternal life to as many as the Father hath given to Christ, see John xvii. 2, 3; see also, John v. 25, and x. 27, 28, "Verily, very, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and given him power to execute judgment also, because he is the Son of man." "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Hence we perceive that the Word of God, which is both quick and powerful, is not the mere letter of the scriptures, nor the publication by men of what God has spoken, but, as God spake by the prophets of old, so doth he now speak by his Son whom he hath appointed heir of all things, and his words come in the execution of his eternal purpose and counsel, "not in word only, but in power, and in the Holy Ghost, and in much assurance," for the letter killeth, but the spirit giveth life.

But we pass to speak of the peculiar qualities or attributes of the Word of God, as stated in our text. It is not only quick or vital, and life-giving, but it is powerful or full of power, possessing no less power than that word by which the heavens and the earth were spoken into existence, with all that they contain. It is not a word which those unto which it is addressed have power to resist or gainsay; but that by which the rocks are rended, the earth is made to quake, the sun is darkened at noon, the raging tempest is instantly calmed, graves are unlocked and their doors thrown open, and the dead spring forth to life. It is his word who hath power over all flesh, that he should give eternal life unto as many as the Father hath given him, and it cannot, therefore, be successfully resisted by men or devils.

Sharper than any two-edged sword. It is represented in the book of Rev. i. 16, and xix. 15-21, as a sharp two-edged

sword going out of his mouth; but this, like all other figures, fails to fully set forth the power of the word which goeth forth from his mouth—for his words are sharper than any two-edged sword. Paul says the sword of the spirit is the word of God, *piercing, even to the dividing asunder of soul and spirit*. On this part of the text, brother Huston desires us to dwell particularly, but in order to do so, we must defer our further remarks for another number.

MARRIAGES.

Oct. 21, 1857.—At Hector, Schuyler Co., N. Y., by Eld. Reed Burritt, Mr. J. D. SMITH, of Bath, Steuben Co., to Miss ERMINDA OWEN, of the former place.

Dec. 17.—By the same, Mr. PETER A. COATS, to Miss MARIA WHITNEY, all of Burdett, Schuyler Co., N. Y.

Dec. 31.—At Sugar Loaf, by Eld. G. Beebe, Mr. JOHN H. VAIL, of Chester, to Miss ELIZA B. KNAPP, daughter of Mr. John Knapp, of the former place.

Dec. 3.—At Southampton, Pa., by Eld. D. L. Harding, Mr. ALBERT MICHENER, of Philadelphia to Miss ELLEN D., daughter of Mr. Elias Lefferts of the former place.

OBITUARIES.

ALEXANDER, GENESEE Co., N. Y., }
December 20, 1857.

BROTHER BEEBE—Our esteemed brother JONATHAN VAUGHN departed this life November 17, 1857, in his 73d year. He was one of the early settlers, and took an active part in clearing up the heavy forests, and opening roads in this country; he was extensively known by the first settlers, and bore with them the privations of pioneer life. Literally, the desert was made to blossom as the rose, by the labor of our brother and others. He early made a profession of religion, and united with the Baptist Church here at its first organization, or soon after, and continued with them until the division, occasioned by the doctrine preached by the Mission Baptists. Since then he has been identified with the Old School Baptists. Our brother was ever faithful in his walk with the church. He was a man of liberal mind, and was at much expense, in time and means, in sustaining public worship and the ministry of the word. He was greatly attached to his brethren and always waited on them with pleasure. He and his excellent companion will long be remembered for their attendance on the sick and afflicted in this place. There are but few if any that excelled our brother in his deportment; in all his business transactions, just, liberal and punctual. His disease was dropsy. For near two years he was afflicted, and for a few months was subject to great pain. He often complained of lack of patience, and desired to be released from his sufferings. Notwithstanding his useful life, his hope for justification was in the atonement alone. He leaves a faithful companion, several children and numerous relatives and acquaintances, to mourn their loss.

Also, departed this life, on the 19th November, Sister CELIA FRINK. She was one of our subscribers in this place, and had been a member of the Baptist Church here for several years. When the division took place, she remained with the Old School Baptists, and is now removed, we trust, to the Church above—having been preserved to a good old age, being in her 77th year. She leaves her aged companion and several relatives to mourn their loss.

DAVID HALSTED.

MADISON Co., Arkansas, Dec. 15, 1857.

BROTHER BEEBE:—I send you, by request, the obituary of brother GEORGE DURNING. He was born in Sumner County, Tenn., Nov. 14, 1823; moved to Arkansas in 1847; professed religion and joined the Protestant Methodists, and was by them baptized, but was not satisfied; and on the third Sunday in November, 1853, was baptized by brother George Horner, a regular Baptist minister. He began to speak in public, and his improvement of his gift was approved by all who heard him. On his death bed he expressed a willingness and even a desire to depart and be with Christ. He died Nov. 1, 1857, of typhoid fever; leaving a widow and four small children, and a father, with other relatives, to mourn his departure; but we trust he has gone to rest.

Your brother, THOMAS DODSON.

DEAR BROTHER BEEBE:—I send you, by request, the obituary of our sister, ELIZA BRADY; also a communication written and addressed to her by Eld. G. C. Millsap, on the very day she died, which was November 18, 1857, after a long and complicated illness of about six years, in which she suffered much, and during which she experienced a well-grounded hope in the Lord Jesus Christ, so that through her

greatest sufferings she was enabled to realize that, as the outward man perishes, the inward man is renewed day by day. She was 23 years, 9 months and 2 days of age, and has left a numerous train of relatives and friends to reflect upon her past sufferings, and the witness that she bore that, to her, death had lost its sting. She said to her mother, a short time before her spirit departed, that she was ready and longed for the time to come when she should be at rest.

Brother Beebe, as you have requested that obituaries should be short, I will refer your readers to a statement of her experience, which they will find in volume 25, page 80.

Yours, in hope of eternal life,

D. S. ROBERSON.

RAY Co., Missouri, Dec 8, 1857.

BROTHER BEEBE:—By request of the friends of the deceased, I send you the following obituary: Departed this life, at his residence near Wellington, Lafayette county, Missouri, on the 16th of November, 1857, Elder JOHN WARDER, in the 84th year of his age. Elder Warder was born September 9, 1774, in Fauquier county, Va., and was baptized at Thumb Run Church, by Elder William Mason, in the absence of Dr. John Monroe, (Pastor,) in 1794; consequently he had been a member of the Regular Baptist Church for sixty-three years, and a faithful minister of the New Testament for forty-six years. He leaves a kind and aged widow, (a true mother in Israel,) some ten children, and many grand-children and other friends to mourn his loss—though they weep not as those that have no hope. He first married Miss Eliot, of Virginia, by whom he had eleven children. After her death he married Miss Keziah Renie, of Kentucky, by whom he had as many more children. As a husband and father, none were more kind and affectionate; as a neighbor and friend, he was universally beloved. But his pre-eminent qualities as a man and a Christian, were more fully developed in the character of a minister of Jesus Christ. He was one of the few that never looked back. From the time a dispensation of the gospel was committed unto him, it was only for him to know his duty in order to perform it. He never shrunk from the task nor faltered in the traces; never compromised the truth to accommodate error; but contended, to the last, earnestly for the Faith once delivered to the saints; and as he first received Christ Jesus the Lord, so he last walked in him. Salvation by grace was his theme in preaching. His eventful life was spent in the service of his God, endeavoring to build up the waste places of Zion. And although he had passed his fourscore years, until within a few weeks before his death, he would travel, on horseback, as far as fifty miles to attend his appointments. No man was more prompt to fill his engagements. His churches will sensibly feel their loss; they will no longer hear his soft voice in accents of kindness, admonishing his brethren to love each other, and manifest it by good works. His house was the home of his brethren, and many, very many, can testify of his hospitality. He leaves a promising son in the ministry, who is a man after his own heart, and who will, in a good degree, supply the place of the late father. Elder Warder left Virginia and moved to Barron county, Kentucky, in January, 1807; and was there, with others, the following year, constituted into the Mount Pisgah Church. Here his ministerial labors commenced. He was ordained to the work of the ministry by Elders Robert Stocton, Jacob Lauck and Ralph Petty. After his ordination he served this church as pastor, until he left them in 1825, when he moved to Missouri, to the same place where he lived and died. He then joined the Big Sny-a-Var Church, and continued a member and pastor till released by death. Elder I. Duval preached upon the occasion to a large assemblage of persons, from the Gospel by Matthew, xxv. 34. Elder Corder also, from 2 Timothy, iv. 6, 7, 8. Bro. Warder died as he had lived for many years, leaning on his Savior, with an assurance of blissful immortality beyond the grave. J. DUVAL.

A singular death recently occurred at Rising Sun, Indiana. Mr. Samuel King, a respected merchant of that place became involved, and was driven to bankruptcy. His spirits for a time were quite low. One morning he rowed his children across the creek to school, and returning, remarked to a neighbor, that it was the last time he should cross. He told his wife that he should not live, and wished to tell her all about his affairs. She listened patiently, from deep sympathy, but not dreaming of such an event as his death. He, however, shortly after laid down and died, from no apparent cause but the deep grief and mortification caused by his pecuniary troubles.

A GOOD NEWSPAPER.—The reading of a good and well conducted newspaper, even for the short space of one quarter of a year, brings more sound instruction, and leaves a deeper impression, than would be acquired, probably, at the best school in twelve months. Talk to the members of a family who read the papers, and compare their information and intelligence with those who do not. The difference is beyond comparison.

SUBSCRIPTION RECEIPTS.

NEW-YORK—Samuel Bennett 1, Roxy A. Bessett 1, Wm. H. Carpenter 1, Wm. H. Sayer 2, John King 1, Jas. E. Harding 3, Thomas Relyea 6, G. H. Howell 4, S. Stillwell 1, H. Harmon 1, J. B. Overhizer 2, Eld. J. Flandrow 2, S. Martin 1, S. Elmandorf 2, Fanny Winslow 1, D. Halsted 7.50, Eld. K. Hollister 7, Wm. Ayers 3.50, Wm. Olmstead 5, Thomas Benedict 5, Eld. Reed Burritt 8.25, Mrs. J. B. Helm 2, H. J. Burroughs 2.50, Eld. G. W. Slater 2, Mrs. F. Vandervort 1, Jas. B. Van Duzer 1.50, Col. N. Beyea 1.75, Dea. Loton Horton 2, John Taft 1, Mrs. Eliza Nelson 1.50, Theodore Knapp 2, T. Tuttle, Esq., 1, J. E. Conklin 1, Dea. W. Yeager 1, Miss S. C. Randolph 1, Dea. M. Benedict 2, Leander Brink 1, Joel Hallock 1.70, John Horton 1, John Gilmore 2, N. T. Terry 3, E. G. Cheney 2, Wm. W. Pettit 2, and last remittance received; G. S. Choate 1, M. Skelton 1, Eld. A. St. John 11.50, Jas. B. Reed 1.50, Sally 1, Eld. Wm. W. Brown 15, David Woods 2, Geo. McNish 1, J. Davis 1, J. Newberry 2, John Axford 1.50, G. W. Hartwell 1.72, S. Mabey 2, D. Lake 1, Eld. J. P. Smith 9, G. J. Beebe 61.25, E. M. Hicks 2.50, Eld. J. Winchel 6, O. L. Newton 1, Mrs. Nancy Parson 1, Joel Bassett 1, Doct. James Tyler 1.50, C. Maltby 1, Eld. Thomas Hill 10, 241 67	
MAINE—J. C. Hatch 1, Capt. J. Brown 2, Eld. Wm. Quint 1.75, R. Townsend 1, Abel Macomber 2, 7 75	
NEW HAMPSHIRE—W. C. Hadley, 1 00	
MASSACHUSETTS—Lewis Butler 2.50, J. Johnson 1, 3 50	
CONNECTICUT—Gen. Wm. C. Stanton 3.75, Mrs. F. Griswold 1, Watts Comstock 1, Mrs. A. Peck 1, 6 75	
NEW-JERSEY—Eld. P. Hartwell 7, Alice Corwin 1.50, Peter Doland 1, E. Rittenhouse 17, 26 50	
PENNSYLVANIA—Geo. W. Jaycox 1, I. F. Varnes 3.50, Mrs. E. Webber 1, Wm. H. Crawford 5, Peter Supplee (to Vol. 26, No. 20), 1, Eld. D. L. Harding 29.50, Catharine Haine 1, S. B. Aldrich 1, Mrs. Marianne Murray 3, George Chester 1, James C. Adams 1, Matthew Anderson 2.25, J. M. Higgins (to Jan. 1, 1859), 3, Lydia A. Hanna 1, Jos. Hughes 2, 56 25	
DELAWARE—Levi Champion, 1 00	
MARYLAND—Jas. Jenkins 11, J. H. Worthington 3, Wm. Simpson 2.50, 16 50	
WASHINGTON CITY—Eld. William J. Purington, 3 50	
VIRGINIA—Leo Turner 3, Mrs. Mary Glass 1, J. D. Ferguson 1, Eli Kistler 6.25, Eld. S. Trott 5.25, C. Jackson 6, Jas. C. Green 1, Eld. Thomas Walters 2, M. P. Lee, Esq., 13.50, John B. Hunton 1, Mrs. Ann M. Duke 1, A. Toler 1, H. Chenoweth 2.50, D. P. Murphy 3.50, Eld. Jas. Jefferson 5, 53 00	
NORTH-CAROLINA—B. Bennett 6.25, W. Whitley 1, Eld. R. D. Hart 2.50, C. Moore 3, W. H. Ellison 5, J. K. Green 6, Eld. John R. Martin 15, 38 75	
SOUTH CAROLINA—Mrs. Ruth Blake, 1 50	
GEORGIA—William L. Beebe 60, J. G. Barrow 1, 61 00	
ALABAMA—Wm. J. Hay 10, Eld. P. Maples 3, T. J. Norris 11, A. Sanders 3, 27 00	
ARKANSAS—Eld. T. Dodson 2.50, Wm. Davis 2.50, 5 00	
FLORIDA—T. Caraway, 3 00	
TEXAS—D. Altman 1, Trinity River Association 10, Ruth Anderson 1, 12 00	
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., FEBRUARY 1, 1858.

NO. 3.

CORRESPONDENCE.

KINGWOOD, N. J., Jan. 12, 1858.

BROTHER BEEBE:—I have desired frequently of late, to hold a conversation with our beloved brethren, Trott and Barton, on a particular point upon which we have each dropped an expression or two, lately. And as we have not now the privilege of talking face to face, the most desirable way of talking—I propose conversing a little (by your permission, and with your aid,) through the *Signs*.

The point above noticed is this: When in the 11th chapter of Hebrews, and 12th verse, the Apostle says, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude," &c., who does he mean, of whom does he speak as being *as good as dead*?" Is it Abraham, or Sarah, or Isaac?

Brother Barton, you remember when we were last together, attending the Salisbury Association, somewhere, in private conversation, the subject of Isaac, as a child of promise, came up, in which, of course, we were agreed, in view of the advanced age of Abraham and Sarah; making a reference, also, as I think I did, to this declaration of the Apostle, "*As good as dead*," as having reference to Abraham, as confirming the idea of Isaac's being a child of promise. But you remarked, as you had often thought of the circumstance recorded of Abraham's wife, Keturah, bearing children to him afterwards, as rather mysterious. About this time, or soon after, our attention was called to something else, and our conversation on that point was broken off and not resumed. But my mind has frequently been lead to that subject since, and especially that point that seemed to be puzzling to you, and also to me, after you had named it. Why and wherefore should the Apostle speak of Abraham as being "*as good as dead*," and something in the same way again in Romans iv. and 19, since he is represented as afterward having children by Keturah. Since our interview, brother Trott has given through the *Signs*, his views on the Parker's Two Seed system, with which I have been much edified and instructed, and which I am in hopes may be of service to many of our brethren at the West and elsewhere. In the course of his remarks and illustrations, he very properly and appropriately refers to Ishmael and Isaac as the two seeds of Abraham, and says that "the birth of Ishmael was the natural result of Abraham's fleshly intercourse with the bond woman, but the natural fleshly powers of Abraham and Sarah were dead, at the time the promise was made concerning Isaac. Referring to Romans iv. 19, 20, and although in agreement with the view entertained by brother Barton and myself in our former conversation, I was again reminded of Abraham's sons by Keturah.

Well, now, brother Trott, in the first place, was or is it absolutely necessary, in making out Isaac to be a child of promise, that the fleshly powers of Abraham, in this matter, should be dead? Was it not sufficient fully to establish that fact, that it was so with Sarah. And that it was so with her, there can be no question. See Genesis xviii. 11—Romans iv. 19, and Hebrews xi. 11. Secondly: though it is said that he (with Sarah) was old and well stricken in years (99) at the time the promise was made, yet considering the number of his years on earth, (175) he was but a few years past his meridian. Again: it was only 13 years previous to the promise, that Ishmael was born, and though he might be said to be an old man (86) then, he was but just in the middle of his life. Finally after Sarah's death, she being 127 years of age, Isaac, at the age of 40, takes Rebekah to wife; "*Then again Abraham took a wife, and her name was Keturah, and she bare him 6 sons.*" He must have been at least 140 years of age when he took Keturah to wife. Now, brethren, with all these facts in the history of Abraham before us, it seems rational and reasonable to conclude that though Sarah was past age at 90, or when Isaac was born, Abraham was not, even at 99 or 100 years of age. But then how are we to understand the Apostle, Romans iv. 19, and Hebrews xi. 13. This brings us again to the consideration of our first enquiry in reference to the Apostle's expression in this verse, "him being as good as dead." I repeat the inquiry, Does the Apostle mean Abraham, or Sarah, or Isaac? If he means Abraham, the mystery in reference to his children by Keturah remains. But if he means either Sarah or Isaac, the apparent mystery is solved. Upon the supposition that he means Sarah, the transaction must be wrong; and I see according to Campbell's translation of that passage, it is easy to understand the Apostle as meaning Sarah. But why not understand him as meaning Isaac, in allusion to his father Abraham offering him upon the altar, evidently looking upon him as dead, from whence also he received him in figure? Again: does the Apostle in the passage in Heb. iv. 19. intend to convey the idea that Abraham's body *was* really then dead, as he evidently does that Sarah's was, or on the other hand, that Abraham's body *was not* then (like Sarah's) dead, and that he did not consider it so, though an old man, but was strong in faith? And though Sarah's body (in this sense) was dead—past age &c., and therefore no human prospect or probability of her bearing a son, yet the promise of God stood good, and he staggered not at it.

Now, brethren Trott and Barton, or any others who may feel disposed, I should like to hear from you on this rather mysterious (at least apparently so to me,) subject. I

can, as yet, see no way of solving it only in the way I have set forth, and I will not say I am right in that. Or, finally, I will inquire, was Keturah one of the, so called, concubines, and did Abraham take her previous to Sarah's death and Isaac's birth, before the promise to Sarah and Abraham was made?

I don't know that the subject, the particular point in which I have been aiming at, is as interesting to brethren as some other subject might be, yet I thought there would be no harm in conversing upon it a little.

From your unworthy brother, if one at all, in Christ,

GABRIEL CONKLIN.

NEWARK, Delaware.

DEAR BROTHER BEEBE:—I have just read your New Year's address, and would repeat the old salutation: "A Happy New Year."

You seem to feel like an old man, and are looking for your discharge. Well, in this I can sympathize with you, though I am ahead of you—this is my 70th year, and I feel the weight of years upon me, as well as of infirmities, which have multiplied vastly during the past few years. I feel admonished to think that my discharge is not far distant, and I have never felt a stronger desire to preach Christ in his fullness than now. As I advance towards the close of my sojourn, his fulness, his beauty, his glorious perfections, appear to strike me with increasing force. He is truly the one altogether lovely, and the chiefest among ten thousand. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. I am pleased at your determination not to devote your columns to refute the unjust personal assaults made on you. I am sure you are right in this. The best way to refute such things is to live them down. Your silence in this has been a source of pleasure to me. And though you have had some very heavy accusations brought against you, I am glad that you have had grace enough given you to bear with them in silence, and I earnestly hope that you may still be sustained in the same course. "All things work together for good to them that love God, to them who are the called according to his purpose;" and I hope you will realize the assertion in your own experience. You have wisely determined to exercise your right in refusing to insert communications calculated to stir up strife and bitterness among brethren. There will always, while in this imperfect state, be an honest difference of opinion among brethren who agree in all the essential doctrine of grace; and a friendly discussion may have the tendency of doing good, as it will bring to light a variety of talent, and thus afford useful in-

struction. I think I have been instructed by reading and hearing in conversation the different views of brethren on various passages of scripture, and while we can be governed by a proper spirit, there can be no objection to a friendly discussion of our different views, on certain subjects brought to view in the word. I believe that we all would wish to be right in all things. I think we can all adopt the prayer of the celebrated Barriage: "O Lord if I am right, keep me so; and lead me in the way everlasting." I do not believe that any real christian can fatally err: Every man that hath heard and hath learned of the Father cometh to me, is the declaration of Christ. Therefore we cannot recognize any one as a true disciple that has not come to Christ and rested his entire hope on him, and received him in the character in which he is revealed in the Bible. But while this is the case, while yet in this imperfect state, we may expect to differ in our views in certain things, and should therefore be willing to bear with each other, and should we see things that appear wrong, and if pursued, calculated to lead to serious consequences, it becomes us, in a spirit of meekness, to try and correct such things; but if not done in a proper spirit, the attempted remedy often proves worse than the disease, by engendering hard feelings, and instead of bringing us together, only tends to widen the breach.

But I am going beyond my original design, which was to write a very short epistle of friendship to you, and wish you "A Happy New Year."

I often look back to our first meeting at Black Rock. I know of only four preachers now living who attended that meeting, and signed the address,—yourself and brethren Trott, Conklin, and myself; and we have all passed the zenith of life, and are going down hill, and must soon enter the valley of death. Since that meeting we have seen many changes and some of an unpleasant kind.

"Some in whom we then delighted,
We shall meet no more below,
Some, alas! we fear are blighted,
Scarce a single leaf they show."

But we have great reason to thank God for his protection over us in bringing us thus far on our journey, in shielding our heads in the day of battle, and guiding our frail barks through the storms and tempests by which they have been assailed. I think that neither of us have as many storms to go through as we have passed; but whatever may be in store for us, we have the consolation to know that He who has hitherto sustained us, is still the same, yesterday, to-day, and forever, and we need not fear to trust Him. He has always been as good as his word, and I think our experience will teach us that there is none like unto the God of Jesus Christ, who rideth upon the heavens in our

help, and in His excellency upon the skies. My prayer to God is that we, and all His dear children, may be enabled to put our constant trust in him, and that we may be favored with his cheering presence to gild our expiring day; and when the signal to depart is given, we may be entirely ready to depart and be with Christ, which is far better.

You are at liberty to dispose of this as you please; and that the good will of Him that dwelt in the burning bush, may be with you and yours, is the earnest prayer of yours, as ever, in a precious Redeemer,
THOMAS BARTON.

ROBERTSON Co., Tennessee.

DEAR BROTHER BEEBE:—We are permitted, in the providence of God, to see the introduction of another year, and although we are in the midst of changing scenes and dying friends, the Lord in great mercy, has graciously preserved a few names among us, who have not bowed to the doctrines of the day. I think the people of God have great reason to rejoice that the Lord is God, and that he will do all his pleasure in heaven and in earth, and save his people in Christ Jesus, with an everlasting salvation, world without end. But we have to acknowledge that some things have been presented during the last year that have very much astonished me. I allude to the proposition made for a union with the Arminian Baptists. I cannot conceive, my brethren and sisters, how such a proposition could enter the head of any person who was really an Old Baptist. The two parties being, in my opinion, as opposite as the North and South, the one contending for the special operation of the Holy Ghost in the salvation of all the people of God, and the other that it depends on the agency of the creature.

Now, brother Beebe, I acknowledge that the Old Baptists are considered, numerically, and in the estimation of the world and of carnal professors, as nothing and less than nothing. But does this remove the foundation upon which they stand, or does it destroy the vitality of our hope in Christ? By no means; but it rather demonstrates the truth which we profess to believe, and which the scriptures affirm of God's people. "Lo! the people shall dwell alone, and shall not be reckoned among the nations." And again, "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Not in themselves. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." In view of these with many other scriptures of like import, how can any Old Baptist unite with those of the new order? How can they relinquish the doctrine of sovereign grace; and how can they believe in the modern doctrine of *water regeneration*? or in a perverted bible, and in the popular machinery for making proselytes? It is inconsistent and contrary to the word of the Lord, and we should never depart from that divine rule.

I am happy, however, to be able to say, that none of the Old Baptists of my acquaintance are in favor of this measure, they regard the proposition as a bait thrown out to decoy them again into their nets, from which we hope the Lord will preserve all his dear children.

I cannot feel satisfied to close without letting you know of the mortality that has

prevailed among our Old Baptist preachers within a few years past, in the bounds of my acquaintance. Elders John Bobbitt and S. K. Hollingsworth, of Red River, Elders P. S. Nance and John Barnett, of the original Little River, and Eld. John Tapp, of Highland. These have all gone to their eternal home.

The churches are in a very destitute condition, and we truly mourn as those who are bereaved. But, my brother, our trust is above, in God, to raise up preachers, for well we know that none but such as he supplies can benefit the church of God.

In the afflictions of the gospel, your brother,
JOHN. H. GAMMON.

MASON Co., Kentucky.

BROTHER BEEBE:—After closing the business part of my letter, I will say a word or two to the scattered flock of the fold, that have an interest or feel to have an interest, in the Zion's of Israel's God.

Brethren and sisters, it seems to be rather a dark and cloudy day, where I dwell, or so far as my knowledge extends. But notwithstanding the complaint of barrenness, the small churches that I am in connection with, I do not recollect at any time that I have ever known them more united or established in the doctrine of one Lord, one Faith, and one Baptism, than they are at present; peace and unanimity of sentiment seems to remain in our borders, which is a great blessing, to find the lambs of the fold enjoying true fellowship. I now and then find some feeble little lambs giving a reason of their hope, or telling what they trust the Mediator of the everlasting covenant has done for them. To you, brethren, whom the Lord hath called to be his under shepherds, with a solemn call, what a solemn charge, what pains you should take in the cause of your Lord and Master—to search for the little, crying, starving babes in Zion, and be instant in season and out of season, in trying to comfort them, and telling them what is their privilege and duty, and also tell them that Jesus loves them and is their friend, for that is your duty—do not neglect your high calling. Oh, beloved sisters, continue still to write for the *Signs*, for you are not aware how often you have in the name of the Lord, in speaking of the riches of his grace, caused the poor babe in Christ to take courage, and receive a bit of comfort.

Now, in conclusion, brother Beebe, may the power of God still continue with you, and that you may still cry aloud in the way the Lord has called you according to his own purpose, and in the end of our suffering find acceptance with Jesus our Lord. Amen. D. S. BRADLEY.

GREENFIELD, Ind., Jan. 11, 1858.

DEAR BROTHER BEEBE:—I have just received the first number of the *Signs of the Times* for the ensuing year, for which I thank you. I never read your remarks in the first number but it brings to my mind my situation of mind when your first prospectus was presented to me some twenty-four or five years ago. Oh, how anxiously was I then enquiring after the truth, with regard to spiritual matters, which was to me then of the utmost importance. The enquiry of Pilate was ever on my mind, "What is truth?" How often did I wish he had stayed for an answer, that I also

might have been instructed from the true source, that I might have been cut loose from the entanglement of error, to which I was naturally prone, and which had been assiduously fostered from early youth by sitting under unsound preaching, learning catechisms, and reading commentaries and doctrines of men who assumed to be teachers of divinity, all of which I assuredly thought was right. I also was a reader of the Bible, and when they did not speak alike I was greatly perplexed—my best endeavors to live a godly, righteous and sober life, walking in the fear of God, after human ability and teachings of men, all forsook me—when the commandment came sin revived and I died, stripped of all self-righteousness at last, and now where to look for salvation was a question with me of the greatest importance. I knew nothing about Baptist doctrine then, as I was seldom at their meetings, but I had heard enough to cause me to think they were a poor, ignorant, deluded set, and bigoted withal. They were the only people I ever persecuted by expressing my opinion of them, as above. It pleased God in his providence, to bring me near an uncle, who lived in Virginia, and who was a decided Old School Baptist, who knew and understood the Bible doctrine of salvation by grace, through Jesus Christ, the Son of God. Many and many a conversation have we had on the subject—he laboring to shed light on my benighted mind, by preaching Christ from first to last, from types and shadows, till he uttered that remarkable saying, "It is finished!" and then a glorified Savior in heaven, to whom all power in heaven and earth was given. I only wish I could convey to you some idea of the animation and interest he manifested while speaking to me on the subject whenever we met; for a while I listened only to oppose my own views to his. Arminianism I truly thought was right in all its bearings. Oh, how he would expose that great delusion, and cut it up root and branch by the word, as he understood it then—he having traveled both roads. At last I began to consider, then to respect him, then to pity him, to think such an excellent man should be in such company. In the meantime along came your prospectus, and never shall I forget the delight with which he showed it to me. "Look here," he would say to me, and then read on with the greatest satisfaction. I, too, felt as though a new source of information had sprung up from a source least expected, for I had become heartily tired of Arminianism from my own heartfelt experience and their own published papers which flooded the country then.

A few years after, I was providentially cast in the neighborhood of my uncle. It had pleased God to open my eyes to behold wondrous things out of his law; but but my beloved uncle knew it not, for I was ashamed to make an open acknowledgement of my situation of mind, for there was no argument untouched by me to convince him he was wrong. However, not long after, my mind was completely changed, and I longed to tell him so with tears of gratitude, and to tell him I too had found *Him* of whom Moses and the Prophets did write. Yet it was not to be my privilege to converse with him any more, though we lived but a few miles apart. I received a note that he was ill, and the intelligence brought to me was that he had

passed away from the sorrows of earth to the mansions prepared for those who like him had followed their Divine Master on earth—he had departed peacefully to the Better Land, and as many were desirous to know his mind before he died—what were his views—on what his faith was built in that trying hour, one asked him, he replied, "It is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—just such a reply as I should have expected from his previous conversations to me, and I love his memory yet. It pleased God some time after, to direct me to the Baptist Church, after my mind had long been exercised on the subject of baptism, and my way made plain, I was not only willing, but joyful, to cast in my lot with the people of God. But the trials and heart-searchings and conferrings with flesh and blood, yet remains to be told. I enclose you a gold dollar for the ensuing year, and consider it a very small compensation for your labor of love.

Yours, in christian love,

FRANCES A. NEILL.

BAPTISTTOWN, N. J., Jan. 12, 1857.

BROTHER BEEBE:—I received your very kind, though short and affectionate letter, dated Dec. 11th, about ten or twelve days after it was mailed, and too late for me to attend your meet consistent with arrangements at home, though I was very desirous to be with you. As to my failure to take the proposed preaching tour noticed in the *Signs*, it was not on the account of sickness, particularly, though it was a very sickly time with us in the neighborhood, and many deaths occurred among our friends; but the main cause was, I did not receive the paper containing the notice until the Saturday evening that I was to have been in Chemung. I supposed I sent it in time to come out in the previous number, and not finding it in that, I was fearful the notice had not reached you, or probably I should have come on as far as your place, though I had not went farther. I very much regret the failure, but still hope to make the tour in future, if spared. The fault is all my own, for I should have sent on the notice two or three weeks sooner than I did, but was absent about that time, two weeks, attending the meetings in Delaware and Salisbury Associations.

Yours, in gospel fellowship,

G. CONKLIN.

[The following letter, which was intended to have accompanied the obituary of sister Eliza Brady, in our last number, was accidentally left out. It was written to her by Elder G. C. Millsbaugh, on the very day that she departed from earth to take her mansion in the skies.]—Ed.

BLOOMING GROVE, Ind., Nov. 18, 1857.

VERY DEAR, AFFECTIONATE AND AFFLICTED SISTER IN THE LORD:—From the time I last saw you I have thought much about you. I think I saw that without a change for the better soon, you must shortly bid adieu to all earthly things; if it is the will of our heavenly Father, may you once more regain your health and be enabled to enjoy the social circles of life—but if not, may he who speaks and it is done, who commands and it stands fast, command his special blessings to rest upon you, and give you a spirit of resignation to his divine will, that in all your afflictions, pains, trials

temptations and privations, you may be enabled to say with one of old, Though he slay me, yet will I trust in him; or with Peter, we may say, Lord to whom shall we go, thou hast the words of eternal life. And may it be our happy lot, "whether we live, we live unto the Lord, or whether we die, we may die unto the Lord, or whether we live or die, we are the Lord's." If we have this precious hope, how consoling; even when all earthly comforts fail us, this hope is anchored within the veil and is sure and steadfast. This hope, my dear sister, I have all confidence you possess, not by your own power or might, or performance, but by the grace of God, who loved you ere time began, and with his loving kindness has God led you to repentance unto life, which is a godly sorrow for sin; for by nature we are sinners defiled, polluted, condemned, and enemies to God by wicked works. But when God commands his light to shine in our hearts, we are made sensible of the fact and of our guilt and shame and condemnation. In this condition, the soul desires to be released from his guilt and to see some way whereby he may be justified; he tries his works, but his best performances emerge only from a sink of sin, and the poor soul is soon brought to the end of his powers, where is perfect weakness without strength. When the poor soul is brought there, he stands and owns his guilt and shame, and sees the justice of God so plain in his condemnation, that in regard to his doing power, he is gone, to all intents and purposes; and if there is no other way of salvation but by their works, farewell heaven to me. Here death takes place to the creature in relation to the works of the law, or to his own ability to justify himself by his works in the sight of God; and like the poor publican, he smites upon his breast, saying, God be merciful to me a sinner. Here is the place where Christ unveils his lovely face to the poor condemned soul; by faith he is led to the rock that is higher than he. Then and there he views Jesus Christ his justifying righteousness, his glorious mediator, the end of the law for righteousness to him; he is made to rejoice with joy which is inexpressible and full of glory. Then his only hope is in Jesus, and from that time forward, he can say with the apostle Paul, Therefore if any man glory, let him glory in the Lord. This, in substance, is the way you have been brought and taught, my dear sister, to know the truth as it is in Jesus, which to you is worth more than worlds like this. Then rejoice; yes, rejoice although pain may reach your whole system, although day and night you may groan, being burdened, yet your release will come and an end of your sufferings, and your blessed Jesus will take you to himself. Then free from sickness, free from sorrow, free from pain and death, you will join the redeemed family in praising God and the Lamb in a world without end, where the inhabitants shall no more say I am sick; where the wicked cease from troubling and the weary are at rest. Then, dear sister, in hope of such a happy exchange, try to bear up under your afflictions with christian courage and humble resignation, till the summons come and wait your disemprisoned spirit to the climes of eternal bliss and glory, to shout victory through the blood of the Lamb for ever and ever.

So farewell, yes farewell,
GILBERT C. MILLSPAUGH.

WILTON, Maine, January 1, 1858.

DEAR BROTHER BEEBE:—I feel desirous of expressing my approbation of your course and manner in conducting the *Signs*. I derive much instruction from time to time, and satisfaction in reading the editorials and communications of brethren and sisters, that live in different parts of the land.

Permit me to say a few things of our small church in Jay, away down in Maine, and of myself as connected with this church. I united with this church, Feb. 6, 1841. From that time up to this, we have had our seasons of trials, afflictions, losses, crosses, joys, discouragements, consolations, persecutions, temptations and deliverances. In the meantime, we have added by baptism, eleven. Received dissatisfied members, or those that have been constrained to come to us, eleven. Restored two, making twenty-four. We have excluded eight. Died, thirteen, making twenty-one. Our present number is thirty-two: living in Iowo, Mass., and Me. We have enjoyed the preaching of Elders Joseph Macomber, J. L. Purington, Wm. L. Purington, Daniel Whitehouse, and Wm. Quint. We are now destitute of preaching; but we measureably keep up our meetings. Only seven male members, four is the general attendance at our meetings, of males.

Truly, we are an isolated people, not living within thirty-five miles of any church of our faith and order. This church labored under severe trials at the time of their separation, in 1826-7. They brought upon themselves the censure of the Baptist denomination, and were reproached by everybody. After they had formed themselves into a church, they labored under manifold trials and discouragements. Most of these members had passed the prime of life. Their enemies said they would soon become extinct—that they never would have a reformation; but they toiled on. Death made his appearance among them but no additions. At last a little light broke in; they heard of other churches—the *Signs of the Times* made its appearance among them. But their enemies railed on, calling them hard names. Many of their members they had to exclude. In 1838, three members were received from the original church; they still walked on.

In 1836, I made a profession of religion. I was about twenty years old. I do not recollect, excepting a few times up to that time, of ever hearing that church spoken of. Then I heard so much about them that I had no disposition to seek their acquaintance. The doctrine that folks said they held, I despised, in part; but when I fell in with the *Signs* and became acquainted with many of them, I felt a drawing to them. I agreed with them in doctrine, excepting the atonement. I was advocating a general system. My mind soon became exercised about many things. I could not help contrasting the faith and practise of that church with the church and denomination that I belonged with—the New School Baptist. My mind was so led into the scriptures of truth and of the plan of salvation by grace, that I soon discovered that I was not in fellowship with my church. Trials came, mountains arose and towered high, for I began to feel that I must leave them, and how could I do it, for I belonged with my acquaintances—uncles, aunts, sisters and relatives.

My mind was tried, tossed and tempted, for about three years. Sometimes I was made almost willing to come out and be separate; then again I fell back, there was obstacles in the way of almost every description. At times I resolved to be in union with every order and all christians, but this gave me no relief. Sometimes I thought I would not belong to any church, I would go alone by myself; but none of these things gave me rest. In God's time and power I was made willing—the mountains were removed. In uniting with the despised church I was made to rejoice; I thought my troubles were at an end. Alas, I was mistaken. Our enemies said our admissions were excluded members, and our characters were assailed. I will speak for myself, foes without and fears within. The lust of the flesh, pride of life, honors, riches, applause of the world, as well as its ridicule, was brought to bear upon me. In 1843 I married and settled down, distant four and a half miles from our stated place of meeting. In going to meeting, I have to pass by the place where the church that I formerly belonged with, meet; others of our little church are similarly situated. Generally our little meetings are held in a school-house. It is not often that any attend our meetings excepting the members; but God has been in our midst a great many times, and filled our souls with love to God and love for his truth, the plan of salvation, as Christ being the way, the truth and the life. Although I believed we were in union with the scriptures, correct on doctrinal points, as far as God's spirit had enlightened our minds, but very imperfect in practice, that God in a short time would remove our visibility, and we should be scattered; I had made up my mind when the time come, to walk by myself. But God was better than our fears. In the spring of 1846 I went to the usual place a good many times, when there was only two, three, and four of us together. My mind was exceedingly tried, pressed down, and grieved. Everything in the future looked dark, gloomy, and discouraging. I believed God was able and willing to display his power; but it seemed to me that we were about to be scattered. In the first part of the season, Elder J. L. Purington visited us; and that season God was pleased to look upon us in mercy. We experienced a revival of God's love and quickening power, and quite a number were added in the course of the year; and several has been added since. The season past, our meetings have been unusually interesting—five additions were made—two more last Saturday. I will here remark, that additions to any church, is not sufficient proof to my mind, that a church is sound in the faith, because all of the false churches have a wonderful faculty of making proselytes. We have abundant reason to rejoice, and to be exceedingly glad, when we contemplate how God has sustained us, and carried us through so many trials and afflictions. God's name is a tower of strength, and underneath are his everlasting arms; his promises are sure, for he is faithful and cannot lie. And he says he will have a people for his praise and the glory of his grace. But the question often arises, am I his or not; have I been born again or not; has divine life been communicated, is Christ formed in my soul the hope of glory. I feel at times that the

things I once hated I now love, and the things that I once loved, I now loath and abhor. I do love that doctrine that exalts the Creator and abases the creature. What I have written is a very imperfect and hasty sketch. Yours in love,

REUBEN TOWNSEND.

CHINA GROVE, Texas, Dec. 15, 1857.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I have concluded to write some of my thoughts on the 1st chapter of Paul's letter to the Ephesians, which, if you think deserving a place in the *Signs*, you are at liberty to publish. I am more especially inclined to make this communication from the fact, that none of the brethren from Texas, have of late, occupied much of your columns. Besides, it is a well known truth, though by many not understood and appreciated as it should be, that the Primitive Baptists alone, occupy the enviable position, of being one people, East, West, North and South; united by those strong bonds of love and fellowship in the bonds of the gospel of Christ, which no political tests, nor sectional prejudices, can dissolve. This union, while it affords to the saints many seasons of thanksgiving to God, should also convince the gainsayers, that, truly, here is found the people of God; born from on high, by the same divine spirit; children of the same household of faith; and heirs to the same heavenly inheritance. Here, in truth, may be seen a city set on a hill, whose light cannot be hid; a people dwelling alone, and not reckoned among the nations; and who, in their religious worship and organization, have no worldly alliances or combinations, nor political aspirations; but with the Bible for their constitution, guide and directory, and liberty from the civil powers, to worship God according to the dictates of their conscience, they are content; trusting alone to God's omnipotent arm, to protect and defend them; and to his wisdom, love and mercy, to save his redeemed, out of every nation, kindred and people. May our Heavenly Father, in the riches of his grace, strengthen more and more, those bonds of love, and assimilate us, into the likeness and image of our blessed Redeemer, to whom be glory, forever, Amen.

The first thing that strikes my mind forcibly in the chapter above referred to, is, that Paul was an apostle by the *will* of God; and, that this was a fact of much importance with him, is abundantly manifest, from the fact of his having made special mention of it, in at least five or six of his letters; and in all of them, he is particular to magnify God's sovereign power, mercy and grace, in his calling, both to a knowledge of Jesus Christ, and to the work of the gospel ministry. And indeed when we consider Paul's state and condition, previously to the miraculous display of the glory of God to him on his journey to Damascus, we are bound to conclude, that as a natural man, he was as far from God and a knowledge of his salvation, as any of those Scribes and Pharisees of his day, even those who stood immediately around the judgment seat, and gave their voice against the Savior to crucify him; and how he was saved from this state, he who will read the 9th chapter of Acts, can readily see; but why God should have so favored Paul, and passed his equals and associates by, must be re-

ferred to that wisdom, which worketh all things according to his will and pleasure. One thing, however, is clear, that in Paul's case, we have an incontestible proof, both of special election to salvation, and a special call to the ministry; and further, in answer to those who are disposed to question the justice of God, in choosing his people, by a special act of election, to salvation, I would say, (speaking reverently,) that if his right of election extends to one, the same right may, at his sovereign will and pleasure, be extended to all the heirs of glory.

The next thing I will notice is, Paul's thanksgiving to God, for having blessed us, (that is himself and the Ephesian brethren, and all the faithful in Christ Jesus,) with all spiritual blessings, in heavenly places, in Christ Jesus; and this too, "according as he hath chosen them in him, before the foundation of the world." And I notice particularly here, that this choice was not in consequence of a foreseen holiness in them, meriting such a favor; but the choice was, unto holiness—or, that they should be made partakers of his holiness and conformed to his image; clothed upon with his righteousness, and having the law fulfilled in them, but not by them. Then I conclude from this passage, that every blessing: eternal life, with all its accompaniments, gifts and graces, was secured in Christ in the heavenly places, before the foundation of the world; and that too, especially for those included in the *us* in the text, and finally, for the whole elect family of God, which constitutes the body of Christ, the fulness of him that fills all in all. And further to confirm this truth, Paul adds, that God had predestinated them to the adoption of children by Jesus Christ to himself, according, not to their good works, but to the pleasure of his will. This expression is in exact accordance with that of John, 1st chapter and 13 verse, where speaking of those believing Jews who constituted the gospel church in its primitive state, he says, "They were born not of blood, nor of the will of the flesh, nor of man, but of God." And James, 1st chap. and 18 vs., declares of the same people, that they were begotten by the will of God; that they should be a kind of first fruits of his creatures. This truth is still further illustrated by John, in his 1st Epistle, 5th chap. and 4th vs., where he declares that, "Whosoever is born of God overcomes the world, and this is the victory that overcomes the world, even our faith." From this passage it is clear that faith is of God, or that whosoever has faith, is born thereto of God; or perhaps it would be better expressed by saying, that this faith which overcomes the world, is the product or fruit in the believer, of that holy seed implanted in regeneration, which is incorruptible and abideth forever, working by love, and purifying the heart.

I am aware, that those who seek to disprove the doctrine of God's election of his people in Christ, in order to effect that object, contend, that the pronouns *us* and *we*, used by Paul in this chapter, refer only to himself and the other apostles. That there is nothing in his language, warranting such a conclusion, appears clear to my mind; as the apostle first speaks of himself, as one called of God to the Apostolic ministry, and then to the saints and faithful in Christ Jesus at Ephesus; and then immediately used the term *us*, as embracing

both him and them, as the objects and subjects of God's boundless mercy and grace, in the rich provision of all spiritual blessings in Christ Jesus. The very utmost, that criticism itself can interpose here, is, that Paul included himself and the believing Jews; as they are admitted to be the first fruits of the gospel, who properly constituted the spiritual wave sheaf, which was gathered among the lost sheep of the house of Israel, and constituted the church of Christ, or spiritual Jerusalem, from which the word of the Lord should go forth; and which was waived and accepted in the name of the whole harvest, previously to the falling down of the middle wall of partition, which separated Jew and Gentile; after which, the reapers were to go through all the world, and preach the gospel to every creature.

Although, I cannot admit, even this restriction in the present instance, yet if it be so allowed, still the particular and special election of the saints to grace and glory, will stand none the less firmly; for in the first ten verses of the next or second chapter, Paul uses language as strong, full, and complete, where its application to the Ephesians is beyond question. Besides, in the 9th chap. to the Romans, 23d and 24th vs., he particularizes both the *Jews* and *Gentiles* by name, as being not only vessels of mercy afore prepared unto glory, but having in accordance with that preparation or predestination, been actually called to that inheritance.

I here venture to offer the best views I have been able to form on the term, "adoption of children." And I shall do so in all deference to the views of those of my brethren, who may differ from me on this subject; and as I feel myself to be a poor dunce of a scholar in Christ's school—slow to believe, and equally so to understand the sublime mysteries of the gospel—I yet trust I sincerely desire to know the truth, which alone can make me free. And if I have failed to comprehend the meaning of this important subject, I hope you, brother Beebe, or any other brother who may have more light, will point out to me the way of the Lord more perfectly, and feel assured of my sincere thanks to you for doing so.

The word Adoption, occurs only five times, so far as I have been able to trace it, in the New Testament, and seems to imply a change of relationship, so as to bring the adopted to possess rights, privileges and favors, to which they, in themselves, had no previous claim. This is clearly manifest in Romans, 9th and 4th, where the Jews, in their national capacity, are characterized as those to whom pertained the adoption, the giving of the law, and the promise. When we turn to the Old Testament, we find the blessing of this adoption was not conferred, because of any merit in them, but as is said, 1st Samuel, 12-22, "Because it hath pleased the Lord to make you his people; and that, as appears from Deut. 9-6, not in consequence of their righteousness, for they were a stiff-necked people. The privilege or favor of adoption, so far as they were concerned then, seemed to rest on these things, viz: The pleasure of the Lord; the love he bore them; and the covenant made with their fathers. See 1 Sam. 12-22. Deut. 7-6 and 9-6.

The same seems equally applicable to their antitype or spiritual Israel, who are

saved and called with a holy calling, not according to their works, but according to his own purpose and grace, given them in Christ before the world began; (2 Tim. 1-9) loved with an everlasting love, and drawn with loving kindness to a hope of eternal life, promised before the world began.

The adoption spoken of in Gal. 4th chap. 5th vs., I understand to have reference to the deliverance of the Israelites, who were not only the seed of Abraham literally, but also spiritually, yet were under the bondage of that ceremonial and typical dispensation; when, like children in their minority, they were learning in those types and symbols, which were figures for the time then present, and constituted a yoke of bondage, from which Christ, in the fullness of time, redeemed and delivered them, by nailing those ordinances to his cross, and taking them out of the way; and bringing his sons and daughters from that state of pupillage, and adopting them in the liberty and freedom of the gospel church or kingdom. And it was in order to this adoption that John came to prepare a people made ready for the Lord. That is, by preaching the gospel, to gather out of the Jewish floor or church the wheat, or those that were Israelites indeed, (Mat. 3,) and placed them in the garner or gospel church. Hence it is said, (John 1,) That to as many as received him, (Christ,) to them gave he power to become the sons of God; that is, manifestly, for they were already believers and born of God. Therefore as children, in a state of pupillage under the old dispensation, they were taken therefrom, and adopted into the gospel kingdom, and rejoiced in the liberty thereof. And Paul exhorts them earnestly, to continue in the liberty hereby secured to them, and not become again entangled with the yoke of bondage, from which Christ had set them free.

But as I would not be tedious on this point, I come to apply my views as above stated, which, when summed up, amount to this: That God does not predestinate to the adoption of children spiritually, because they are already such, (actually, I mean,) but, that they may become such. To make my idea as plain as I am capable of doing, I will consider the children of God in a three fold relationship—First, as the decedents of their earthly head, Adam. In this relationship I find them corrupt, vile and sinful; aliens from God, and enemies to him, justly condemned and children of wrath, and under the government of a carnal mind, which is death; and when considered in this sense, they are in no wise better or more deserving of God's favor, than all others of Adam's degenerate family.

2d. When viewed in the covenant of grace as God's elect and chosen family, which election and choice rested on nothing good, actually seen in them, but purely on the good will, purpose, and love of God, which exists with, and in himself, but have no existence in their nature, until communicated in regeneration. Viewed in the first sense or state, the elect have no actual union to Christ, being children of the fleshy Adam, and under wrath. Viewed in the second sense or state, they are God's covenant elect children, and heirs of eternal life in Christ. But this, previously to their regeneration and sensible adoption, exists only in the counsel and purpose of God, which, however, are as immutable as him-

self. But there is a third state or condition yet to notice, and that is, in relation to that eternal life which was given in Christ before the world began, and is communicated to them in regeneration, making them new creatures, and partakers of the divine nature. This life is eternal, and the child of God in possession of it, is in possession of that life which was and is in eternal union with Christ. As a Christian or believer in Christ then, there never was or can be a time when they are out of union with him; but as natural men, the children of Adam, they never were actually united to him, until they received the spirit of adoption, whereby they cry Aba Father. If they were actually in union with Christ, in their natural state, then there would or could be no election, but all being children, must be heirs; and election means a part, taken out of the whole. That which is born of the spirit is spirit, and is not received into the spiritual family by adoption, but by birthright, being born into it. The adoption then, is of the Adamatic man; the soul in regeneration, and the body in the resurrection from the dead, wherein it shall be changed, from a natural to a spiritual body; in hope of which, the primitive saints were waiting for the adoption or redemption of the body. Therefore, Christ being in the saints, the spirit (or soul) is life, because of righteousness; but the body is dead, because of sin; but the same God that raised up Christ from the dead and quickened into life, the souls or spirits of the saints, shall also quicken into life, their mortal bodies, (not body) by his spirit, which dwells in them. Then, adoption will be complete and finished, and Christ's mystical body appear in all its fulness, symmetry and glory.

But in spite of a resolution to the contrary, I am becoming tedious, perhaps, too, without being able to give my ideas clearly after all. I will therefore leave this, in order to call attention to the latter part of the chapter (vs. 18,) where Paul prays "that the brethren at Ephesus, might know the hope of their calling, and the riches of the glory of Christ's inheritance in the saints." The hope of the calling of the saints is nothing less than eternal life and endless felicity with Christ, in those mansions in the Father's house which he has gone to prepare for them, and into which he will finally bring them, in despite of the world, the flesh, and satan. And I have thought it was in order to give his people a correct view of the inestimable value of their inheritance, that God leads them about and instructs them in the depravity and hidden iniquity of their own hearts—shows them sin, in its exceeding sinfulness, and how far they are from their Father's house. Poor, miserable outcasts indeed, smiting upon the breasts—the heart, the seat of affections being there, and crying for mercy. What a beauty now appears in holiness; but, alas! they are all defiled—not only sinful acts, but a heart deceitful above all things and desperately wicked—the objects of God's abhorrence and just indignation forever. From this dark abyss of sorrow and despair, the poor, burdened soul can contemplate something of the worth of peace with God, and that hope that animates the hearts of his redeemed. In this condition a thousand worlds, did we possess them, how cheerfully would they be given for an interest in Christ and peace

with God. In this state, if ever in this life, the soul makes a proper estimate of things; sin, that once was so enticing, is now made wormwood and gall; and holiness, that once appeared so irksome, O how desirable it now appears! Here is a sincere hungering and thirsting after righteousness, a clear letting go of the world, and a longing after God and Godliness, as the panting hart after the water brook. There the soul, having a view of the holiness of God, and the purity and immutability of his law, and at the same time, of its own vileness, depravity and unbelief, like one of old, "abhors itself and repents in dust and ashes."

But instead of considering itself near to the kingdom, it views itself farthest off of any, "even at the very ends of the earth," and the most miserable of all creatures—ten thousand talents in debt and nought to pay. Their reformation, prayers, groans and tears, are all returned in their sack's mouths, to their utter disappointment and condemnation. Surely, complains the poor desponding soul, my day of grace is past, and the door of hope forever closed, and God has in judgment, opened my eyes to my miserable condition, that he may torment me before the time. Yet God, with a fatherly hand, is but leading them from under the curse of trusting in an arm of flesh, (Jer. xvii. 5.) and preparing them for the manifestation of that exceeding rich, free and everlasting love, wherewith he has loved them in Christ Jesus. And when, in this extremity, Christ is revealed in them, O what an enlargement of soul, to receive a whole Savior, one mighty to save—just suited to our wants. We poor beggars, homeless and outcasts; he a sovereign, a rich and Almighty Savior, dispensing in the riches of his mery, righteousness, sanctification and redemption. Here the soul finds a glorious Mediator, in whom God can in justice meet a poor, penitent sinner in peace! Here is the centre and medium of reconciliation; God proclaiming him as his beloved Son in whom he is well pleased; the soul receiving him as the chief of ten thousand, and altogether lovely! What a hope! What a calling to that hope the soul now rejoices in! Saved and called, with a holy calling, and that not according to our works, but according to his own purpose and grace. Who would exchange such a hope, resting as it does, not on a carnal will, but on the purpose and grace of God, for all the hopes ever built on a human arm? The soul inspired by this hope and calling, truly worships God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh." Well might Paul pray that the saints might comprehend this hope, it being the anchor of their souls, both sure and steadfast, and reaching within the veil, and the strong cord that binds the saints together, as children of the same Heavenly Father, and called in one hope of their calling, to the enjoyment of that inheritance which is incorruptible and that fadeth not away.

Upon the last part of my subject, I have only room for a parting remark, although it was principally on my mind in the outset. "The riches of the glory of his inheritance in the saints." Does Christ indeed prize the saints as a rich and glorious inheritance, given to him by the Father, and purchased with his own blood? Will he then alienate his Father's gift, or slight and despise the travail of his own soul? Surely the hills shall depart and the mountains be

removed, before this can be! Then, beloved brethren, what manner of persons ought we to be in all holy conversation and Godliness, while we contemplate what manner of love the Father hath bestowed upon us! The love of God, manifest in the gift of his Son, to save his people from their sins, was the wonder of angels—it is also the wonder of the saints, great and marvelous indeed, while each one is ready to say—

"It shall the greatest wonder be, my brethren, if I'm there; If grace can reach unworthy me, who is it needs to fear?"

May grace, mercy and peace abound to all the household of faith. I remain yours in the bonds of hope,

HOLLOWAY L. POWER.

CIRCULAR LETTER.

DEAR BRETHREN:—Through the kind forbearance of our Heavenly Father, we are again indulged with the pleasure of addressing you by letter. The subject of *Righteousness* is a theme well calculated to inspire and elevate the affections of groveling worms, when examined in the light of revelation.

"Except your righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

What do we learn with regard to "our Righteousness?" "Not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "And be found in him, not having mine own righteousness, which is of the law." Isaiah, also, is clear on this point: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Ezekiel is plain on the subject: "When a righteous man doth turn from his righteousness and commit iniquity, he shall die in his sins, and his righteousness which he hath done shall not be remembered.—xxxiii. 13. If he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered."

The dark picture shown when man looks to his *own* righteousness, and the conclusion is, without a better, we are undone forever.

But a brighter picture opens to our view, by an examination of the sacred volume.

Job breaks out in the following language: "I will ascribe righteousness to my Maker." Our dear Redeemer exclaims: "O righteous Father;" and David remarks: "Righteousness and judgment are the habitation of thy throne;" and David exclaims: "O Lord, righteousness belongeth unto thee."

The wise man declares that "righteousness exalteth a nation; but sin is a reproach to any people; also, that righteousness delivereth from death."

There is much apparent effort to gain the desired object, which Paul has plainly described:

"For I bear them record that they have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans x. 2, 3.

Noah was called a preacher of righte-

ousness; and David, also: "I have preached righteousness in the great congregation; lo! I have not refrained my lips: O Lord, thou knowest."

There are those who apparently have lost sight of the important truth: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And others are unskilful. See Heb. v. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil.

Is righteousness obtained by the law? Paul to the Galatians says, "God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." Again: "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." Once more: "For Moses described the righteousness which is of the law, that the man which doeth these things shall live by them."

It is God's appointment for life; and called the righteousness of God.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets." "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference." Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works."

The Lord is pleased to lead his people in a way that they know not; how pleasant and delightful are his ways to us at times! David's petition is, "Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face;" and afterwards he was enabled to rejoice in his goodness. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake."

The happy recipients of this favor are called to it; which may be made manifest by a goodly sorrow and mourning. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified."

The question may arise, From whence does this righteousness come, and how? "Seventy weeks are determined upon the holy city, to finish transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness," and to seal up the vision of prophecy, and to anoint the Most Holy. Jeremiah says, "In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." How happy the condition of those who fear him, and are broken

in heart! "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

The goodness of God is manifest, in communicating to *sinners saved*, the peculiar manner of this righteousness' being made ours.

"In his day Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called the Lord our Righteousness." "The Lord hath brought forth our righteousness; come and let us declare in Zion the work of the Lord our God." Once more, "No weapon that is formed against thee shall prosper; and every tongue that shall arise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."

"Surely, shall one say, In the Lord have I righteousness and strength."

"But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

"For Christ is the end of the law for righteousness to every one that believeth."

May we not ask the question, with propriety, what can be more clear, full and satisfactory with regard to a sinner's acceptance with his divine Maker? What gratitude should fill the heart!—what praise in dwelling upon the theme of His Obedience; who died for us—for the sheep—for the church!

Paul calls it a creation: "And that ye put on the new man, which, after God, is created in righteousness and true holiness."

"Blessed are they whose iniquities are forgiven, and whose sins are covered." The filthy garments are to be taken away, and a change of raiment, even the best robe. "For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Let us rejoice and be glad when we contemplate the great and interesting benefits to *all the church*. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." *Life—eternal life*—is the extraordinary benefit or blessing to be enjoyed by those thus clothed. "For if by one man's offence death reigned by one, much more they which receive abundance of grace and the gift of righteousness, shall reign in life by one—Jesus Christ." Such are not only adorned here with the best robe, but ultimately to receive a crown of righteousness, which the Lord the Judge shall give at that day; yea, to all those who love his appearing, shall he appear the second time without sin unto salvation.

In conclusion may we propose the important interrogatory, Are we his children? If so, we should bear in mind the important truth, that "the King's daughter is all glorious within; her clothing is of wrought gold."

JAMES B. CHENOWITH, Mod.

ROBERT F. HAYNES, Clerk.

CORRESPONDING LETTER.

The Sandy Creek Association of Regular Predestinarian Baptists, to the Associations with whom we correspond, sendeth Christian salvation:

DEAR BRETHREN: We have enjoyed an-

other meeting in an associated capacity, for which we desire to be thankful to the Great Head of the Church. We have received correspondence from but two of the Associations with whom we correspond—the Siloam and Spoon River;—but there were ministering brethren from other Associations, who came richly laden with the messages of grace, which has conspired, through the blessing of our covenant head, to render our meeting one of interest, and, we trust, one of profit to God's little ones. We still desire a continuance of your friendly and christian correspondence and fellowship, and not only yours, but all in union and within reach of us. May God bless you and keep you in the faith as it was once delivered to his saints, is our prayer. Amen.

JAMES B. CHENOWITH, Mod.

ROBERT F. HAYNES, Clerk.

EDITORIAL.

Middletown, N. H., February 1, 1858.

REMARKS ON HEBREWS, iv. 12. CONTINUED FROM PAGE 15.—“The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Of the Word, and its quickening power and divine energy, we have already expressed our views in the preceding number, reserving for the present article, some remarks on the peculiar power of the word of God to divide asunder the soul and spirit, joints and marrow, and to discern the thoughts and intents of the heart.

Piercing, even to the dividing asunder, &c. As we have considered Christ, in his title as the essential Word of God, as the Head and fountain of all spiritual eternal life to the church, which is his body, and the words which he speaks to his people, as *spirit and life*, according to his declaration, John vi. 63, so the entering of his word is compared to a piercing, or a sharp sword. Those who have experienced its quickening operation, are sensible that they were by nature children of wrath, even as others; that they were dead in sins, and in that state continued till the Word of life was spoken to them, with the same irresistible and almighty power, as when he said, Let there be light, and there was light. Then the dead heard his voice, or word, and by it were quickened into life. Or in other words, they were born again of an incorruptible seed, by the Word of God, which liveth and abideth forever. Its powerful entrance is fitly represented as a piercing, or a pricking them in the heart, as at the day of pentecost, when the spirit was poured out in fulfilment of the prophecy of Joel, and many were pricked in the heart and cried, Men and brethren, what shall we do? Acts ii. 37, compared with Psalm xlv. 5, “Thine arrows are sharper in the heart of the King's enemies, whereby the people fall under thee.” This quickening operation of the sword of the spirit, which is the Word of God, has to do with the heart, and that in an experimental way. It does not merely cut to the heart, making a flesh wound which may be easily healed, as when Stephen preached—see Acts vii. 54—but it

enters the heart and makes sure work. The sword or word enters, and the dead hear the voice of the Son of God, and they that hear shall live; John v. 25.

Dividing asunder of the soul and the spirit. Dull as we may be to comprehend the soul of man, or to define either the spirit of man that is common to all men, or that spirit which is communicated by the new and heavenly birth, the word of God can and does make the discrimination, and if we have not mistaken its revelation, it pierces to the dividing asunder of the soul and spirit. The natural spirit of man, which goeth upward, is what we understand is called the soul, and we shall not attempt to distinguish between the terms spirit and soul, when thus applied. But the word of God does clearly discriminate between the soul and spirit which is natural and common to all men, and that spirit which is the production of the new birth. That which is born of the flesh is divided asunder by the word, from that which is born of the spirit, and the one is called flesh and the other spirit; the one is of the earth and earthy, the other is of the spirit of God and spiritual. The one is earthy, sensual and devilish; the other is spiritual, heavenly and Christ-like. In the one there is nothing good, in the other there is nothing but that is good. The one lusts against the other, and brings the child of God into captivity to the law of sin which is in the flesh. The one is in the image of the earthy Adam, and the other is after God, created in righteousness and true holiness. The scriptures make this discrimination in the plainest terms, but still we are dull to comprehend their testimony, until the word comes to us, not in word only, but in power, and in the Holy Ghost and in much assurance. Then the sword of the spirit divides, and we are taught to know that every heavenly emotion that we feel, every spiritual exercise, every divine impulse, every correct perception of God, of the way of life and salvation through Jesus Christ our Lord, every display of the love of God shed abroad in us; instead of being a natural growth of the soul, is the legitimate fruit of the spirit which is born of the spirit, and all within us that was against the spirit of life which God has implanted in us, is the natural production of our depraved fallen nature. The lusts of the eye, the corruptions of the flesh, and the pride of life, these are not born of God, but they are born of the flesh and they are flesh, and as many as are led by them and walk after them, shall die; but as many as, through the spirit do mortify the deeds of the flesh, shall live. As many as have the spirit of God, they are the sons of God; but if any man has not the spirit of Christ, he is none of his. We think if our brother Huston will carefully consider this matter, he will perceive that the sword of the spirit does not, as he had supposed, unite the soul with the spirit; that the inspired writer of our text was right, and his views were wrong. Just so far as we are led by the spirit in our experience, we learn that there is as wide a distinction between our *old man* and the *new*, our inner and outer man, as between sin and holiness, as wide a distance as that between heaven and hell. The spirit being born of God cannot sin, because it is born of God, and because the seed abideth. It is of heavenly origin, and has no relish for sin, no inclination to sin, but it fights

against all that is carnal and opposite to holiness; while the flesh and all our fleshly powers are prone to sin, as sparks fly upward. Hence the warfare in every one that is born of the spirit. Brother Huston, we conclude, knows something about this warfare, and in it he has what we regard a clear illustration of this part of the text on which he desires us to dwell particularly.

But while we feel the powerful and piercing effects of the word, dividing asunder, separating, and discriminating between that in us which is born of the flesh and that which is born of the spirit, we have two most grand and glorious considerations to cheer and encourage us. First, Although this spirit wars against the flesh and against all that is vile, sinful and ungodly, it never wars against holiness, against truth and righteousness, nor against the same spirit wherever it is found. Of the body of Christ it is said, There is one body and one spirit, even as ye are all called in one hope of your calling. As this spirit is one spirit, so there is a vital and heavenly union and fellowship among all who possess it. They may hate the garments spotted with the flesh, in themselves and in their brethren; they may hate father and mother, wife and children, and their own life also, but if born of God, they cannot hate the spirit of life and immortality which God has implanted in them and in all their brethren. The love of the saints is not a carnal attachment, for the saints are called to mortify the flesh with its affections and lusts, and to know no man after the flesh; the love of God shed abroad in Christians by the spirit, will commune with its kindred spirit as readily in a poor Ethiopian, as in the most renowned prince, and love the image of Jesus as dearly when found in a poor despised outcast, as when found in our nearest or dearest earthly relative.

Secondly, As this spirit dwells in us, now producing a constant warfare with the flesh, the war will be over before long, and victory is certain to the new man. The opposition to holiness shall be subdued, these bodies, which to us are at present what Paul's body was to him, a body of this death; yet death itself shall be destroyed—the last enemy that shall be destroyed is death. Mortality shall be swallowed up of life, and he that raiseth up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us.

The discrimination made by the quick and powerful word of God, by which the saints are born again, is a divider asunder of joints and marrow. As the church of God, in her mystical union, is the body of Christ, so it is said of the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God; Col. ii. 19. But in order to do this, there must be a circumcision, by which our fleshly powers are cut off, for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But this cutting off is effected, and all the saints, as the body of him in whom dwelleth all the fulness of the Godhead bodily, are complete in him which is the Head of all principality and power, in whom, also, ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in bap-

tism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, &c. For ye are dead and your life is hid with Christ in God; Col. ii. 9–13, and iii. 4. Here, by the sword of the spirit, which is the word of God, there is a dividing of joints and marrow, so far as the old man is concerned, for Adam is the figure of him that was to come, which is Christ; and as the members of Christ are by joints and bands embodied in Christ, in our new and spiritual life, so by joints and marrow were we imbedded in the earthly Adam, in our natural relation to him. But here is a cutting off, a circumcision, a dismemberment of the earthly Adam, and the members of Christ's body are brought out of every nation, kindred, tongue and people, and brought by the word of God into the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; Eph. iv. 13.

And is a discerner of the thoughts and intents of the heart. That Christ who is, as we have contended, the essential Word of God, discerns the thoughts of all hearts, that he is able to search the hearts and try the reins of the children of men, was abundantly demonstrated when he was here in the flesh; and that he is still the discernor, now that he has ascended up on high, is a matter of unspeakable consolation to his people, for he knoweth how to succour them when they are tempted, which would not be the case if he could not discern the thoughts and intents of our hearts. All things are naked and open to his omniscient eye, even from everlasting to everlasting. But the words which he speaks to his people, are a transcript of himself, and they also are spirit and they are life; they are a communication from himself to his members, in which, of his fulness they all receive, and grace for grace, John i. 16. Therefore when he, by his spirit, holds communion with his members by the way, he causes their hearts to burn within them. He works in them both to will and to do of his good pleasure. The preparation of their hearts and the answer of their tongues are of him, and they have his mind and his spirit, which searches all things, even the deep things of God. How often has our brother Huston and all the saints been joyfully surprised when he has shown himself to them, as it were through the lattice, and calmed the tempest that has distressed their mind. When his word has come to them so appropriately, so suited to their peculiar straits and trials, that they have been constrained to say, He is a refuge in distress and a very present help in all our troubles. Take the striking figure which eternal wisdom has provided, He is the Head over all things to the church, which is his body; and can the natural body of a man have thoughts or intents, or pains or joys, or any other sensations or emotions, and keep them concealed from the head? Certainly not; Well, Christ as our Head knows us altogether. His communications to us prove this; for his communications to us, by his written word—through all the gifts which he has bestowed, are appropriate and well timed, never out of place, as they might be if he were not a discernor of the thoughts and intents of our hearts.

We will now submit what we have written to the consideration of brother Huston, and to all our readers, with our sincere desire and prayer that, so far as we have written in accordance with the word and spirit of our divine Lord and master, it may be made edifying and comforting to his dear people.

FRANKLIN Co., Ind., Jan. 1, 1858.

BROTHER BEEBE: Please give your views on I Cor., vii, 16—"For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

This epistle was written at a time of great affliction, distress and persecution, not only at Jerusalem, but also in the churches which were among the Gentiles. Every inch of the ground occupied by the church of God, was contested by the Jews and also by the pagans; and, to add to the general distress, many false notions and corruptions had obtained among the members of the churches, as will be seen by carefully reading this epistle. Among other points on which the Corinthian saints required apostolic instruction, was that in regard to their relationship with this world, as husbands, wives, parents, children, masters, servants, espoused virgins, &c. The question seems to have been agitated among them, as to whether their calling of God, their spiritual birth which developed a new and spiritual relationship to the members of the kingdom of Christ, was to dissolve those earthly relations which previously were binding on them. The apostle very clearly shows that as the kingdom of Christ is spiritual and not of this world, it intermeddles not with the civil, social or political organizations which legitimately existed before the setting up of his kingdom in her gospel organization. On this important subject the apostle says, "Let every man abide in the same calling, wherein he was called." That is, he is to remain in the vocation which he was in when, and previously to his calling. He continues: "Art thou called, being a servant," (for there were very many of the primitive saints, who were held as the servants and chattled property of men,) "care not for it; but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord's free man; likewise also he that is called, being free, is Christ's servant." Therefore, he enjoins, with apostolic authority, that every man shall abide in that relationship that he was in when called. A husband being called by grace, and his wife continuing in unbelief, a Jewish proselyte, or a pagan worshiper, affords no reason why he should leave her; or if the wife be called, and her husband, still remaining in unbelief, gives her no liberty to leave him, nor does it in the least degree lessen her duties to him as a faithful and affectionate wife. "For the unbelieving husband is sanctified by the believing wife;" that is, set apart legally, by marriage. "Else were your children unclean," or illegitimate; "but now are they holy," or lawful.

If the husband or wife, who have become disciples of Christ, should be forsaken on that account by their unbelieving partners, it is not their fault. If the unbelieving party will depart on that account, let him or her, as the case may be, depart; but let the forsaken party not marry again, for the marriage cannot be dissolved only by death, so as to give the surviving party

liberty to marry again. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace." Here the text on which our views are solicited, comes in: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?" How save them? By a reconciliation. In verse 10, of this chapter, Paul says: "Unto the married I command; yet not I, but the Lord. Let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband." By reconciliation with him, she of course retains or saves him. And however indignant, unreasonable, tyrannical, malicious or persecuting he may be in resenting her conversion to the christian faith and practice, although he may forsake her, yet she must not marry again, while he is living, for she does not know but that she may save him, by a mutual reconciliation; and the same with the husband.

The salvation here intended is not a deliverance from the curse of the law, or from the retributions of the world to come; because Christ is, in that respect, the only Savior, and there is salvation in no other. But the saving or retaining of the affections and companionship of a husband, or of a wife by reconciliation, is evidently what is intended in our text.

MONTGOMERY Co., Md., Jan. 12, 1858.

MR. BEEBE: You will oblige me very much by giving your views on II Cor., xii, 2.

Your friend, ROBERT SELLMAN.

REPLY.—We understand the apostle to be speaking of a vision which he had received of the Lord, some fourteen years before he wrote this epistle. "I knew a man in Christ about fourteen years ago; (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." Although he speaks of the man, in the third person, yet by comparing this verse with the seventh verse, we perceive that he was speaking of what he had himself experienced. And this conclusion is in harmony with the theme of his subject in the preceding chapter. His inability to say whether he was in the body or not at the time of that memorable vision, not only gives us the idea of the perfect ecstasy of his mind, but also that it was a purely spiritual exercise, which we infer from his unconsciousness of being in or out of the body at the time. If in the body, the powers of nature were so perfectly subjected and subdued, that he, for the time, felt none of its depravity, or opposition to the law of the spirit of life which is in Christ Jesus, any more than the saints shall feel when perfectly liberated from the corruptions of the flesh.

Mark! He knew a man in Christ, not in Adam; for had this been a fleshly exercise, then it would have effected him, as a member of the earthly Adam; but his life in Christ is not earthly nor carnal, but it is spiritual and heavenly; therefore while the new man, which is born of the spirit, and which is spirit, enjoys the visions of eternal things, the darkness of our earthly nature comprehends them not. In his vision Paul was transported to the third heavens. By the third heavens, we understand the immediate presence of our God, or that state wherein the saints of God shall ultimately

dwell. The church under the two covenants or testaments, are the first and second heavens, but the third heavens has reference to the place and condition of the church in her triumphant glory. The hope and faith of God's children looks to that which is within the veil, whither the forerunner has for us already entered. The glories of that highest heaven, which was disclosed in vision to the favored Apostle of the Lamb, were beyond the power of finite beings to describe. The laws of language by which intelligent beings communicate with each other are inadequate, and utterly fail to fully describe that glory; and this is what we understand the Apostle to mean, when he says he heard unspeakable words, which it is not lawful for a man to utter. God has reserved to himself the power to make these unspeakable things known to his children by his spirit; and to secure this object he has withheld from man the power to express them, so as to make the subject clear or intelligible to the natural intellect of man. Here we have an immutable law, which governs all revelation of spiritual things. As no man knoweth the things of a man, save the spirit of a man which is in him, even so, or exactly so, the things of God knoweth no man, but the spirit of God. And the Apostle says we have received the spirit which is of God, that we may know the things which are freely given us of God, and which things are hidden from the wise and prudent; so that the natural man cannot know them because they are spiritually discerned. But he that is spiritual judgeth all things; they have an unction from the Holy One, and they know all things.

Whether these remarks have touched the particular point on which our correspondent desired to be enlightened or not, we do not know; but such views as we have we freely give. And may we remember the admonition to the saints: If any man lacketh wisdom let him ask of God who giveth freely to all men, and upbraideth not.

ELMWOOD, Peoria Co., Ill., Jan. 6, 1858.

BROTHER BEEBE.—As another year is now numbered with the past, it becomes our duty to forward our remittances for the continuation of our subscription to the "Signs of the Times" and "Banner of Liberty," which have come to us regularly, and we hail them as the bearers of good news from a far country, and the more so on account of our situation. We have resided in this State more than a year, in which time we have not heard a gospel sermon preached. True we have those around us who claim to be Old Regular Baptists, and we have been solicited by them to attend their meetings, and we have done so; but to our mortification we found them to be a mixed medley, advocating every *ism* of the day, even the Domestic and Foreign Mission societies, with all their kindred institution.

But there are a few names in this Sardis who have not defiled their garments; but as yet we are not constituted into a church. We can say in the language of our Lord, "Truly the harvest is great; but the laborers are few." It is our sincere prayer that God may rise up, or send forth some able ministers of the New Testament, to feed the few scattered lambs which at present have neither fold nor shepherd, and which are surrounded by every beast of prey.

We are often reminded of the prophet when he said, "I am left alone, and they seek my life also to take it away." But what saith the answer of the Lord? "I have reserved seven thousand men who have not bowed to Baal." This should be, and it is a consolation to us; and if we are the people of God, we have nothing to fear; even though our pathway be through a thorny maze, it is all for our good, in leading us to the throne of grace, and teaching us how vain is the help of man. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

My design in writing is to answer some of the enquiries of brethren in Ohio and Indiana, who desire to know of our situation, and of the right kind of Baptists, and I wish also to request the brethren in this State to call on us; and we request our brethren from abroad also to visit us. And should you, brother Beebe, in your travels pass this way, please give us a call. We live just two miles north of Elmwood.

Yours, in hope, PETER RINER

MARRIAGES.

Jan. 5.—By Eld. James B. Chenoweth, Mr. MILTON HOGUE, to Miss HARRIET, youngest daughter of Mr. Alexander Holbrook, all of Arispe, Bureau county, Illinois.

Jan. 18.—By Eld. Gilbert Beebe, Mr. ISAAC CASSELL, of St. Louis, Mo., to Miss FRANCES ADELIA, youngest daughter of Mr. James Knox, of this town.

Jan. 21.—At Greenville, in this County, by Elder G. W. Slater, WALLACE CLARK, Esq.; to Mrs. EFFA ELIZA STEPHENS, all of Greenville.

Jan. 27.—In this town, by Eld. G. Beebe, Mr. W. H. McGOWAN, to Miss SOPHIA HORTON, all of Wallkill, Orange county, N. Y.

OBITUARIES.

COLE COUNTY, Missouri, January, 1858.

BROTHER BEEBE:—I send you for publication, the obituary of our sister, AGNES WALKER, wife of brother Sanbab Walker, who departed this life, after many years of infirmities, October 11, 1857. She was born September 6, 1793; her age was, therefore, 64 years, 1 month and 5 days. She professed faith in Christ when in her 19th year, which was February, 1812, and joined the Regular Baptist Church in Smith County, Tennessee, called Bush Creek, and was baptized by Eld. Thomas Durham, and remained with that church in love and union until 1836, when with her husband she emigrated to Missouri, where they both joined the church called Moroe, where she remained in full fellowship with her brethren and sisters about twenty years. Not a stain ever rested on her Christian character. She was firm and unshaken in the doctrine of Salvation by Grace, and a constant attendant of the meetings of the church when able, and always letting her light shine, as a deaconess in the House of God. She possessed a sound mind and an acute judgment in divine things, and she was always delighted in the company of the brethren and sisters, if they were sound in the faith; and especially the ministers of the gospel, many of whom have been often refreshed by her kindness and bounty. Her amiable qualities will long be remembered by the churches and associations of her acquaintance. She was a kind, loving companion, affectionate mother, and a forbearing and good mistress. She has left an aged husband and several sons and daughters, and many grand-children, besides her brethren and sisters, and friends to mourn her loss; but we mourn not as those who have no hope, for we believe that our loss is her eternal gain, and that she is now enjoying that inheritance which is reserved for all them who are kept by the power of God, through faith unto salvation, and ready to be revealed in the last time.

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

I remain yours, in the bonds of the gospel,
JOHN W. WEST.

PALO, OGLE Co., Illinois, Dec. 30, 1857.

DEAR BROTHER BEEBE:—Please publish the death of brother WILLIAM WARREN SANFORD; he died at about daybreak on the morning of December 28, 1857, aged 41 years, 1 month and 7 days. He was a member in good standing in

the Buffalo Grove Church, and for a number of years past had been licensed to exercise his gift in the bounds of the church, in the way his mind might be led; but the church had not named that gift. He exercised it, or it exercised him, in the way of exhortation, and that to such a degree that some thought it could not be from the Lord, because he was so powerfully exercised that he would frequently walk about the floor, seeming perfectly unconscious of his somewhat awkward gestures. His education was but limited, but in talking about his Lord and Master, he would begin slowly, acknowledging himself to be one of the weakest of saints and most miserable of sinners; and when he had got through speaking of himself, he would seem to have a discovery by faith of Jesus Christ and his righteousness, which seemed to raise him above everything, and to relieve him of all fear of man; and he frequently said, in his exhortations, that the whole world did not look to him larger than a fly, when compared to his God and to eternal things. He would soon get to speaking so loud and fast, and his mind expanding to that degree, he would display greater oratorical powers than he seemed to possess at any other time, and frequently a large portion of the congregation would be in tears, even the outsiders and those of other religious denominations; yet, strange to say, many of the church members opposed him, on the ground of his using so much bodily exercise, so that the church had to take a vote to determine whether he should retain his liberty to exercise his gift; and about seventeen voted for, and three or four against it. Yet none were able to point out for years, anything unsound in what he said, either in doctrine or experience. He has suffered much for Christ's sake, and for contending for the truth with such power and demonstration, and with the greatest degree of solemnity. At many of the church meetings, for six or eight years before he died, owing to his ill health, he would tell the church that he verily thought he should never see their lovely faces again, in a church capacity; for he said that he felt as though he must shortly go home to the Jerusalem above; and would speak of the joyful anticipations he entertained of immortality, and that when comparing that happy state with the present, he sometimes felt that he did not care how soon his change should come. For a week or ten days before he died, himself and others had some premonitions that his time to depart hence was at hand. He said his time had come, and he did not know that he could ever have left his worldly affairs in any better condition; but he did not seem at all alarmed at the approach of death. On his death-bed he talked much about his Lord and Master, and of the world to come. At one time when his wife had aroused him from a dose, he said to her, I wonder if I am here in this body of flesh yet? I thought I was out of the body, and in heaven. O what a great deliverance I have had! what glorious things I have seen! how beautiful! No tongue can describe them. O, I wish I could be with the saints. Blessed be the God and Father of our Lord Jesus Christ, who hath delivered us from the body of this death. He continued in this strain to praise God. On the night before he died, he was heard to pray earnestly that the Lord would have mercy on this poor perishing neighborhood, and then he made several quotations from the scriptures.

I fear I have written more than you will be willing to print, although I have not written half that would be interesting to those who were acquainted with him. Our loss will be seriously felt by a large circle of relatives, acquaintances and friends; but more especially the church, and our sister, the bereaved widow, who is left with three small children.

Yours, as ever, JOEL SANFORD.

LEXINGTON, N. Y., Jan. 17, 1858.

BROTHER BEEBE:—By request of the bereaved widow, I send you the following obituary notice for publication in the SIGNS:

DIED, at Lexington, N. Y., on the 10th inst., Mr. JEHIAL N. WILCOX, in the 57th year of his age. Brother Wilcox was a firm and unwavering Old School Baptist. He united with the church at Lexington nearly thirty years ago, and for the last five years he has been one of our nearest neighbors, and I can truly testify, from personal acquaintance, to his firm belief in and strong attachment to the doctrine of Salvation by Grace alone, and that God will save all his people with an everlasting salvation, and that not one will be lost for whom Christ died. Our brother met with us in church meeting the first Saturday in this month, and again on Sunday, and partook with us of the emblems of the Lord's body and blood, for the last time. On the same night he was taken sick, and from the first expressed a conviction that he should never recover, and declared his entire resignation to the Lord's will—willing to die or to live, just as the Lord was pleased to have it. During his sickness, which was short but very severe, he enjoyed much of the divine presence. The day before he died he enjoyed such clear views and was so much animated, that he raised his voice in praise and adoration much beyond his usual tone when in health. He asked me to sing, and I sang for him, "O land of rest, for thee I sigh," &c., which he seemed to enjoy very much. A short

time before he breathed his last, I asked him if he still remained strong? he answered, with much emphasis, Oh, yes; strong as the rock of ages; and he longed to depart and be at rest—death had lost all its terror. He regretted Eld. Alling's absence very much, and several times requested that some Old School Baptist minister should preach his funeral sermon. In consequence of the severe storm on Monday, it was concluded to defer the funeral sermon until Eld. Alling's return, which will probably be in a few days, when his request will be complied with.

A. A. FORD.

KINGWOOD, Jan. 12, 1858.

DIED.—On Thursday, the 3d December, 1857, Mrs. DELLA RITTENHOUSE, aged about 82 years. Also, on the 5th inst., Mrs. GERTRUDE ROBERSON, aged about 75 years. These two aged sisters in the church were widows—the former of Bro. Jonathan Rittenhouse, and the latter of Brother Jonathan Roberson. They were such as the apostle calls widows indeed—desolate, trusting in God, &c., and as such entitled to honor. The funeral of sister Rittenhouse was attended on Sunday, the 6th December, and our discourse on the occasion founded on the last verse of the 4th chapter of 1st Thessalonians, "Wherefore comfort one another with these words." And the funeral of sister Roberson on Friday, 8th inst., and our text the 9th and 10th verses of the last chapter of 1st Thessalonians, "For God hath not appointed us to wrath," &c.—They sleep in Jesus, we doubt not; how sweet their slumbers are!

GABRIEL CONKLIN.

ROBERTSON Co., Tenn., January, 1858.

BROTHER BEEBE:—Please correct an error in the obituary notice of Deacon R. HUTCHINGS, which was published in the last number of the twenty-fifth volume. Your compositor makes it 1849 when he joined the church; it should read 1809.

Yours, JOHN H. GAMMON.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

The Sin unto Death—1 John v. 16, 17.

FAIRFAX C. H., VA., Jan. 19, 1858.

DEAR BROTHER BEEBE:—As the sin unto death mentioned in 1 John, v. 16, 17, has been referred to in the late discussion on the "blasphemy against the Holy Ghost," and as I have had some reflections and views recently on the text, I will give them to you for what they are worth.

It has been a prevalent idea that the sin unto death here spoken of, was some extraordinary sin, and hence the notion has been general that it is the peculiar sin spoken of by our Lord, Matt. xii. 31, 32. But really, as I now look at the passage in John, the most remarkable part of it seems to be his saying, There is a sin not unto death, seeing he has told us in this epistle, iii. 4, that Sin is a transgression of the law, and that the law saith, Cursed is every one that continueth not in all things which are written in the book of the law, to do them; and again, The soul that sinneth it shall die; and so that death passeth upon all men, for that all have sinned. Sin therefore, must reign unto death in all that are under the law. How is it, then, that there is a sin not unto death? Paul told the saints at Rome, Rom. vi. 14, Sin shall not have dominion over you; for ye are not under the law, but under grace. This text has, no doubt, puzzled many of the children of God, sin having such a control in them and over them, they have concluded that they could not be subjects of grace, or its power over them would have been killed. What is *dominion*, but the power of sin? And what is the *reign of sin*, but unto death? (See Rom. v. 21.) Break, then, the dominion of sin, and its power of reigning unto death is destroyed. How is this dominion destroyed? By a redemption from under the law; for the strength of sin is the law—1 Cor. xxv. 65. The word here rendered *strength*, signifies power and dominion as well as strength. As Christ came to redeem his people from under the law, he was manifested to destroy the works of the devil, 1 John, iii. 8. If we were to understand the devil, here, and also in Heb. ii. 14, as personating sin in its reign or dominion, I think we should be sustained by the connexion of those texts. In redeeming his people from under the law, Christ also brought them under the reign of grace, which is unto eternal life, by Jesus Christ our Lord, and which secures that God will forgive their iniquities and remember their sins no more, Jer. xxxi. 34. Those, therefore, who are born again, born into the kingdom or under the reign of grace, cannot commit sin unto death, or sin as a transgression of the law, for his seed—that is, the seed of his new birth—remaineth in him, and he cannot become unborn, or sink back under the law, or the dominion of sin. Therefore,

though sin dwells in him and shows itself in outward acts, it is not unto death, for its dominion is destroyed. Whilst those who are not born again, existing personally only as the seed of Adam, remain under the law of sin and death, and their depravity and actual transgressions are unto death, and must be so while they remain under the law. Here, brother Beebe, permit me to remark, that the views you expressed on the blasphemy against the Holy Ghost, are fully applicable to the sin unto death, which John here speaks of; but that blasphemy, as before expressed, I consider a different thing.

But it may be asked, how can the children of God, seeing that sin is a transgression of the law, and they are not under the law, but under grace, commit sin? I will give as an answer this: 1st. John informs us in the text, that All unrighteousness is sin. 2d. That the law, whilst it comes with its penal demands only against the posterity of Adam as such, is the eternal standard of righteousness in the spirit of its precepts. All unrighteousness is, therefore, sin, in that it is a departure from the law as the standard of righteousness. Hence, by the law is the knowledge of sin.

We will now come to the apostle's remarks, concerning praying, &c.: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." John, in the two preceding verses, had spoken of the prayer of faith. He said, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us," &c. Nothing short of faith could give us to feel this confidence, and nothing short of faith could assure us that we were asking in accordance with his—God's—will. The children of God, in seeing a brother sin, in whom he has confidence as a believer in Christ, knows that it is not unto death; for says Christ, concerning his sheep, I give unto them eternal life and they shall never perish. And he has the assurance that his sin shall be forgiven, for God has promised in covenant that he will forgive their iniquity and remember their sins no more. Here, therefore, is full room for his praying in faith that his brother's sin may be forgiven, and he be restored to the enjoyment of spiritual life. In thus praying for his brother, he manifests his brotherly love and sympathy for him, as well as his regard for the honor of Christ's cause. If we would more observe the apostle's injunction, in this case, and pray for our brethren when we see them sin, instead of reporting their failings abroad, it would be much more for the peace of the churches and for our own comfort.

The other case—"There is a sin unto death; I do not say that he shall pray for it." In the first place, it is to be noted here that John gives no intimation that a

brother may commit this sin. Secondly, That he does not say the child of grace shall not, in any sense, pray for it. That would be to set aside the example of Christ, when he prayed—concerning those who put him to death—"Father forgive them, for they know not what they do;" as, also, contrary to the injunction of Christ, that we should pray for them, which do despitefully use us and persecute us. It is proper that we should pray for such as an expression of a forgiving spirit toward them; and to pray for our fellow men, *for kings and for all that are in authority*, thereby expressing our love and good will toward them. But these are not prayers of faith, and in truth cannot be, for there is in the scriptures no promises to the unregenerate, no assurance that God will forgive their sins, and faith must have the word or promise of God to rest upon. But John, as we have showed, was speaking of the prayer of faith; and he, in speaking of sin unto death, and saying, I do not say he shall pray for it—that is, with the prayer of faith—must have had in view the practice which would spring up in the professed church, that of inviting or encouraging persons to come to the church, or to the preacher, to be prayed for, under the idea that thereby they will obtain forgiveness and salvation, thus holding forth that they can pray the prayer of faith in their case. But John gives no encouragement for such praying. It is, in fact, an awful presumption, for men to encourage poor ignorant sinners to look to their prayers for that salvation which can come only through the atonement and intercession of Jesus Christ.

This view of this passage of scripture may be new to many, and it may not be correct in all points, though it seems so to me. You and other brethren can examine it, and if you find it not consistent with the word of truth, please to point out the error.

Yours, I hope in love, S. TROTT.

P.S.—The sin unto death, which the apostle does not direct to pray for, may have reference to a sin you see committed by one who has a place in the church as a brother, but who you have strong reason to fear is not born again, but is either a hypocrite or a legalist. In this case, you cannot pray in faith for him, having—according to your views of him—no assurance from the word of God that his sin shall be forgiven. Therefore John does not say that you shall pray for it. S. T.

CAMBRIDGEPORT, Mass., Jan. 30, 1858.

"Peace be within thy walls, and prosperity within thy palaces; for my brethren and companions' sake, I will now say, Peace be within thee; because of the house of the Lord our God I will seek thy good."

It is evident that David often speaks with a prophetic tongue. Sometimes his

language can only be applied to the divine Redeemer; at other times the sentiments he expresses are not only those of his own soul, but also those of every believer, while at the same time they are properly and strictly applicable to the Savior. Herein is discovered the closeness of that union which exists between the members of the mystical body of Christ and the Head. They partake of the same nature, and have one spirit; therefore is the language of their hearts the same. The text is an eminent illustration of this idea. It is clearly the language of the Redeemer in his earnest love for the people of his choice. From the period of his exaltation in the Covenant of Grace, his delights were with his Church. Because of union to them, in the fulness of time he assumed their nature—lived and died for their redemption—as he left them he pronounced upon them the loving benediction: "Peace I leave with you," and still carries forward the work of their redemption at his Father's right hand.

David, the sweet singer, and the king of Israel, partaking of the spirit of his divine master, was moved with an earnest desire toward the people of God. He saw, "beautiful for situation, the joy of the whole earth, Mount Zion on the sides of the north, the city of the great King," and he declares, "Glorious things are spoken of thee, O city of God." Some of his sweetest notes are descriptive of her walls, her towers, and her palaces. So, in like manner do all the children of God delight in Zion, and rejoice in her prosperity. Love to the people of God and the ordinances of his house, is evidence of interest in and love to the Redeemer.

We have in the text an interesting allusion to the Church of God; the blessings bestowed upon her; a desire expressed, and the reason for this desire set forth.

I. The Church of God is presented to us as a city or place of abode walled about: under which figure we have—

1. An allusion to the everlasting love of God. By various forms of expression are we assured in the scriptures that God has encircled his people with everlasting love. Before time was he made a Covenant with his Son concerning them, in whom they were created and chosen, and by whom they are redeemed. In consequence of which they are quickened by divine power, and preserved to eternal glory. Within these walls are embraced every son and daughter of the Lord, and beyond their limits they can never pass.

2. Allusion is also made to the redemption of Christ. Because they are chosen ones, they are redeemed. Walls of salvation surround them. They are redeemed unto God, a holy nation, a peculiar people. Complete in the perfect righteousness of Christ, they are safe from all the assaults of Satan, the demands of the law,

the temptations of the world, and their own fears.

3. These are also the walls of God's providence and gracious care. As the mountains are around about Jerusalem, so is God around about his people, to supply their spiritual wants, to instruct, to guide, and to bless them. They are preserved in Jesus Christ, and called, and thence are kept by the power of God, through faith, unto eternal salvation. God is a wall of fire around about them, and the glory in their midst.

"Their daily wants his hands supply,
Their steps he guards with watchful eye;
Leads them from earth to heaven above,
And crowns them with eternal love."

But we are also permitted to look within these walls, and to discover the palaces which are here found. Allusion is no doubt made—

1. To the children of God themselves, who are styled temples of the Holy Ghost. God has declared that he will dwell with them and be their God. They are called palaces because they are regal residences. With this man will I dwell, even with him who is poor, and of a contrite spirit, and trembleth at my word. Glorious residences are they, because they are made holy, quickened by the spirit, enlightened by the word, and adorned with all the graces of faith and love. The name of the city is the Lord is there, and Christ dwelleth in the hearts of all his people by faith.

2. To the churches of our Lord Jesus Christ. The visible church of Christ is eminently a palace, both because it is a place singularly distinguished by the divine presence, and because it is the chosen place of abode of the children of the spiritual king. Here are found the ordinances the gospel and those divine rules which are highly prized by all the redeemed family. Peculiar regard does the King have for these palaces, for the gates of Zion he loveth more than all the dwellings of Jacob. Into these palaces do the children of God bring the precious things of divine grace with which they are favored, and here do they enjoy sweet communion with their Redeemer both in his ordinances and in his word.

3. The doctrine and promises of the word of God are sometimes presented to us as the places of abode of the saints. Here they rest, enjoy the abundant provision of the gospel, and go in and out, and find pasture. They hear the voice of the Savior, Eat, O friends, yea, drink abundantly, O beloved; and they say, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

II. The blessings which are pronounced, "Peace be within thy walls, and prosperity within thy palaces."

1. Reconciliation through the atonement. We have peace with God, through our Lord Jesus Christ. The work of righteousness is peace, and the effect of righteousness, quietness, and assurance forever. The announcement on the plains of Bethlehem was peace on earth and good will to men; and the Savior's benediction was, "Peace I leave with you."

2. A blessed sense of this peace is enjoyed by the soul, through faith. A sweet sense of reconciliation of the divine favor,

of interest in the Redeemer, and delight in the truths of the gospel, impart to his soul unutterable joy. At times he realizes the truth, Thou wilt keep him in perfect peace whose mind is stayed on thee. Though storms sometimes arise, and fears and distresses surround him, the Savior's assurance, "In me ye shall have peace," comforts and cheers him. Great peace have they that love thy law, and they abide in safety beneath the shadow of the Almighty.

3. Great peace is enjoyed by the saints of God in the truths and ordinances of the gospel. They have fellowship one with another, and are comforted by a mutual faith. They are helpers of each other, and walking by the same rule, speaking the same things, and striving together for the hope of the gospel, they are mutually edified. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Thus is there great spiritual prosperity to the church of God.

1. From the abundance here enjoyed, there is no lack in the house of God. I will bless her provision abundantly. I will satisfy her poor with bread. Full, rich and free are all the blessings of grace, "without money and without price." Here the laboring, the sorrowing, the needy, find abundant consolation and supply. So also is there here.

2. The greatest possible amount of soul prosperity to each child of grace. He is no mere looker on in Zion, but is permitted to drink deep at the fountain of divine love, and have enlarged discoveries of divine things. Upon him is breathed the spirit of adoption, and he delights himself in the abundance of peace. The gifts and graces of the spirit he enjoys in such measure as shall be profitable to himself and brethren, and for the glory of God's free grace.

3. The greatest possible amount of outward prosperity is enjoyed by the children and church of God. Not always are those things against us which are not suited to our feelings. Seasons of depression and persecution have been seasons of great spiritual prosperity; and we know that all things work together for good to them who are called according to his purpose. No obstacle has ever retarded the onward journey of the church. Like a building fitly framed together, it groweth to a holy temple in the Lord; and the top stone shall be brought with shoutings of grace, grace unto it.

III. The desire expressed and the reason assigned.

1. We have here an affecting view of the relation between Christ and his people. "For my brethren and companions' sake." Both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren. They are bone of his bone, and flesh of his flesh; he the head, they the members.

2. Of his work for them. For their sakes he humbled himself, and became obedient unto death. Because the children are partakers of flesh and blood, he also took part of the same, and gave himself a ransom for them, that he might redeem them from all iniquity, present them spotless, and crown them with eternal glory. By one offering he hath perfected forever them that are sanctified.

3. For them he now occupies the medi-

atorial throne. He is exalted a Prince and a Savior, to give repentance to Israel and forgiveness of sin. He sheds abroad his love in their hearts, manifests himself to them in all their darkness and sorrows, arranges all their changes, and leads them in the truth and paths of righteousness, for his name's sake. He is touched with all the feelings of their infirmities. As their sponsor he says, "Because I live, ye shall live also," and he will see them all forthcoming, safe in the kingdom of his glory.

All the redeemed family partake of the spirit of their Master. United to him by the strongest ties, they are also united to one another. By this do we know that we have passed from death unto life, because we love the brethren. Let us consider.

1. That all the children of God are closely allied to each other. They share in the same Father's love, are members of one family, receive the same blessings, know the same joys, feel the same sorrows, rejoice in the same truths, are animated by the same hopes, labor for the same end, and await the same glory. They bear one name, sit at one table, and rejoice in one King. Thrice blessed ones. For this reason:

2. They seek each other's good. They rejoice and weep together. Companions in tribulation, they desire to bear each other's burdens, and so fulfil the law of Christ. They bring tithes of their joys and sorrows into the house of God, that there may be meat there; not forsaking the assembling of themselves together, but stirring up one another's pure minds, and striving for the things which make for peace, and the things whereby one may edify another.

3. They have peculiar regard for the honor of truth and the spiritual prosperity of the church. They have great jealousy for the faith of God's elect, and the doctrine and order once delivered to the saints. If disorders exist, they rebuke and admonish, with meekness and love, with all long suffering and doctrine, not making a brother an offender for a word, but ever bearing in mind the example of him who was among his people as one that served. "Pray for the peace of Jerusalem; they shall prosper that love thee." A church whose members are thus mindful of their obligations to each other and their Redeemer, will enjoy peace among themselves, and the God of love and of peace will be with them. May this be our constant motive. "For my brethren, my companions' sake, I will now say, Peace be within thee; because of the house of the Lord our God, I will seek thy good."

LEONARD COX, Jr.

NORTH BERWICK, Me., Jan. 9, 1858.

BROTHER BEEBE: The following letter was written to me by brother Hiram Campbell, of Brunswick, Me., a young man who has lately been brought to see the fallacy of the new religious movements of the day, and has come out from the same, and has united with the Old-School Baptists. Please give it a place in the SIGNS OF THE TIMES.

WILLIAM QUINT.

BRUNSWICK, Me., Jan. 1, 1858.

DEAR BROTHER—Although I am but a child in grace, (if a child at all,) yet I desire to write something concerning three particular characters that I see in the

world; although, in the main, they are divided into only two. The first is a very near relation to a certain man that went up to the Temple to pray, who was righteous in his own eyes before God, for the good works that he had done, and despised others that had not done as well as he. They seem to think that there never was much charged against them, for they have complied with the conditions of the gospel, (as they say,) they have come to the outstretched arms of Jesus, they have accepted offered mercy, they have repented and given their hearts to God. Now they having done their part, God has in return, for the sake of what they have done, freely forgiven them all their sins up to that date, so that they are saved for the present. Now if they only prove faithful to the end, of which they are fully persuaded that they have the power to do, and they are determined to do their part, then God will, for the sake of their proving faithful to the end, save them at last by grace. They further say that there is no need of any one being poor, for all have just as much as they will work for; therefore, they can have need of nothing or be so rich that they lack of nothing.

The second is very much like the first, only the first has paid all up; but the second have the power, means, and ability themselves, and mean to do their part before they die, so that God can consistently save them, saying that it would be unjust for him to do otherwise. Now both of these characters calculate to exchange their good works for eternal life.

Dear brother Quint, I think that I know by experience what the above characters are, for I have been there myself; and if I differ from it now, it was nothing but grace did it. Therefore, I have not anything to boast of, for in and of myself I am no better than they. Now there are other characters that by a supernatural power are brought to see that they are very poor, but at first vainly think that they must pay up in order for God to have mercy on them, and go to work in good earnest; but soon they begin to be discouraged; and as they examine more closely the nature of the debt, they find that they are ten thousand talents in debt, and have not one farthing to pay with. They then hate and abhor themselves on account of their sinfulness, for they acknowledge the justness of the debt, and that they are justly condemned. They do not look for mercy, because they do not deserve any, but still they can't help praying like one of old, "God be merciful to me a sinner." And as they see more and more, they not only find that they are poor, but thirsty, hungry, bruised, heart-broken, sick and in prison, under sentence of death. Now it seems to me that those who have eyes to see, cannot fail to see which of these characters the gospel of Christ is good tidings to, for the gospel is preached to the poor, as the Savior read concerning himself, he hath anointed me to preach the gospel to the poor, he hath sent me to bind up the broken-hearted, to preach deliverance to the captive, the receiving of sight to the blind, and to set at liberty them that are bruised. Now the commands of the gospel reach all such, saying, Come unto me all ye that labor and are heavy laden, and I will give you rest. Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea come,

buy wine and milk without money and without price. Therefore the salvation of Christ is free, for it cannot be obtained for anything that the creature can offer for it. The promise is sure to all such, for they shall all know me from the least of them unto the greatest, for I will be merciful to their unrighteousness, and their sins, and their iniquities I will remember no more; and again, I give unto them eternal life, and they shall never perish. I believe those of this character are the children of God, that the law of God has been written in their hearts with the finger of God, and that it will never be taken out. He has been called from nature's darkness into God's light, and God's light has showed him his own darkness, and that his own righteousness is like filthy rags, and that if he is saved he will be a poor sinner saved by grace, and not by works, for he has not anything to give in exchange, but his poverty proves that he is an heir to eternal life, for the poor are filled with good things, while the rich are sent away empty. This is all done according to the purpose of him who worketh all things after the counsel of his own will. Yours,

HIRAM CAMPBELL.

OTEGO, Otsego Co., N. Y., Jan. 10, '58.

DEAR BROTHER BEEBE: If one so unworthy may claim relation in Christ Jesus, I feel sensible that in my flesh dwelleth no good thing; but that which is born of the spirit of God, is spirit; and it is through the mercy of him who knoweth all things from everlasting, and who made man in his image and breathed into his nostrils the breath of life; and to him I would give the glory for a full salvation, for a Savior who is able to save all the Father has given him, and that without the aid of poor, fallen, sinful man. Oh, my brethren and sisters, it does look awful to me to see men trying to bring their Maker down to a level with themselves, by claiming that they have power to have religion at any time they choose. I was reading the twenty-third chapter of Matthew, a few weeks ago, and it appeared plain to me that the words which were pronounced against the Scribes and Pharisees of that age also apply to those of our day; for we have men now who are as wolves in sheep's clothing. My mind has been exercised much of late on the craftiness and deceit of the natural mind, which is enmity against God and against his dear children. Although I cannot hope to edify the saints by my imperfect scribble, perhaps some wandering child of grace may glean a word of comfort. For I can truly say I have been very much comforted this day in reading the letter of sister Ann Johnson to Elder S. Trott. I cannot begin to tell my feelings as she has told them. Nor had I supposed there was another one in all the family of Christ who felt as vile as myself; I often fear that I am not of that number which John saw around the throne ascribing all the honor and glory of their salvation to the Lamb. When I look back to the time when I united with the church, it is with gloom; for I was so ignorant of the doctrine of salvation by grace. I joined a Baptist church, and did not suppose there was but the one kind of Baptists in the world, and I looked upon them to be right, because they were Baptists. I read of no other way of reception into the church but by immersion, and all

other modes seemed to be wrong. After a few years, however, I found there was a people called Old-School Baptists—"Hard-Shells," "Dolittles," &c.—who opposed all means of grace used by men. I became acquainted with some of them; but from what I had heard, they were a people I did not wish to know much about. I read the SIGNS OF THE TIMES occasionally. The experiences therein related, I thought, were good; but when they denounced others, and claimed themselves to be the true church, I could not understand their talk. I was just as blind as the poor man who asked the Savior to open his eyes. But why, I could not tell; for as soon as I got into their company, I began to feel uneasy. I did not like myself quite as well—something was wrong, and I hoped I should never be an Old-School Baptist; for I thought I never could see as they did. At that time my props were somewhat shaken. I tried to rest first on one and then on another, but they were all of my own make, and soon swept away. I cannot describe to my brethren and sisters the trials the Lord was pleased to bring me through. I had united with the New-School, but could find no comfort with them; and I did not want to be like the Old-School; no! that was very crossing to my carnal nature. So I concluded I must take a middle ground, and I certainly thought I should find rest; for my weary bark was nearly worn out. At about that time, it pleased the Lord to direct some of his dear saints to attend an Old-School meeting which was held at Schoharie, where they feasted on fat things which were full of marrow; so that after they returned they were not at all satisfied with such trash as they had been used to hearing. Elder A. St. John, one of the ministers whom they had heard, came and preached to us, and the second time I heard him my middle ground was demolished, and I think I saw myself just as I was. Then I could see with different eyes, and hear with different ears. The scales were taken from my eyes, and the way of salvation was made plain; and if ever I felt humble as a little child, it was then. I think I said, "I have been a fool all my days." O, what a change I experienced! The things which had seemed so hard, now suited me right well. I was made willing to confess to my God and to a dying world what the Lord had taught me; for I was turned right about. I had been in Babylon, for lo! these many years; and I feel, brother Beebe, that of all God's creatures, I ought to be the most grateful, for his great mercy in opening to my dark mind the plan of salvation by grace abounding through the Son of God. The doctrine of Election and Predestination is now the theme that rejoices my heart and elevates my drooping spirits above the world, to contemplate the love and sufferings of our once crucified but now risen and exalted Savior. It is a wonder of wonders that one so vile and so sinful and so prone to evil, should be saved; it seems too much for one so unworthy. I can only say, "Even so, Father, for so it seemed good in thy sight." How secure the church must be, when we consider that before the earth was formed, or man was fashioned of the dust, all her members were secured in Jesus Christ, to be made manifest in his own good time according to the purpose and promise of God. How consoling and soul-cheering is the pure

gospel to the saints. They hunger and thirst after righteousness, and they are filled. How often are they refreshed with green pastures, and made to lie down beside the still waters, where none dare to make them afraid. He has said, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The promises of the gospel are to all his people, of whom God has said, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." And Jesus has said, "All that the Father giveth me shall come unto me, and he that cometh unto me I will in nowise cast out." And God has covenanted that he will be their God, and they shall be his people. And Jesus has promised to raise them all up at the last day, and that none shall pluck them out of his hand. "These are they which have come up out of great tribulations, and have washed their robes and made them white in the blood of the Lamb." What, then, of a little sorrow, a little anguish—what if our names be cast out as evil? Our Elder Brother has endured much more for us; he has borne all our sins in his own body on the tree; and with his stripes we are healed.

"The soul that on Jesus hath lean'd for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never; no, never; no, never forsake."

I can say with David, "Praise the Lord, O my soul, and all that is within me, praise his holy name." When I read the communications of the dear saints, my heart responds to what they say, and I am often cheered; and although we are strangers to each other in the flesh, I trust we are one in Christ Jesus our Head. How truly has he said, "I will take one of a city and two of a family;" yea, and he hath chosen the poor of this world, rich in faith and heirs of the kingdom. The language of his people differs from all other languages; it cannot be understood except by those who are born of God and taught by his spirit.

Dear brethren and sisters, contend earnestly for the faith which was once delivered to the saints; and brethren who are placed on the walls of Zion, proclaim the truth without fear; for the Lord will sustain you and bring you off conquerors with all the redeemed, and

"Then shall we see, and hear, and know
All we desir'd or wish'd below;
And every power find sweet employ
In that eternal world of joy."

I am such a poor, ungrateful creature, that I am sometimes almost ready to despair, and I feel so much cast down that I seem like one shut up in a closet and unable to lift my eyes above myself; I am tossed to and fro,—

"Fill'd with unbelief and sin,
Can I deem myself a child?"

I feel that I am the least of all saints, if I am one at all. I am very much troubled with a hard heart and a wretched, wandering mind. Once I thought, if I became a christian, I should have no more trouble; but I find there is a warfare; the flesh warring against the spirit, and the spirit against the flesh; and the war between the old man and the new man, will continue as long as we remain in the flesh. But I sometimes hope that when this vile tenebrous dust, I shall join in ascribing glory and honor to God and the Lamb forever; to him that has made us kings and priests

unto God, who has redeemed his people out of every kindred and nation under heaven. He will bring his sons from afar, and his daughters from the ends of the earth; and they shall sit down with Abraham, Isaac and Jacob in the kingdom of their God, and go no more out forever.

I have been made willing to cast in my feeble testimony with that of the dear family of God; but I do not know as it becomes me, living as I do, to say a word; but I don't know why it is I can not keep still. I am constrained to expose my ignorance. Now, brother Beebe, what I have written is for you to dispose of just as you please: if you find anything in it worth a place in the *Signs*, publish it; if not, throw it aside, and you will not hurt my feelings in the least. I desire some of the dear saints here to write, for they are so capable. We ought to speak often one to another, and stir up each other's pure mind, by way of remembrance. My sheet is about full, and I will not further weary your patience. My desire is to understand the truth and to be preserved from error. This is the sincere prayer of the least of all God's saints, if I am one, and dependent on grace alone for my salvation. My love to all the Israel of our God.

CHRISTIANNA FRENCH.

FRANKLIN, Johnson Co., Ind.,
January 15, 1858.

DEAR ELDER BEEBE: Another year having rolled away, admonishes me that a remittance to you for the SIGNS OF THE TIMES is necessary that the comforting messages contained in them may reach the elect according to the foreknowledge of God the Father, scattered in the United States from Maine to Texas, California, Oregon and the Canadas. Although they were strangers and foreigners, they are made nigh by the blood of Christ, which cleanseth them from all iniquity and purifieth them unto himself a peculiar people, zealous of good works—so zealous are they of good works that they are always complaining of their inability to perform as they desire. The cause of Christ and his kingdom, in importance, is above all others, whether they are situated to enjoy church privileges and communion of dear brethren and sisters, or as one alone dwelling among the Ashdodites, who cannot pronounce the Shibboleth, and whose hireling shepherds give an uncertain sound that is not very inviting to the poor and feeble; yet their supplications go forth with groanings that cannot be uttered, that the Lord would comfort Zion, saying, If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. To such, the *Signs of the Times*, laden as they are with the experiences of many poor souls in their passage from nature's darkness to the marvellous light and liberty that is in Jesus Christ, and of their sore trials and temptations that they have to encounter by the way, together with the very interesting editorials and communications from dear brethren and sisters, are a very welcome messenger; and the writer, for one, feels to rejoice and thank God that he has put it into the heart of brother Beebe to officiate as editor of a periodical that seems, by the blessing of heaven, to be so very useful to the fold of Christ. May the Lord of all grace sustain

him, keep him humble, and give him wisdom from above. And O that the Lord would enable all that write for the *Signs* to do it for the honor and glory of God and the edification and comfort of his church, "till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." But I frequently think that if I am a member of Christ's body that it must be the toe-nail; for it appears that the whole body is above me, and that my heart is so hard that it will compare better with that bony substance than with the more soft and pliable portions of the body, where the blood, the life and invigorating fluid so freely and regularly courses. But even this is enough; for Christ said, "For I, if I be lifted up, will draw all men unto me;" all the mystical members of his body will be present to his Father, saying, "Here am I and the children which God hath given me." Although darkness and doubts, coldness and barrenness may be my lot, if I have a connection with Christ as the humblest member of his body, I am persuaded that neither height nor depth, principalities nor powers, things present nor things to come, nor any other creature, are able to separate any of the members from the body of Christ, and consequently all will be right. I am willing to suffer reproach for the cause of Christ and take the lowest seat in the house of God, if the church of Christ can suffer one whose heart is so hard and who is as black as the tents of Kedar, but who sometimes humbly hopes that he is comely by the comeliness of Christ placed upon him, an unworthy member. Yours, in hope of eternal life through Jesus Christ,

P. K. PARR.

TO A BROTHER IN CHRIST:—If any man be in Christ, he is a new creature. Old things are past away, behold all things are become new—2 Cor. v. 17. Salute Andronicus and Junia, my kinsmen and fellow prisoners, who are of note among the apostles, who also were in Christ before me. Again, "And I was unknown by face unto the churches of Judea, which were in Christ"—Rom. xvi. 7; Gal. i. 22. Thus we feel to head our salutation to you, giving you full privilege to show this our epistle of love, to friends and foes; for we do not wish to indulge in hostility against any one, but to cultivate brotherly love with all, upon the principles brought to our view in the word of truth, given us for our guide by love to serve one another, striving together for the faith of the gospel and striving against sin, even if we should be called to resist unto blood. To you and to all—beloved in the Lord—we wish mercy and peace, righteousness and truth in the Holy Ghost, may be abundantly multiplied and made manifest. Our respected brother, the first thing to which we wish to call your attention, is the short phrase "in Christ," of which the apostle has spoken in the three passages of scripture above named, and which have the same—as we understand—bearing upon the subject. Again, he speaks in some of his epistles, in other places, "To the saints and faithful brethren in Jesus Christ," and tells them in another, "That ye are all one in Christ Jesus." Hence, on other occasions, denominates them, The church in God the Father and in the Lord Jesus

Christ; then when speaking of them under the idea of members, says, "So we, being many, are one body in Christ, and every one members one of another." Before we proceed to consider the sense in which we understand the apostle to speak of being in Christ in those three texts, with their concurrence, we remark that there is a peculiar sense in which the chosen people of God are to be understood to have had an existence in Christ prior to all worlds, now have, and forever will continue to have; in view of which, "Israel will be saved in the Lord with an everlasting salvation, and not be ashamed nor confounded world without end." Which sense is a secret with and belongeth unto the Lord our God, until he makes it a subject of revelation, then he says "it is for us and our children," and clearly proves to us thereby that there is being, subsistence, or existence in Christ from everlasting, in a seminal, spiritual sense, the holy seed or substance, with the eternal life hid with Christ in God; so all that are lovely, expoused unto, chosen and preserved in Christ, and grace given them in him before the world began, to whom he was and is head, surety and representative, were and are in him the fullness of him that filleth all in all, united to and one with him, and one in him. Just observe the language of the apostle in relation to these facts, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. i. 9. Herein is salvation spoken of in the past tense, predicated upon the grace thus given in Christ to be made manifest in the accomplishment of his purpose, which was eternally purposed in Christ Jesus our Lord, that the church might have knowledge of the manifold wisdom of God, and realize that it is of him we are in Christ, who of God is made unto us wisdom and righteousness, and sanctification and redemption. And again, when speaking of his—the apostle—being blessed in connection with the saints at Ephesus and all the faithful in Christ, with all spiritual blessings in heavenly places in him, he makes mention of it as having taken place, or thus being blessed according as they had been chosen in Christ, or to use his own words, "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love." Hence those christian graces made to shine forth in those spiritual blessings, are, in view of the fact, that they—Paul, the saints at Ephesus, and the faithful in Christ—had a real existence in Christ anterior to this world or to their being born of incorruptible seed, by the word of God, or having been begotten with the word of truth, &c., 2 Tim. i. 9, Eph. iii. 9, 10, 11, and 1, 2, 3, 4, and 1 Cor. i. 30, 1 Pet. i. 23, and James i. 18. You will observe, upon an examination of this connection, that faith does not put a man into Christ, but openly manifests the fact, and bears testimony that he is in Christ; for every one that loveth is born of God and knoweth God, and he that believeth that Jesus is the Christ is born of God, 1 John iv. 7, 5, 4. This, compared with the following, fully sustains our position, John iii. 6, and 1 John iii. 9, 1 Peter i. 23—That which is born of the spirit is spirit; for whosoever is born of God doth not commit sin, for

his (God's) seed remaineth in him, &c., born of incorruptible seed, &c., and according to John, remaineth incorruptible seed. Hence we learn that he, Christ, shall see his seed, and shall see of the travail of his soul, &c. Whence we have the conclusion clearly drawn, that they are the seed of the blessed of the Lord, and their offspring with them. For a seed shall serve him, and it shall be counted to the Lord for a generation, (Isa. lxv. 23, Psa. xxii. 20,) made manifest by the spirit in regeneration; consequently, the man thus made known is a new creature, that is, he is in the faith of Christ, wrought by the operation of the mighty power of God. Now, all such as are secretly and really in him from everlasting, are not as yet openly made manifest, but will be, sooner or later, and those who are made known by the gospel's coming to them in power and in the Holy Ghost, and much assurance, are made partakers of like precious faith, and are in the faith of God's elect, being actually and actively so; for, said God by the Prophet, "Behold I create Jerusalem a rejoicing, and her people a joy." Also Paul, "We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." How abundantly clear it is then, that it is not of man, but of God's work in which man is purely passive, as in the first creation; this is a new creature, which, after God, is created in righteousness and true holiness, renewed in knowledge, after the image of him that created him, and is called a new or inward man, the hidden man of the heart, in contradistinction or opposition to the old or outward man, because it is something newly implanted within the soul of man, which is in itself divine vitality, and never was there before; it is not working upon or improving the old carnal or corrupt nature, but "Christ in you"—partakers of the divine nature—imparting or an implantation of something new,—possessed of new principles of grace and holiness. Herein is a new heart and spirit, new light and life, new affections and desires, new delights and joys—yea, new eyes to see, new ears to hear, hands to handle, and feet to run—serving in newness of spirit, and not in the oldness of the letter; walking in newness of life. Old things are passed away—behold all things are become new—and they appear richly clad in the garments of salvation, gloriously and victoriously set apart in wisdom and righteousness, having obtained complete and eternal redemption through the blood of Christ, and his appearing in the presence of God for them, even the salvation of their souls. Hence the whole Mosaic economy and former covenant having vanished, are abolished; the old ordinances are no more; the daily sacrifices have ceased, and all others are at an end; Christ the antitype and great propitiatory sacrifice having been offered up; Aaron's priesthood with the whole law antiquated; the observance of holy days, new moons and sabbath days, over; the whole ceremonial law at an end, all the shadows fled and gone, the sum and substance (Christ) having come, therefore there is no more serving God in the oldness of the letter, but in the newness of the spirit—and the Gentile turned from his idolatrous worship, inquires, What agreement hath the temple of God with Idols? all former superstitious rites and

ceremonies relinquished, with all heathenish rules and methods of conduct to which he had been accustomed. Behold! which signifies new eyes, ears and heart, with which to see, hear and understand,—and observe what follows.

All things are become new, to both Jews and Gentiles, who through him (Christ) have access unto the Father by one spirit and are fitly framed together, groweth unto an holy temple in the Lord, builded together for an habitation of God through the spirit. Hence it follows, that with propriety we may call it a new form of church state erected, consisting of persons gathered out of the world and newly embodied together, new ordinances appointed, and a new and living way consecrated through the veil, that is to say through his (Christ's) flesh, and opened by his blood into the holiest of all—not by slain beasts nor petty deities—and a new commandment given them to love one another, a new name given them, and a new song put in their mouths, even praises to God. In short, the organized visible gospel church of Christ, bears great similitude to the new heavens and new earth spoken of by Peter in his second letter, with reference to what Isaiah has said in the 65th and 66th chapters, wherein dwelleth righteousness, the members thereof being new creatures as above specified.

The apostle, speaking of those two brethren, his kinsmen and fellow prisoners, having been in Christ before him, alludes particularly to their having been believers in Christ before he was, and as such, fit objects of gospel ordinances and visible members of the church in God the Father and in our Lord Jesus Christ.

And now, dear brother, in our frankness to you, we wish to remind you, in the second place, of another short phrase embraced in the new commandment, that Christ gave unto his disciples—for the special benefit of this new creation—his church, his fulness, "Love one another." My dear brother in the Lord, we will finish this epistle in our next address to you. Please to respond to this, and give us your views upon the within. May the Lord give us grace, that we may be enabled to write for mutual edification and instruction.

Yours in the bonds of christian love,
T.

DEAR BROTHER BEEBE:—We send you the above, which is an extract of a letter of christian correspondence to a beloved brother, for the mutual benefit of each other, with a desire that we be edified thereby, which you can insert in your paper, if it does not crowd out more valuable matter.

I remain your brother in the bonds of christian love.

JOHN W. THOMAS.

DEAR BROTHER BEEBE:—The accompanying letter will explain itself. When I commenced writing it, I had no thought of submitting it for publication, intending only to assign a few reasons to our sister, for the decision of the church; but as I progressed the subject seemed to expand, and the thought occurred to me that some other of our dear brethren and sisters might be similarly situated, far from their brethren, surrounded by professed christians, who, taking advantage of their lonely situation, to induce them to cast their lot with them; and the adversary, ever ready

to aid them in drawing away disciples from the truth, seconding their efforts with such plausible arguments as he well knows how to use. Perhaps, however, I have erred in proposing to have them published. If so, you will please return the manuscript to me, and oblige yours, as ever,

WILLIAM L. BENEDICT.

WARWICK, N. Y., Feb. 4, 1858.

TO MRS. H. M.—DEAR SISTER IN CHRIST. Your letter of the 4th of January, addressed to the church of which you are a member, and with which you have been so long connected, requesting a letter of dismission and commendation from us, that you may join a church in the city where you dwell, was received, and I laid it before the church at our last regular church meeting. The church took the matter into consideration, and directed me to write you as to their decision, and to the reasons which governed it.

You are aware that for more than twenty years past, the churches composing the Warwick Association, with some others, North, South, East and West, have not been connected with, or had fellowship with the majority of the Baptist churches in the United States. But as your attention may not have been particularly directed to the reasons which induced them to dissolve their connection with those with whom they were formerly in fellowship, you will pardon me if I allude at some length, though briefly as I can, to the subject.

It is well known to you that the Baptist church from the days of the Apostles, has endeavored, amid much opposition and persecution, to maintain the doctrine and order of the gospel, as instituted by the divine oracles. Their determined adherence to these, and their open and decided opposition to the errors and innovations which had grown to an alarming height in other denominations, caused them to be persecuted for righteousness' sake, and as a consequence, mere worldly professors and nominal christians, were seldom found among them.

Of course the churches were generally small, and their doctrine and order unpopular, both with the professedly and unprofessedly religious world. But they enjoyed in an eminent degree the smiles of their Heavenly Master, and brotherly love and christian fellowship prevailed amongst them. But the time came when one, even of their own number, arose, speaking perverse things, to draw away disciples after him; and who so far succeeded, as to rend asunder many churches in England, and soon his sentiments found their way across the Atlantic. I allude to Andrew Fuller.

It would swell this letter beyond all proper limits to give at length the doctrines, which, alas! he was too successful in introducing among the Baptists. But, perhaps the most important principle was that which related to the atonement of Christ, and which Mr. Fuller represented as general, or indefinite, and that there was "such a fulness in the satisfaction of Christ, as is sufficient for the salvation of the whole world, if the whole world would believe in him." This sentiment was in direct opposition to the doctrine of particular redemption which had been maintained by the Baptist churches; and the bold and startling dogma that the atonement

was sufficient for the salvation of all the human family, if they all would repent and believe the gospel, alarmed many of the brethren and filled their hearts with grief. I remember hearing the late venerable Deacon James Burt relate the sensation produced when these sentiments were first proclaimed in the Warwick Association. The Association was held with the church at Pleasant Valley, in Dutchess Co., N. Y., and the Moderator was Elder Lebbeus Lathrop, whose memory you and I have been thought from our earliest years to revere. The last sermon was preached by a man from the city of New York, who I believe came from England, and who was fully indoctrinated in the principles of Fuller's gospel. He spoke with all the eloquence and ability of which he was master, presenting the doctrines which he advocated in the most glowing colors, and drew a very fascinating picture of the happy result which would follow the reception of these principles and doctrines by the Baptist churches in America; that it would raise them from being "mere dung-hills in society," and place them in the front rank of the popular religious denominations, and closed his discourse by earnestly exhorting his audience to activity and zeal, in promulgating these sentiments. It was the custom then for the Moderator to give a closing address. The venerable man arose, and while the tears ran down his furrowed cheeks, he raised his hands and eyes towards heaven, and the first words he uttered were: "They have taken away my Lord, and I know not where they have laid him." And then, said my aged informant, followed such an address as he had never heard from human lips. He exposed in a most masterly convincing manner the fallacy of the sentiments which had been presented before them. He showed how contrary and repugnant they were to the doctrine of the gospel; how dishonoring to God, and derogatory to the character of the Redeemer. In the most impressive manner he warned the churches against their reception, and as if gifted with the spirit of prophecy, predicted the evils which would inevitably arise from the introduction of these doctrines into the Baptist churches; that the churches would be divided—dissensions prevail among them—fellowship would be destroyed—affection alienated—brotherly love turned into hatred, and the union, harmony, and prosperity of the churches changed into disorder, divisions and anarchy.

Alas! his predictions have been but too fully verified. But God raised up some noble champions for the truth, who resisted for years the introduction of these false doctrines, and endeavored to stem the torrent of error, by unfolding the glorious standard of divine truth, until, finding that the churches could never enjoy peace, while the disciples of Fuller were suffered to come amongst them, they withdrew from them, and openly proclaimed their determination no longer to extend fellowship to any church or minister, who held or preached such sentiments. Their enemies as openly expressed their contempt for this movement, and held them up to derision by charging them with being behind the spirit of the age, and as being opposed to the spread of the gospel, and to all those charitable and benevolent institutions which they asserted were soon to

dispel the mists of darkness—relieve humanity from its evils—christianize the world, and introduce the millenium. Those who determined to maintain the doctrine and order of the gospel, were stigmatized as belonging to the Old School, whose doctrine had become obsolete, and who would themselves, at no distant day, become extinct.

Hence the name Old School Baptists, given as a term of reproach, was assumed by them, and having obtained help from God they continue to this present time. It may be urged by some, and perhaps you may think, my dear sister, that these things happened a long time ago, and that they were engendered mainly, or much magnified, by personal feelings and jealousies, and that it is time the mantle of charity was thrown over them, and we should once more live and walk together as brethren. But we should remember that "charity rejoiceth not in iniquity, but rejoiceth in the truth;" and an inspired apostle has solemnly said, that if "we or any other man, or even an angel from heaven, preach any other gospel, let him be accursed." I will give you an extract from a sermon preached by Aaron Perkins, once a minister of this association, and who was, at the time it was preached, pastor of the 1st Baptist church at Hamilton, N. Y., and I believe President of Hamilton College, where they trained pious young men for the ministry, to preach Fuller's gospel amongst the Baptist churches. He was preaching against the doctrine of universal salvation, and said, "Here, however, the advocates of universal salvation have stepped a little too far, because admitting their premises to be correct, which we are willing to grant, suppose the provisions sufficiently ample to save the whole human family, the conclusion does not necessarily follow that all will be saved. There are terms or conditions proposed, a compliance with which is as essential to our salvation, as were the sufferings of him who thought the eternal spirit offered himself without spot unto God. Hence, notwithstanding he has died, we must kiss the Son or perish, his death on the cross not being sufficient to save us, if we will not comply to the terms proposed." How does the language in the above extract agree with the following, from Paul's Epistle to Titus? "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we had done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior." Permit me here to include an extract from the Articles of Faith adopted by the Warwick Association, at its organization in 1791, and re-printed in the minutes of the Association held at Brookfield, June 13, 1818, when Elder Lebbeus Lathrop was Moderator and Aaron Perkins, Clerk: "God from all eternity did decree, for the manifestation of his own glory, some men, not all, to everlasting life; gave a people to be the seed of Christ, and to be by him in time redeemed, called, justified, and finally glorified; their number so certain and definite, that it cannot be increased or diminished, wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called by his spirit, working in due season, are justified, adopt-

ed, sanctified, and kept by his power through faith, unto salvation. Neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only.

To all those for whom Christ hath obtained redemption by his blood, he doth certainly and effectually apply and communicate the same; effectually persuading them by his Spirit, governing their hearts, and overcoming all their enemies by his Almighty power. God justifies not by infusing righteousness—not for anything wrought in them; but by imputing the obedience and satisfaction of Christ to them. Christ, by his obedience and death, fully discharges the debt of all them who are justified, and did by the sacrifice of himself, undergoing in their stead the penalty due unto them—make proper, real and full satisfaction to God's justice in their behalf."

Now, my dear sister, if Aaron Perkins believed the great and glorious truths contained in this extract from the Articles of Faith adopted by our fathers, when the churches entered into an Association in 1791, to which his name is subscribed when re-printed in 1818, must he not have utterly changed his views at the time he preached his sermon at Hamilton, in 1837, and can you not by this, determine who have left the ancient landmarks, the New or Old School Baptists? And if you have ever believed the glorious truths of the everlasting gospel (as I hope you have), that gospel which presents Christ to the believer, as his Mediator, effectually interceding for his people;—their Advocate, thoroughly and always successfully pleading their cause;—their Great High Priest, who is ever touched with the feeling of their infirmities; their Redeemer who has redeemed their souls from all iniquity, and them, unto God by his own blood; their Savior, who has saved them with an everlasting salvation; can you now leave the fellowship of those who endeavor to maintain the standard of truth, and become connected with those, who would rend the crown from the head of our blessed Jesus, and place it upon their own unworthy brows, and ascribe their salvation to the performance of certain conditions, without which, the sufferings and death of the Prince of Glory would have been altogether ineffectual. I cannot for one moment harbor the thought, but must conclude, that the adversary, taking advantage of your lonely and isolated condition, has presented this temptation to you.

There are one or two points in your letter, to which I wish briefly to allude. You say: "I think if I should unite with a church here, I would enjoy myself better." I have tried to show the difference in doctrine, and order which exists between the church of which you are now a member, and that which you must become connected with in the city where you reside; for I know that none exist there who maintain the same faith with us. Believing as I do that you are a child of God, I would ask you how you can reasonably expect to enjoy yourself in the mystical Babylon? You are aware that the term Babel signifies confusion.

Now the church of Christ has "one Lord, one faith, one baptism," and but one Savior. But Babylon has many of each, a few of which I will particularize. But first a few thoughts respecting the Church

of God, "the Bride, the Lamb's Wife." The Psalmist in describing her, uses this language, "The King's daughter is all glorious within, her raiment is of wrought gold." And in the "Song," it is said, "My dove, my undefiled is but one; she is the choice one of her that bare her," &c. The church is described as a woman, but always in the singular number; always as but one. But John, in describing Mystical Babylon, in the 17th of Revelations says, "And upon her forehead was a name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." This is the mother of every false church, which ever has, or ever will exist on earth. She is the mother of all the abominations which have ever been practised in the name of religion; and she is described as sitting upon waters, which are "peoples and multitudes, and nations and tongues; and these have many methods of salvation, or in other words, many saviors." One will attribute his salvation to a Sunday School, and will say, "That had it not been for his early religious training in such a school, he would never have had his attention turned to the subject, and consequently never would have 'got religion,' and must have been eternally miserable." Another will say, "That a bible given him by the Bible Society, was the means of first turning his attention to religion, and he 'got' it, and he ascribes his salvation to the Bible Society." Another says, "That he had become intemperate, and was fast going down to everlasting woe, but the agents of a Temperance Society picked him up in the streets, and reformed him, and persuaded him to 'get religion,' which he did, and his salvation is owing to the Temperance Society." Another says, "He was brought up a heathen, and a worshipper of idols, but a Missionary sent by the Missionary Society warned him to flee from the wrath to come; and he embraced religion, and the Society is entitled to the credit of his salvation." Now, my sister, do not charge that this picture is overdrawn. Every religious journal belonging to this system of religion, and almost every secular paper also, with a large majority of the books, used in our schools, and all that treat upon the subject of religion, are filled with such methods of salvation, and every minister connected with that church, will tell you, that the object of his preaching is to convert and save souls. As to feeding the sheep and lambs of the Redeemer's flock, it is a business which they know nothing about; and a believer can no more feed upon his preaching, than the poor prodigal could fill his belly with the husks which the swine did eat. There is one more reason why you could not enjoy yourself in a church belonging to Mystical Babylon; and I must again quote the Revelator, who in calling upon heaven and the holy apostles and prophets, to rejoice in her destruction, declares, "And the light of a candle shall shine no more in thee at all, and the voice of the bridegroom, and of the bride, shall be heard no more at all in thee." No, none of those candles, which the Lord lighteth and place upon a candlestick, that they may give light to all which are in the house, shall shine there, nor is the voice of the Heavenly Bridegroom heard in her midst, addressing words of love and affection, to his lovely bride; nor is her accents, in response to

his terms of endearment, ever heard there; but if any of the members of his body are ever seduced from their allegiance to their King, and find their way there, their harps are soon hung upon the willow, for how can they sing the songs of Zion in a strange land; and to them is the language of their Lord addressed, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." You say, further, that you like the preaching of Mr. H. I do not know but that he may be a man, whose virtues and moral principles may be worthy of the highest admiration, and also that he may be a learned and eloquent man, and full of zeal in the cause in which he is engaged. But does he preach, or testify, the gospel of the grace of God? Does he present Jesus, as the Savior of his people? As the head over all things, to the church, which is his body, and the fulness of him that fills all in all? If he does not, then he is not a minister of Christ. If he knows anything among men, save Jesus Christ and him crucified, as the means or instrumentalities of saving souls, then in the language of the great Apostles to the Gentiles, "Let him be accused." And though he may prophecy or preach, in the name of Christ, and though in his name may cast out devils, or convert men, and make them believe he saves them, and in the name of Christ, does many wonderful works, yet hear what our Lord says of such, "Depart from me, ye workers of iniquity, I never knew you." He never knows such as his redeemed, as those whom he represented, when by one offering he forever perfected all them who are sanctified.

You will already have anticipated, that this church cannot give you a letter to join a professed Baptist Church, whose faith and order is so different from ours. We could with just the same consistency and propriety, give you a letter of recommendation to join the Roman Catholic church, for we have as much fellowship with the one as the other. But I must draw my long, and it may be unprofitable, letter to a close. I would not have dwelt so long upon the subject, but I thought you might think that we had acted in a harsh and unfeeling manner, in not complying with your request; and I know that others would charge us as bigoted, and uncharitable. But I can assure you, that we feel deeply for you, and other dear brethren and sisters, who are separated far from their brethren, and from the churches of which they are members. While I know that I have presented the subject for your consideration, in a feeble and imperfect light—and the arguments I have used may not appear convincing to your mind, let me earnestly intreat you, to examine carefully, the instructions given by our Lord and his Apostles, as applicable to your case. They are plain, and easily understood by the believer; and while we cannot give you a letter of recommendation as you have requested, we can, and do, "commend you to God, and the word of his grace, which is able to build you up, and give you and inheritance among all them which are sanctified."

That our covenant God will ever keep, and sustain you, is the prayer of your brethren and sisters, of the Warwick Baptist Church. By

W. L. BENEDICT, Church Clerk.

EDITORIAL.

Middletown, N. H., February 15, 1858.

FAITH.

There is, perhaps, at the present day as much said about Faith, and the term is as frequently used in modern theology as any other word used in our version of the scriptures; but it is generally used in a sense entirely foreign to that of its legitimate scriptural meaning. Webster, guided undoubtedly by the decisions of learned (so called) Doctors of Divinity, defines the word thus: "Belief; the assent of the mind to the truth of what is declared by another; the assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence. And, in theology, the assent of the mind or understanding to the truth of what God has revealed. Evangelical, or justifying, or saving Faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart," &c. And this is about the view which is entertained by a very large majority of the religionists of the present day. No idea seems to be entertained by Webster, nor by the learned theologians, from whom he borrows his theory, that the mind of man is a carnal or fleshly mind; that it is at enmity against God—not subject to the law of God, neither indeed can be. Indeed, the prevailing doctrine of all will-worshippers and carnal religionists is that regeneration, the new birth, and all that is involved in the christian experience, is only to give some new impulse to our old carnal faculties—a new direction to the old carnal mind, and a new inclination and direction to the affections and lusts of the flesh. To be born again, in their estimation is, as Watts says, to

"New model all the carnal mind,
And form the man afresh."

This is a fundamental error comprising the ground of difference between the religion which is of the world, and that which is of God. The worldly system, supposing that man is a free agent, possessing all requisite power to will and to do that which is necessary and indispensable to commend him to the favor of God, and to secure immortal glory beyond the grave, labors to influence the carnal or natural mind by moral suasion that it would be advantageous and profitable to yield assent to such theories as tradition point out as pious, and calculated to secure the favor of God. The selfish inclinations of the unrenowned heart are appealed to, and such incentives, motives and allurements are presented, as the carnal mind can appreciate, to draw the corrupt, depraved, deceitful and desperately wicked propensities and imaginations of the mind into a new channel, without any radical change or implantation of any new principle. Under this delusion Infant and Sunday Schools, Bible classes, and all the machinery to them belonging, are employed to bend the twig the way they wish the tree to grow, without observing that the nature and character of the twig is in no wise changed by such restraints. Without heeding the immutable standard set up by Christ himself: First make the tree good, and the fruit will be good. A twig growing out of a corrupt tree, will partake of the corruption of that tree, incline or

bend it which ever way we may. In all the Scribes, Pharisees and hypocrites detected and rebuked by our Lord, we have exemplifications, of the carnal mind religionized by traditional influences. The influence may multiply converts to Judaism, or any other workmongrel religious persuasion, and it is employed with the same results at the present time, as when the self-righteous pharisees encompassed sea and land to make proselytes to their faith. Now if the assent of the natural mind of man to the force of testimony is the faith which accompanies salvation, why is it so called? What new principle does such an assent develope? Had not the natural, carnal, depraved mind of man in its most degraded condition the requisite faculty to yield an assent to any demonstrated proposition, set home by the force of overwhelming testimony? This theory, if it can be established, will be of great service to the whole Arminian world; because it calls for no more grace now to make a christian, than was formerly required to make a Jewish proselyte.

But let us not be deceived—God is not mocked; however plausible or palatable this theory may be in the estimation of men, it cannot stand the test of eternal truth. The scriptures are regarded by us as they have always been by the church of God, as an infallible standard of our faith, both as to faith as a vital principle in the hearts of God's people, and the doctrine of the gospel embraced and comprehended by that faith. Then let us turn to the law and to the testimony; for if any speak not according to this word, it is because there is no light in them. The scriptures, instead of representing faith as a creature of ours, expressly define it to be the gift of God. "Unto us it is given in the behalf of Christ that we should believe on him." We are bound to give thanks unto God always for you brethren, beloved of God, because God hath from the beginning, chosen you to salvation, through sanctification of the spirit and belief of the truth. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. And we are not only assured that faith is not of ourselves, but it is the gift of God, but we are also told that Jesus Christ is both the author and the finisher of faith which is unto life. Furthermore, we are informed that saving faith is the faith of the Son of God; it cannot, therefore be an assent of the natural mind. Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me. It is also distinguished from all other kinds of faith as that faith which is of the operation of God.

The inspired Paul, having analyzed poor fallen human nature, sums up its legitimate productions in striking contrast with the fruits of the Spirit. Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like. That is, all the other emanations from the flesh are like those above specified, and faith is not found among them. "But," he continues, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance—against such there is no law.”—Gal. v. 19-23. Here we find gospel faith enumerated among the fruits of the Spirit, and in direct opposition to the works of the flesh.

Another inspired Apostle, treating on the origin and power of the gospel faith, informs us that it is born of God, and that it overcomes the world. “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”—1 John v. 4. If a faith originating in us, or born of the flesh, could overcome the world, it would show that the world is not equal to itself; that it contained in itself, and of itself, a power superior to, and capable of overcoming itself. This faith, being born of God, must be animated by the life and immortality and power of God. It is vital, but its vitality is of God, and not of the creature, hence it can and does overcome the world. The 11th chapter to the Hebrews presents us with many examples of its power to overcome the world. After many illustrious examples of the power of faith in the patriarchs and prophets, says: “And what shall I more say? for time would fail me to tell of Gideon and of Barak, and of Sampson, and Jephthae, of David also, and Samuel, and of all the prophets, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, and out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead, raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned; they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted and tormented. Now this faith and all its power, is in this very connection, ascribed to our Lord Jesus Christ.—Heb. xii. 2.

As the faith which is peculiar to the children of God, is in all respects essentially different from the faith of men and of devils in regard to its origin, its nature, its vitality and its power, so it is equally distinct from theirs in all its workings, operations, perceptions and associations.

That of men is perfectly manageable by them, and they boast that they can exercise it at their pleasure; and why should they not? If they have given it being, they ought, of course to be able to control it, and to have much, little, or none of it, as they please. But the faith of God's elect, being born of God, and his special gift, has a divine power over his children in whom its divine power is developed. They cannot exercise it, but they are exercised by it. That faith which is of the flesh, works by fear, and corrupts its possessors with all manner of delusion, causing them to believe a lie, and to suffer the consequences of their delusion. But that faith which is born of God, works by love, and purifies the soul, or him who is the happy recipient of it, for it enables him to discriminate between truth and error. Hence while the Arminian will-worshipper requires the preaching of terror, wrath, fire,

brimstone, and such as is calculated to excite the carnal passions of the flesh and produce fear and terror, the very melody of heaven, breathed forth by the Spirit of the gospel, and the melting strains of the gospel, which set forth the eternal, immutable, and transforming love of God, calls forth the active workings of the faith of the saints. And while the faith of the world inflates the pride of those who are under its influence, leading them to boast of their works, their piety, their zeal, and their benevolence, that faith which is of God, leads his children to worship God in the Spirit, rejoice in Jesus Christ, and to have no confidence in the flesh. The perceptive qualities are equally dissimilar. The faith of the flesh looks for signs, like the Jews, and to seek after wisdom, like the Greeks; but that which is of God, is the substance of things hoped for, and the evidence of things not seen; and it qualifies them to look not on the things which are seen, which are temporal; but directs them to the things which are not seen, which are eternal. It qualifies them to see the kingdom of God, and makes them experimentally familiar with the things of the spirit, which are hidden from the wise and prudent and revealed unto babes.

The faith which is of the world has its associations with the theories, doctrines and commandments of men, the delusions, heresies, idolatry and spiritual wickedness of high places; it gives its possessors a place with the enemies of the cause of God and truth, and identifies them with those who stoned the prophets, crucified the Son of God, and slaughtered the apostles of the Lamb of God; holding then their place under the delusion that they ought to do many things contrary to Jesus of Nazareth, and that they do God service when they persecute his people and oppose his truth. On the other hand the faith of the gospel bring those who are born of God unto the unity of the faith and knowledge of the Son of God. They have one Lord one faith and one baptism; they are but one body, having one spirit, even as they are all called in one hope of their calling. The faith of Christ in his people, is inseparably associated with all the other fruits of the spirit; as love, joy, peace, long-suffering, &c., and the end of this faith is the salvation of our souls. So far is this faith from receiving any support from the flesh, it is constantly opposed by the flesh and every power and faculty of the flesh; but as it overcomes the world, it shall ultimately triumph over all our corruption, doubts, fears, unbelief, and over sin and death—and bear the saints away from every opposition to that divine abode in glory where the wicked cease from troubling and the weary are at rest.

Corrections.

BROTHER BEEBE:—Will you do me the favor to insert the following corrections: In the current volume of the SIGNS, No. 2, page 11, and second column, 15th line from the bottom, the sentence reads as printed, “created in Christ,” but it should be created INTO Christ; for the following explanation, based on the preceding assertion, reads, “For they say that the members of the church were in Christ ONLY in prospective, but after being born again they then are member's of Christ's body.” As the assertion and explanation there stand, in the conjugal relation, they lead to a vagueness; for my intention was to show the inconsistency of the position, that the church was only in Christ in purpose, but after being born again, were

then in him *actually*; therefore if in him only in purpose, that the position, by such advocated, leads to the gross absurdity that by regeneration, as it is generally understood, the members of Christ's body are created into him, instead of being created in him. The point which I intended to elucidate was this: Old School Baptists, as a body, contend that Christ is the seminal head of the church, and that an experimental knowledge of their union to and standing in him, does not create them into him, but manifests that they were created in him. In the manuscript copy it reads, “Yet, surprising as it may appear, those who object to the doctrine of Paul, who declared that the church was created in Christ, hold forth by their arguments, as advanced from the pulpit and held forth through the press, that members of the church are created into Christ.”

In the third line from the bottom, same column, after the comma, it reads, “where he not,” &c., but it should read “were he not,” &c. There I used the varied form of the subjunctive mode, in order to give the more force to the illustration, and, if paraphrased, it would read “if he was not,” &c.

W. J. PURINGTON.

[ORIGINAL]

A Few Reflections,

ON HAVING COME TO THE LAST SUNDAY OF THE YEAR.

With somewhat of that kindred love,
In one of old, I'm led to say,
'Tis God who has upheld my years,
And fed me, to the present day.

'Twas Him who formed me where no eye
Could penetrate the still recess;
Who knew and marked my every way,
Before I drew my mortal breath.

'Twas Him who watched each infant year,
As one by one they told in time;
And made, at length, his love appear
To one who had been wholly blind.

Yes, 'twas his love which led me where
In Providence to see his hand,
And made me feel, without his care,
I could not for a moment stand.

And since, as each succeeding day
Has filled the lapse, and brought along,
What have I else but this to say:
That sovereign grace has led me on.

O! but for this, where had I been—
Where would my sins have hurled me to—
Where found a hope on which to lean,
In all that earth or I could do?

For this I've found, as years pass by,
My strength is less instead of more;
Where once I thought to live on high,
I now feel leanness to deplore.

So well I've proved 'tis not in me,
To either think or act aright;
But 'tis in Him I hope to see,
When fitted to endure the sight.

Utica, Dec. 27, 1857. J. M. B.

SIAM ETIQUETTE.—When the Siamese ambassadors were presented recently to Queen Victoria, they threw themselves on their hands and knees, and went the whole length of the room on all fours, and the principal ambassador laid his chin on the step of the throne, and read his address in that position, and after the formalities they all backed out in the same awkward style. The royal gravity was sorely tried by this ridiculous spectacle. When the distinguished foreigners were invited to a lunch in one of the state apartments, they all pulled out their pipes and filled the hall with a cloud of smoke, to the great horror of the court and the disgust of the Queen, who abominates the weed.

ELDER E. A. MEADERS having moved from Oxford, Mi., desires his correspondents hereafter to address him at Paris, Lafayette County, Mississippi.

MARRIAGES.

Jan. 31—In Lexington, Green County, New York, by Elder Harvey Alling, Mr. ORLANDO CLARK, of Windham, to Miss SUSAN VIRMILYA, of Lexington.

OBITUARIES.

WESTMORELAND, Oneida Co., N. Y.,
January 25, 1858.

BROTHER BEEBE—I am under the painful necessity of writing the obituary of my son, WM. H., who died Dec. 25, 1857, of typhoid fever, aged 20 years, 11 months and 15 days. He had been out of health and much dejected for the past four years, yet able to do light work. During the past three years he has spent considerable time as a student in Rome Academy, and as he faithfully fulfilled his duties there, he was not so well as when moderately working on the farm. He was very anxious to do something by which he could support himself, so on the 16th of November he commenced teaching school in the town of Rome, and had just entered upon a very promising term, when he was thus suddenly arrested in his career by sickness. He was much pleased with his occupation, and his mind was filled with bright anticipations; but ere long we discovered a change in his countenance, and were aware that he was on the decline. Still he hoped to continue his school, till Saturday night (Dec. 12) when he came home much later than usual, and worse than common; so that we thought it not proper for him to continue his school at present. Sunday morning he took some medicine, thinking he might be able to continue his school; but the medicine did not have the desired effect, and in the afternoon we called our physician, who advised him to remain at home a week, which he did. At the end of the week he was no better. Monday morning, Dec. 21, as I started to inform his scholars that he would not be able to teach that week, the thought that he might never be any better rushed across my mind. Then said I, “William, life is uncertain; you may never go back. Your destiny, fortune and eternity is in the hands of God. Do you know it?” He answered, “I do, but cannot realize it at all times.” I asked him if he had a hope in Christ? He said, “I have at times;” he also said, that while singing with the choir he had felt the same spirit which seemed to inspire the poet while writing the hymn, but those feelings were not lasting.” We know that is the complaint of all saints. No particular change was manifest till Wednesday morning, when he complained of severe pain in his limbs. The pain soon left him, and as we thought he was better we encouraged him. From that time till I talked to him about his condition, on the day of his death, he indulged a hope of recovery, and expressed much anxiety about his school. Whenever he was questioned regarding his health, he would say, “I am better.” We had but very little hope of his recovery after Wednesday. I said much to him during his sickness on the subject of religion; told him what it was that prepared the soul for heaven, &c.; all of which he understood. Not only during his sickness, but at other times, he has given sufficient to show that he desired something more than this world could give. On the morning of the following Friday, (Dec. 25,) I seated myself by his bed and said to him, “You are very sick; I do not wish to alarm you, but we fear you have but a short time to stay with us.” Though somewhat surprised, he felt no fear, for death hath no terror to those whom the Lord hath prepared for eternity. At the announcement he looked earnestly at me and said, “Why have you not told me this before? I thought I had got through with it.” He said he was not afraid to die, knowing that he was in the hands of the Lord. This conversation took place at 8 o'clock, A. M., after which he was perfectly calm till between the hours of 11 and 12, when he had crossed the ocean of life, and, we trust, had found peace in that haven of eternal rest, where sin entereth not and trouble is not known. His disease was typhoid fever, but it terminated with congestion of the brain. On Sunday following our beloved brother, T. HILL, of Utica, preached from Psalms ciii. 15, to a crowded house. William was much respected by all who knew him. Although we have met with a severe affliction, the Lord has been with us, and we can say with Job, “The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.”

Yours, in brotherly love,
JAS. BICKNELL.

MIDDLETOWN, N. Y., Feb. 7, 1858.

BROTHER BEEBE—By request of the bereaved children, I send you for publication in your paper, the obituary notice of our beloved and aged brother, JOHN C. GRIFFIN, who departed this life Jan. 2, 1858, aged 83 years, 3 months and 14 days. Brother Griffin was one of the members that composed the Middletown and Roxbury church at its first constitution, thirty-six years ago. He has been a very worthy member and a bold advocate of the true doctrine of the gospel; and I think that we can truly say of him, in the language of the scripture, “Blessed are the dead which die in the Lord; from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

JAMES Z. STREETER.

RAMAPO, Rockland Co., N. Y.,
January 26, 1858.

BROTHER BEEBE:—For the information of brethren of the Old Order of Baptists, you are requested to publish the death of my father, Mr. JOHN J. FORSHAY, who departed this life October 5, 1857, aged 72 years, 4 months and 13 days. He was baptized, on profession of his faith in Christ, by Eld. J. W. Griffiths, and received into the church of Ramapo, which was then known as the Hampstead Church. This was many years before the division took place between the Old and New Orders of Baptists. He has traveled in fellowship with the Old Order from the time of his first connection. He was firmly established in the truth, and never approved of any of the new religious schemes which prevailed so generally throughout the land, however plausible or popular. The disease of which he died was cancer of the stomach, which had been wearing him away for about a year. He bore his sufferings with a great degree of patience. I enquired of him, a few hours before he died, if he was willing to leave these mortal shores if it was the Lord's will to call him away? to which he replied, "Yes; for I am tired of the world." He departed without a struggle, or scarcely a groan; and, although we are constrained to mourn, I trust we mourn not as those who have no hope. His funeral discourse was preached by brother Neave, of New York city, from Ps. cxvi. 16, after which a few appropriate remarks were made by Dea. John Gilmore, also of New York.

Brother Beebe, please copy, in connection with this obituary, the 86th hymn, Parkinson's collection, which, at my father's special request, was sung at his funeral, and which he said expressed his first experience; and oblige your friend and brother,

JOHN I. FORSHAY, JR.

How lost was my condition,
Till Jesus made me whole!
There is but one physician
Can cure a sun-sick soul!
Next door to death he found me,
And snatch'd me from the grave;
To tell to all around me,
His wondrous power to save.

The worst of all diseases
Is light compared with sin;
On every part it seizes,
But rages most within:
'Tis palsy, plague, and fever,
And madness—all combined;
And none but a believer,
The least relief can find.

From men great skill professing,
I thought a cure to gain;
But this prov'd more distressing,
And added to my pain;
Some said that nothing ail'd me,
Some gave me up for lost;
Thus every refuge fail'd me,
And all my hopes were cross'd.

At length this great Physician,
(How matchless is his grace!)
Accepted my petition,
And undertook my case;
First gave me sight to view him,
For sin my eyes had seal'd;
Then bid me look unto him—
I look'd, and I was heal'd.

A dying, risen Jesus,
Seen by the eye of faith;
At once from danger frees us,
And saves the soul from death.
Come then to this Physician,
His help he'll freely give,
He makes no hard condition,
'Tis only—look and live.

WOODSONVILLE, Ky., Jan. 27, 1858.

BROTHER BEEBE:—By request, I send you the obituary of Elder JAMES WILSON, who departed this life at his residence, four miles below Woodsonville, the 30th day of last November, in the 71st year of his age, of palsy. His mind was impaired by the disease for near five years; and for some days before his departure, he was wholly incapable of conversing upon any subject; therefore, in his last moments he could leave behind him no testimony of his happy acceptance into the final and ultimate kingdom of glory. Yet those of his intimate acquaintance have the comfortable assurance that he had no fear of death; his trust was not in flesh, nor an arm of flesh, but in God. In him the Old School Baptists have lost a devoted friend. His house was a welcome rest for his brethren. It was only necessary for one to be known to be a consistent Old School Baptist, to be loved of him. His parents settled on Green River when he was about fifteen years old. We trust he has exchanged a wearisome world for one of eternal rest. He leaves behind him, his wife and only child, a daughter, her husband, their children, and a large number of relatives and friends, to mourn their loss.

A. L. WOODSEN.

TROY, Pa., Jan. 31, 1858.

DEAR BROTHER BEEBE:—It has become my duty to inform you of the death of father WILLIAM and sister SMITH, who have gone to reap their reward. Brother Smith departed this life March 24th, 1856, in the 84th year of his pilgrimage. Sister Smith survived him until November 27th, 1857, when she also fell asleep, being in the 87th year of her age. Brother Smith was a firm Old School Baptist, and he was truly a father in Israel; and one who contended earnestly for the faith which was once delivered to the saints. And sister Smith gave satisfactory evidence that she had eaten the flesh and drank the blood of the Son of God; and consequently that she had eternal life; and she is not therefore dead, but sleepeth. She said she was in the new world, and went to sleep singing the new song, saying, "Worthy is the Lamb, for he has redeemed us unto God out of every kindred, and nation, and tongue and people." Her last words were, "Glory! Glory!" Blessed are the dead that die in the Lord.

NICHOLAS POTTER.

WELLSBURG, Jan. 18, 1858.

BROTHER BEEBE:—I send you for publication the obituary of my dear father, ABRAHAM WELLS. He died of paralysis, Nov. 18th, 1856, aged 82 years, 1 month and 10 days. He was a firm believer in the doctrine of Salvation by Grace through a crucified Redeemer; was baptized by Elder Joseph Sperry, in January, 1847, and united with the Old School Baptist Church called Cross Creek Church. He found much comfort and consolation in reading the SIGNS OF THE TIMES. It was all the preaching he had, as he had lost his hearing, in a great measure. We sorrow not as those without hope; we believe our loss is his eternal gain.

Yours, in hope of eternal life,

ELIZA WELLS.

MOTT'S CORNER, N. Y., Jan. 24, 1858.

BROTHER BEEBE:—We wish you to publish the death of FRANCIS GOLDSBOROUGH MITCHELL, only child of James S. and Hestia Mitchell, and grandson of Samuel and Kezia Cooper, aged 5 years, 1 month and 16 days. Truly, in the midst of life we are in death. This child was the picture of health, but took cold, and in the short space of only nine days bid adieu to earth and friends, and has left us to mourn our loss.

KEZIA COOPER.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., MARCH 1, 1858.

NO. 5.

CORRESPONDENCE.

WASHINGTON, D. C., Feb. 10, 1858.

BROTHER BEEBE: In compliance with the special request of sister Street, of Harford Co., Md., I will submit some thoughts for publication in the *SIGNS*, relative to the following declaration of Christ: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but he of good cheer, I have overcome the world."—John xvi. 33.

In the chapter from which the above quotation is selected, Christ is warning his disciples of what they would have to suffer at a future period not far distant, on account of their having been chosen by him out of the world, and believing in his doctrine and complying with his requirements. Said he to them, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service." There could be no doubt about such time coming, for he spake as never man spake; he knew just what was allotted for his dear disciples, who were then his immediate followers, and not only concerning them, but the afflictions of his saints in all coming time was present in his eternal mind; and said he, "These things will they do unto you BECAUSE they have not known the Father, nor me."

Now then, was not the reason given by the adorable Redeemer why these things should be done? Most certainly; and the SAME cause now exists for the afflictions and persecutions of the church as THEN; and though it may not come in the same form now, yet are not the most vile epithets applied to that people who contend for God's eternal truth? Yes; and that proves that whether men are savage or civilized, ignorant or wise, their natural hearts are unchanged, and their enmity against the truth is the same, unless God gives them a new heart.

THESE THINGS I HAVE SPOKEN UNTO YOU. In the divine lesson, found in the sixteenth chapter of the gospel according to John, the blessed Redeemer plainly told his disciples what would surely come to pass concerning them in the future; and he expressly said to them, "But these things have I told you, that, when the time shall come, ye may remember that I told you of them; and these things I said not unto you at the beginning, because I was with you."

At the time the Savior was thus instructing his disciples, a trying moment was drawing near; for he was soon to be taken from them; and soon they were to be scattered for a season—deep sorrow was to come upon them, and they mourn the loss of their Instructor, by his being taken from them. (Their eyes were not enlightened so as to understand the death and resurrec-

tion of Christ as being the way in which the church was to be saved, for it was not till after his resurrection that the mystery was fully made known to them.) The dear Redeemer was soon to drink the cup of divine vengeance for his dear and much beloved bride.

Amongst the things told them was, that it was expedient for them that he should go away; for if he went not away the Comforter would not come; but if he departed he would send the Comforter unto them; and when he should come he would reprove the world of sin, of righteousness, and of judgment; and although many hundred years have rolled away into eternity since the Redeemer spoke thus, in person, unto his dear followers, it still remains in force, as applied to his disciples; for the same Comforter cheers, encourages and instructs his people in the NINETEENTH century that did at the commencement of the gospel era; and the same blessed promises now apply to the church that did then—the same omnipotent God now is riding upon the heavens in their help, and the same great High Priest lives and makes intercession for them.

The Savior continues the lesson by saying, "Howbeit when he the Spirit of truth is come, he will guide you into all truth; [all that is designed for you and needful for you while in this world;] for he shall not speak of himself; [mark that, he is not to speak of himself; then what blasphemy it is for men to say that they can speak for God;] but whatsoever he shall hear, shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you." When the Holy Spirit teaches men concerning eternal salvation, he always gives God all the glory in the salvation of sinners, and places the royal Diadem upon our Lord Jesus Christ; therefore, WHENEVER, WHEREVER, and by WHOMSOEVER it is declared that men have something to do in saving sinners, it is to be feared that the Comforter has never shown them the things of Christ, or, in other words, that they never have passed from death unto life; consequently the gospel is not known by them.

THAT IN ME YE MIGHT HAVE PEACE. We will now proceed to notice briefly some of the reasons, according to scripture, why God's dear people have peace in Christ; and

First. They have a vital union to Christ, who is the Word of God; [see John i. 1, 2;] and having such union their immortality is out of the reach, thus to speak, of all their enemies; for Paul says of the church, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 10. The church was not created to come into Christ by regeneration, but by virtue of that spi-

ritual creation they are made manifest as the sons of God, and in Christ they are blessed with ALL spiritual blessings; consequently he is the Way, the Truth and the Life. Man was provided for, as it regards the nourishment of his corporal body, in the material creation, for everything needful for him, was provided in the material earth; so, figuratively speaking, everything was prepared by Jehovah in Christ, to supply the spiritual wants of the members of his body, they being one with him; and as a confirmation of this glorious truth, we have the following declarations: "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ," 1 Cor. xii. 12; and furthermore, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me," John vi. 57; also, "For ye are dead and your life is hid with Christ in God; (and) when Christ (who is) our life, shall appear, then shall ye also appear with him in glory," Col. iii. 3, 4. Compare the preceding quotations with John x. 27-30.

The contemplation of such a union, such a place of safety, such a rock for a hiding-place, gives to God's dear children a peace such as the world knows not—it is heart-cheering, heaven-exalting and hell-defying, for, said the Savior, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," John xiv. 27. How does the religious world give peace unto men? If you will do SO-AND-so you will have peace, enjoy much happiness, &c. Now such a giving of peace as that, is no peace to the sin-sick soul, who has seen an end of all the creature goodness of man; but that is the way that all arminians, of whatever sect, talk about peace, it being the way that the world offers peace. We have a very forcible example of such manner of giving peace in the case of Job and his three friends; for the language was, "Acquaint now thyself with him (God) and be at peace with him," &c. But Job, by going forward or backward, to the right hand or the left, could not perceive him. In God's time was Job delivered; and it was for a trial of his faith. We find, according to scripture testimony and christian experience, that Christ gives peace unto his people, NOT as the world giveth; for the world always offers it on conditions, and why? Because natural men are destitute of that peace which passeth understanding. The dear Redeemer gives peace unto his people without money or price, having reconciled them unto his Father by the death of the cross; consequently his dear bride stands complete in his righteousness, without spot or blemish.

Second. There is great peace of mind to the children of God when they are enabled by grace, to comply with his require-

ments; for often, when any of the dear children are walking not according to the precepts of the gospel, they hear as it were in tones of thunder from the battlements of heaven, "If ye love me, keep my commandments;" and it is not for keeping the commandments that they are to enjoy peace, but IN keeping them, that they enjoy the peace of their adorable Redeemer.

Third. When the children of God are led to behold him as omnipresent, omniscient and omnipotent, there is a calmness often in the soul that words cannot express; and he has said that NO WEAPON formed against Zion shall prosper. Said an inspired apostle, hundreds of years ago, "All things work together for good to them that love God, to them who are the called according to his purpose."

IN THE WORLD YE SHALL HAVE TRIBULATION. The children of God have tribulation in this world as a part of their legacy, and the scriptures not only declare it to be so, but bitter experience confirms it; and such tribulation is a certain proof of their heirship, for "If ye be without chastisement whereof all (the family of Christ) are partakers, then are ye bastards and not sons," Heb. xii. 8; and, also, they were designated in olden time as being left a poor and afflicted people that should trust in the name of the Lord. See Zeph. iii.

We will now notice the two prominent sources whence the tribulation or afflictions of God's dear people come; and

First. The fleshly mind of the christian is not subject to the law of God, neither indeed can be; it is of the earth and cleaves to things of earth. When the christian would do good evil is present; therefore there is a warfare which will end only when death releases the imprisoned spirit. The child of God often feels to say as did Paul, "O wretched man that I am, who shall deliver me from the body of this death?" and truly it is a body of death; for "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Rom. viii. 10. But when faith is in lively exercise, the christian looks out of self and feels to adopt the language of an inspired penman, saying, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20.

Second. The religious world, composed of self-righteous hypocrites, has always, whenever an opportunity has been granted, afflicted the children of God in some way; and it is recorded in history, as well as confirmed by daily experience, that the non-professing world has been, and still is, more lenient in the view taken by them of gospel truth, and more favorably disposed toward the true disciples of Christ, than the religious world; and though they differ amongst themselves—being composed of

many sects—yet they are well united in their efforts to oppose, and, if possible, overthrow the true church by destroying its visible organization; and all belong to one and the same body, viz.: antichrist. Their bitter opposition to God's method of saving sinners, is an evident proof that they are antichrist, and as already remarked, they are one in their opposition to Christ, and whatever color they have religiously, they all draw their nourishment from the breast of that "sea monster" that gives suck to her young. In the 17th chapter of Ezekiel, I understand that antichrist is set forth in the parable of the great eagle. Though in its primitive application, particular reference may be had to the carrying away of the children of Israel into Babylon, yet I think the riddle applies with great force in this day, for it reads in the third verse, thus: "And say, thus saith the Lord God, a great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar," &c. He is long-winged, for they reached from the United States to the far-off Sandwich Islands, in the Pacific ocean, and across the Atlantic into various portions of Europe, Asia and Africa. And what has been borne on those gigantic wings to those distant climes? The doctrines and commandments of men. Although the feathers were of many colors, they all received their nourishment from the same body; for if it was a white feather, a red one, a black one, or any other color, its nourishment was supplied from the body of the great eagle—so, also, the different sects of antichrist receive nourishment from the same body.

He also took the twigs—of the cedar—and carried them into a land of merchants; and how striking is the figure, when compared with the religious movements of the present day; for as the tender twigs are the last production of the cedar, how plainly does it point out the great efforts made to indoctrinate all the rising generation into their creeds, by drilling them, in their youthful days, while the mind is plastic, in their Sunday schools and other religious institutions, proving thereby that their aim is to acquire numbers and power.

Now, in this immediate connection, we will notice in general, briefly, why God's people in this day receive such persecution from religionists. The child of God whose eyes have been opened so that he can see clearly, discovers that in the bringing of sinners from darkness into light, from death unto life, from the dominion of Satan into the glorious liberty of the gospel, that it is ALL of God from first to last, that he is Alpha and Omega, and that man's will has no agency in it. God's people having been taught this lesson of him, cannot allow of anything being used as an auxiliary to help the Mediator in the glorious plan of salvation; therefore, when they hear it publicly proclaimed that the salvation of men depends in part, or all, upon the puny arm of flesh, a conscientious sense of duty and faithfulness to their Redeemer, causes them many times to boldly contend against it, showing plainly that it is a system that dishonors God, and if it could be carried into effect, would take the diadem from Christ.

What are some of the heresies they have to encounter? Why they are told that tract societies, Sunday schools, mission

societies and the like, have been the means of saving thousands from hell, and if men had done their duty more faithfully, millions more might have been saved; to all of which abominations Christ's dear lambs must be opposed, if they are walking according to the precepts of the gospel, as recorded in the New Testament; for there it is declared that Christ laid down his life for his sheep—not to make them sheep, but because they were sheep, therefore, when Christ expired on the cross the dreadful debt was paid.

When the children of God contend boldly for the truth as recorded in the scriptures, the batteries of antichrist are opened upon them furiously, by applying to them the most stigmatizing epithets that can be formed of the words found in the vocabulary of the English language. Sometimes the enemies of truth will feign much love and sympathy when they wish to accomplish some selfish purpose; and as is said in the 55th Psalm, "The words of his mouth were smoother than butter, but war was in his heart." The writer of this communication was once attending an Old School Baptist Association held in a house owned jointly by the Old and New School, and as much love as they profess to have for the truth of the scriptures, what did he hear after an able gospel sermon had been delivered by an old veteran of the cross? "Were it not for the law, we would shut the doors and they should not go in there again to-day."

My dear sister, I will speak more directly of this tribulation or affliction which the dear people of God often experience. Jehovah, in wisdom and according to his eternal purpose, often takes one of a family and instructs such an one by his grace; and being thus instructed, the commands found in the gospel are presented with much force, and an affection for God's people, and reverence to the injunctions of Christ, become more powerful daily, the child of God feels, at last, constrained to unite with the church, so as to share in the joys and sorrows of God's people more fully. When this becomes known, what is often the result? Why they who are connected to such very closely by the ties of consanguinity, often become vile enemies, and do all in their power to prevent a child of God from uniting with the visible church. Language of the following import is often used: "Can it be possible that you are going to unite with that despised and despicable people? Why they believe in that abominable doctrine of election! They do not hold to good works, they are Sabbath-breakers, they are opposed to benevolence; they are uncharitable; it makes no difference what they do and when they do it, because being of that elect few, they will be saved," &c.

Because father and mother, brothers and sisters, become hostile at such times, it ought not to discourage the lambs of the flock, for said Christ, "Think not that I am come to send peace on earth, I come not to send peace, but a sword; for I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household," Matt. x. 34-36. Now, such language as the preceding, when it comes from dear parents—as it often does—or dear brothers and sisters after the flesh, is exceedingly trying; but it is exactly according to scripture, for as

already quoted, Christ did not come to send peace but a sword. In these trying moments the children of God need sustaining grace, and often they receive it of their God, which enables them to do their duty as made known, and not confer with flesh and blood. *But be of good cheer, I have overcome the world.*

The closing declaration of our blessed Redeemer, as found in the text now under consideration, is worth more to the christian than precious gems or stores of gold, nay, more than a world like this; for Christ after informing his disciples of what they would have to endure while in the flesh, in closing the divine lesson, says, BE OF GOOD CHEER. Do you ask why, my dear people? It is because I have overcome the world. Your enemies are conquered—principalities and powers are spoiled—divine justice is satisfied—all is completed., "Why do the heathen rage, and the heathen imagine a vain thing," &c.; and furthermore, "Yet have I set my king upon my holy hill of Zion." See Psalm ii.

Though afflictions and persecutions come upon the church in this vale of tears, they will be of short duration; and amidst the dire conflicts through which the followers of the Lamb are called to pass, what joy is caused when by faith they have a clear view of Christ, as exalted in his mediatorial character, at the right hand of God, where he ever lives to make intercession for them; and amidst the awful conflict, how consoling to the tempest-tossed children of grace, to hear the voice of their Husband, Redeemer, High Priest and God, saying unto them, "Be of good cheer, I have overcome the world."

WM. J. PURINGTON.

SULLIVAN, Sullivan Co., Ia., Feb. 4, 1858.

BROTHER BEEBE:—I would, if I could, write a word of comfort and encouragement to some of the weakest members of the kingdom of Christ, I would cheerfully do so; for I am myself one of that class. God's people are a poor and afflicted people, but their trust is in the name of the Lord. They are bought with a price, even the precious blood of Jesus Christ, which cleanseth us from all sin. Divine justice was satisfied on our behalf by his one offering, by which he has perfected forever them that are sanctified. Righteousness and peace have met together; mercy and truth goeth before his face. The sword of divine justice turns away from the transgressing flock to the Shepherd, from the bride to the Husband, as it was written: "Awake, O sword against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones. He as our Sponsor, was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Yea, he was even made a curse for his chosen people, as it is written, "Cursed is every one that hangeth upon a tree." But he was delivered by the determinate counsel and foreknowledge of God; and the iniquities of us all were laid on him; he has borne our griefs, carried our sorrows, and the chastisement of our peace was laid on him, and with his stripes we are healed. He was delivered for our offences, and raised again for our justification; he has conquered death, hell and the

grave, and brought life and immortality to light through the gospel, and love and mercy flows to the heirs of promise, through Jesus Christ our Lord, in whom they were chosen before the foundation of the world, and loved with an everlasting love, and therefore with loving kindness God hath drawn them. Yea, God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, together with Christ, (by grace are ye saved.) For by grace are ye saved, through faith; and that not of yourselves—it is the gift of God; not of works, lest any man should boast. Begotten to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Therefore every heir of promise shall assuredly be brought off conqueror, and more than conqueror through him that hath loved them. Not for any merit of theirs; but alone through the blood and righteousness of our Lord Jesus Christ, to whom be honor and dominion forever.

Yours, in hope of eternal life,

WM. HAWKINS.

FAIRFAX C. H., VA., Jan. 28, 1858.

BROTHER BEEBE:—I see by the *Signs* for January 15, that brother Burritt requests my views on Luke xvi. 26. Such as I have I give.

I understand Lazarus to represent the subjects of grace as existing under the law, feeling their cases to be such as described by Isa. i. 5, 6, and the rich man to represent the self-righteous Jews. Both figures also being applicable, in a great measure, to those two classes of religionists under the gospel. Their dying I think must represent the actual departure of those they represent out of the world. Abraham's bosom, into which Lazarus was carried, I think represents the full state of happiness which the righteous could partake of previous to Christ's being glorified, and the way into the holiest of all being made manifest. The hell where the rich man was, I consider as descriptive of that state of torment into which the wicked enter at death.

I have thus glanced at the preceding part of the parable, in order to come at the idea intended in the 26th verse. The great gulf there spoken of as fixed, so that there can be no more intermingling of the two classes in passing from the one to the other, I understand to be the grave or death. The intercourse between these two classes of religionists in this world is only worldly or fleshly; when, therefore, they depart out of the world, and the flesh is laid in the grave, all such intercourse ceaseth. The souls of the believers having eternal life implanted in them, by which they are quickened to a sense of the love of God, go to that state of happiness prepared for them; whilst the others, not having been regenerated, die whilst their minds are still enmity against God, and die in their sins. Hence, where Christ was in the hope of the promise made of God unto the fathers, previous to his death and ascension unto glory, or where he is in his glorified person since, they cannot come, and are altogether incapable of enjoying the presence of God. They, therefore, at

death, sink under the curse of the law, to the hell described in the connexion. Thus the wheat and the tears grow together in the field, which is this world, but in the end of this world—and it is the end of it to every person when he dies. The Son of man shall send forth his angels and they shall gather out of his kingdom all things which offend and them which do iniquity, and shall cast them into a furnace of fire, &c. That is, at death they are gathered out of his kingdom, or into bundles to be burned. See Mat. xiii. 24-30, 36-43.

So in the parable of the sheep and the goats, Mat. xxv. 31-46, Christ came in his glory in the setting up of the gospel kingdom, and all nations are before him, from whence to gather his people, and through the ministry of his word he is separating the sheep from the goats, that is, drawing the line of distinction between them; pointing out the characteristics of each, and declaring the blessings which await the one class and the curses that must fall upon the other. The parable concludes with these words: "These—that is the goats—shall go away into everlasting punishment, but the righteous into life eternal." When is this to take place? Not when the word is first preached to them; they are to grow together until the harvest. Not that the souls of both sheep and goats at death, are carried by angels to Abraham's bosom, or to any middle place called *hades*, there to dwell together until Christ's second personal coming, and then to go their different ways; but at death, as the rich man found himself in hell, so all the goats will, at death, go away into everlasting punishment; and as Lazarus, at death, was taken to Abraham's bosom, so the righteous, at death, will go to be where Christ is since his ascension. So that each of these three parables tend to explain each the other, and in my estimation all unite in pointing to death or the grave, as that great separating gulf.

If brother Burrett, or any of the brethren, think they have a better view, please show it. With love, yours,

S. TROTT.

GREENFIELD, IND., Jan. 31, 1858.

ELDER BEEBE:—My brother after the common faith. It affords me pleasure to take my pen to fulfil the request of a friend who desires me to send you a gold dollar for the *Signs of the Times*, which she wishes you to consider as pay from the time her last subscription run out, in September last. She also sends her thanks to you for continuing to send them on, even after the period for which she had ordered to the present, not a number had failed to come. She takes great pleasure in reading them, likewise her aged mother who lives with her; they get all their preaching from them, she says. Her mother is a member of the Old School, therefore the doctrine contained in your paper is the joy and food of her spiritual mind, and now when she is not far from home, is it any wonder when she is daily waiting for the summons, "Child, your father calls, come home," that the messenger of glad tidings should be doubly welcome? And is it to those only who are just on the eve of departing that the tidings continually disseminated by your welcome sheet should be acceptable, cheering, welcome? I have only to look over my own past experience, the reiterated acknowledgments of others.

Does not the babe in Christ—the young men and those of more advanced attainment in the knowledge of Christ Jesus and his glorious salvation—with one voice, admit and hail the *Signs* as a source of consolation, exhortation, experimental communication doctrine and reproof. Is it not the medium of speaking often one to another, by those who else would sit in silence and be forgot apparently? Certainly it is. May he whose cause you advocate sustain you still, and cause you to triumph over all your many foes, by his effectual, all-supporting grace. But I designed to be brief in this, as I wrote to you on the 11th inst. How many and various are the trials of the people of God in this world; how true that through much tribulation lies their way to their inheritance in reserve. Which of us, my brother, would not think it a great trial to lie down in the night in a new commodious house, with all the surroundings of comfort, and your means of support inclusive, only to be awakened at midnight destitute of home or comfort, have not where to lay your head or those of your little ones, and then, as if all this was not enough, to be followed up by a series of personal and family afflictions, sometimes in some, despairing of life. Such has been the experience of my friend since I wrote for her in August a year ago. Yet, though cast down, I see she is not forsaken; she is still sustained by the sympathy of her friends and by divine Providence. Can it be, that like me, she has to have all her gourds laid low, before she yields obedience to her divine master; or, like the experience of an aged brother when called to preach, he delayed time and again, saying, Lord, I can't preach. Though possessed of much substance, then it was all taken away, first one thing and another, still he replied, Lord I can't preach. At last his last horse was taken. Now he thought, surely I can now plead I cannot go, I have no horse; yet the command came with full force, go preach. In much heaviness he met with brethren as usual, the old *I can't preach* still uppermost in his mind; he told his brethren so. He had no way. They soon opened up a way for him. When he told me this he had been preaching Christ for many years, and I hope he still is, for I see his name in the *Signs*, though I suppose he is bending under a weight of years.

Oh that all that are called to follow Christ, could be influenced by a true and living faith, and the experience of others who have trod the way before them, how much whipping they would avoid, how much comfort they would enjoy, and yet they would need the exhortation of the apostle, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." How often my mind recurs to this scripture for consolation, even when we have done all we can in a way of obedience, That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. That, according as it is written, He that glorieth, let him glory in the Lord.

Yours in the love of gospel truth,
F. A. NEILL.

NINEVEH, IND., Jan. 30, 1858.

BROTHER BEEBE—Having to write to you on business, and there being some space

on my sheet, I have concluded to offer a few reflections on the shortness of human life, and the natural disposition in man to crave the fading treasures, and pursue the fleeting shadows of this vain world. I recollect that brother Hezekiah West, (in a letter published in the *Signs* not long before his death,) styled himself an old sinner, being then sixty-four years of age; if he was then an old sinner, I more, being now in my sixty-ninth year, and every step of my pilgrimage has been marked with folly and vanity; so I am still a sinner—yet I think I have some assurance that for more than forty years past, I have been a sensible sinner, having a little hope that God who is "rich in mercy hath called me by his grace, and revealed his Son in me, and bade me endure hardness," ever looking unto Jesus the author and finisher of faith; and while I consider the time of my departure not far distant, I call to mind the language of old Jacob: "Evil and few have been the days of the years of my life;" and the apostle says, "the time is short;" and, short as it is, we see the busy tribes of Adam eagerly grasping after the treasures that moth and rust will corrupt, and seeking that "honor which cometh from men, and not from God only;" and while we thus view the human family engaged in vain pursuits, and take into consideration the power, wisdom and goodness of the Creator manifested in the things that do appear, we are constrained to adopt the language of the psalmist, "What is man that thou art mindful of him? and the son of man that thou visitest him?"—Ps. viii. 4. He was made a little lower than the angels; and in his primeval state crowned as head and ruler over the inferior things of this world, but the apostle says, "we see now not all things put under him"—the crown is gone; for by disobedience he hath involved himself and his posterity in sin and misery, shame and disgrace, lost and helpless; yet, when by the aid of gospel light we turn our eyes from this sad picture, we see Jesus, the second Adam, ("for we walk by faith and not by sight,") crowned with glory and honor; who is the Head and Ruler of a better world than this, for he said his "kingdom was not of this world;" yet it was needful that he should be made a little lower than the angels for the suffering of death, for "the chastisement of our peace was upon him."—Isa. liii. 5. He who in sorrow of soul cried, "Abby Father, if it be possible, remove this cup; but not as I will, but as thou wilt," it pleased the Father to bruise him, stern justice demanded the "offering and sacrifice which was to God of a sweet smelling savor (Eph. v. 2); he must drink the cup, which was an equivalent, thus the perfection of his suffering is evinced by the acceptance of the offering—types and shadows now recede, the first tabernacle stands no longer—the way into the holiest is made manifest, and it is according to the choice and grace that was given us in him before the world began that we have this assurance, for he is "the true light which lighteth every man that cometh into this sphere of action; having abolished death he hath brought life and immortality to light through the gospel—nothing could destroy his title to the crown, though he endured great contradiction of sinners against himself, the dignity of his character is sustained in life and death, therefore the Captain of the salvation of many sons

is sure to bring them to glory—having tasted death for every man, i. e., all the children given him, the law is magnified and claims no more, as saith the poet:

"His honor is engaged to save
The meaneest of his sheep;
Whate'er his heavenly Father gave,
His hands securely keep."

What can be more permanent than the foundation on which the believer's hope is predicated? The oath and promise of the immutable God who cannot lie, gives unto the heirs of promise strong consolation, being assured the Apostle and High Priest of their profession ever lives to make intercession for them—the victory is complete, the last enemy conquered, and the proclamation gone forth, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. xx. 6. Well might the wise man call on the daughter of Zion to behold their Solomon "with the crown where-with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."—Songs iii. 2. The patriarchs and prophets, rites and ceremonies, all combine in placing the crown on our Immanuel. Then, brethren and sisters, who are scattered over our wide-spread land, we see the foundation stands sure. What though we see the world wandering after the beast; what though we feel the seeds of mortality ripening, and know that our sojourn here will soon end, better prospects and an eternal inheritance await the heirs in a world of perfect bliss.

Brother Beebe, I have written more than I intended when I began, and perhaps more than ought to be published; but I leave that with you. If you think there is anything contained in this scribble that will be edifying or comforting to the saints, you can give it a place in the *Signs*; if not, lay it aside, and all will be right. As ever, your brother in the gospel of Christ,
RANSOM RIGGS.

GIBSON CO., Indiana, Feb., 1858.

DEAR BROTHER BEEBE:—In a former article I tried to point out some of the errors of the minister of the gospel, as well as to mention some of his duties. In this article I propose noticing some of the errors of the church towards her gifts. In doing so, I am aware that I shall come in conflict with the views of many of my brethren, for whom I have a tender regard, and with whom I would be glad to agree in all things, if I could do so without compromising what I believe to be true. But to proceed. As we have heretofore said, that the true minister of Jesus Christ was a gift to his church, for her "edification and instruction"—for "the perfecting of the saints" &c., so say we yet. Therefore we shall endeavor to contrast her (the church) practice as it is: with her practice as it should be. As God has doubtless given unto her perceptive faculties, sufficient to see and know when a gift was given, and by the exercise of her judgment and wisdom to determine for what purpose. It would undoubtedly be her duty to watch and mark well the first manifestations given, and endeavor, as soon as possible, to determine the sphere that God the giver intended they should occupy—and place them there as soon as possible—and keep them from meddling or in anywise laboring in any other field or sphere than what the church believes that God has called them to fill; wether it is

doctrine, experience, practice, exhortation, prayer, help, government and &c., no matter what, let the church see that the gift is, as strictly as possible, brought up to his calling. But, alas! this is seldom done and young gifts are allowed to take their own course; and, in so doing, too often are found endeavoring to labor where God never intended they should go; while at the same time the church is complaining of their unprofitableness, and at the time never admonish the poor preacher in reference to the course he should take. Preachers are like horses in the harness—some go too fast, and some not fast enough—and some again not at all, without having much coaxing, and sometimes will have to have the whip applied, before they can be moved. Does the church pay the above attention to her gifts? In many instances she does not. As the future usefulness of our horses or oxen depend to a great extent on the manner in which they are trained to the harness or yoke, so in like manner does much of the usefulness of the minister depend on the treatment he receives from the church. But the most common practice of the church is to let their gifts take their own way—if they want to preach doctrine, when they ought to preach experience, the church just lets them go on, however much she is dissatisfied with the course they are taking. And if the gift is one of prayer and exhortation only, and he should in the vanity of his mind think (as I have known many to) he ought to preach doctrine, however much his preaching and course is to the annoyance of his brethren, the church lets him go on, without ever saying anything to the poor man until his usefulness is entirely ruined. The man of God that feels the importance of his station, knows well that he stands greatly in need of the counsel and advice of his brethren, and would willingly take it, if they were faithful enough to give it. But if he hears anything like counsel or advice from them, it is what they have said behind his back, which they should have said to his face. If the church should like his course or be well pleased with his preaching, they are very certain in that case to tell him all about it, which is about the same as talking of his faults behind his back. Seldom do the brethren enquire after their gifts, to know the state of their mind—whether they do not need encouragement and advice, or whether they do not need counsel or admonition, but just suffer them to grow up unaccustomed to the discipline and training necessary to make them useful to the church and a credit to themselves. If the gift is anywise able in prayer and exhortation, the church is sure to think he ought to be ordained immediately, even if he has not been exercising more than a twelve month. And in so doing, ten to one if the usefulness of that man is not measureably spoiled. And if that is not sufficient to crush him, another step is not unfrequently taken which will in many cases succeed, and that is, to turn him off to preach for some other church, or, in other words, the church that saw so much talent in the man, and such a great necessity for his ordination, now he is ordained; don't see enough to justify them in taking him for their pastor, but are willing to shift him off on some other church. And if he is turned off from the church that ordained him, and goes to labor for

other churches, those churches will expect to receive something or hear something that will tend to edify and instruct them, as might be expected from one of his profession and office. But lo, and behold, they are disappointed in their expectations, and probably disgusted, and one after another began to absent themselves from his appointments until the poor fellow can get but few of his brethren to come out and hear him try to preach. So in one way or another the church of late especially, have sought to destroy their gifts, and have in many instances succeeded will. Now the above described course is, and has been practiced in open violation of every scriptural and common sense rule, to the utter ruin of the gift, and the destruction of the peace and happiness of the brethren and sisters in many churches that I have known. Again: occasionally we have men that are acknowledged to be men of fine talent and abilities; men that the church has reason to be proud of and thank the Lord for; men that under ordinary circumstances do justice to the cause they are engaged in, and are an ornament to their profession. But stop, let us see how the brethren and sisters manage in his case. First, they are sure to tell him that he is the best preacher they ever heard; he knows more about discipline than any one else; that they would go further to hear him preach than any one, and would not have any one but him to take charge of the church that they belong to, if he can be got. This may be all right for those brethren and sisters to think so, but it is very wrong to tell their preacher so. For I take it for granted that there is no man living that may not be hurt by flattery, and not many but what very soon show signs of what the people call the *big head*, all growing out of this imprudent course. But what can we expect from the church but indifference and inattention to her preachers, when she is as cold and lifeless in matters of religion as she is. May she become sensible of her duty to her preachers as well as to other duties.

JAMES STRICKLAND.

N. B.—I do not intend the remarks contained in this article to apply to any other than my own section of country. But if they should hit some of the Baptists in other sections, we have no apologies to make.

J. S.

PLYMOUTH, ILL., Jan. 26, 1858.

BROTHER BEEBE:—As my sheet is not full, I will, with your permission, give the readers of the *Signs of the Times* a short account of myself. I was born in the State of Tennessee in 1804, was married and moved to Illinois in 1823. Like all the race of Adam, I was born blind and deaf, and dumb, as it respects spiritual things. Although I had many thoughts about death and judgment, still my wicked heart flattered me that I could get religion as soon as I wanted it; and I thought I would get it before I died. But it appeared to me, if I got it while young, it would prevent my worldly amusements and my business through life. Thus I spent my time until 1834, at which time I trust it pleased the Lord to open my blind eyes, and to unstop my deaf ears; and then, for the first time, I was made to see the justice of the law in my condemnation, for I saw that the commandment was holy and the law was spiritual, but I was carnal,

and sold under sin. Up to this time I had thought that it would be unjust in God to demand that of me which I could not perform; but now, through the law, I saw something of the unspeakable glory of the law-giver, but at that time I could see no Mediator. I did not know what ailed me, but I thought God was about to make an end of my mortal existence, and that he had only made this discovery to me, to show me something of the awful destiny that awaited me after death. I could not believe that this was repentance, although conscious that I was sorry for having sinned against so good a being. Before this time I had thought it was right that I should repent, and that it was repentance that was to induce the Lord to bestow spiritual blessings; but, instead of its preparing God to give, God was preparing me to receive the heavenly blessings which were given to his children in Christ Jesus before the world began. If you or an angel from heaven had offered me salvation, on condition that I should believe, I could not have done it, for the reason I had no sight to see Christ as my Savior. But when I expected to hear the sentence, Depart ye cursed, to my great joy and surprise, his Spirit bore witness that Jesus had borne my sins in his own body on the tree; and in a moment my troubles were all gone, and my poor soul did rejoice truly with joy unspeakable and full of glory. I then thought I should see no more trouble forever. But alas! in this I was greatly mistaken; for I have passed through many sore conflicts since that time, which was about twenty-four years ago next April. But I must defer giving an account of my trials during that time, until some future period. If you think this worth a place in the *Signs*, perhaps I may continue it, but if not, you will give no offence by throwing it aside.

Now may grace, mercy and peace be multiplied to you and all the dear saints, is the prayer of

Yours in the hope of eternal life,
JACOB CASTLEBURY.

HENRY CO., VA., Jan. 29, 1858.

DEAR BROTHER BEEBE:—If I may call you brother; for I do not feel worthy to call Christians my brethren; but still I think I have a special love for the family of God. During the last year I had two spells of sickness, but God in his goodness and mercy raised me up, and myself and family are now blessed with a reasonable degree of health, for which I desire to feel thankful; and I hope this may find you and yours in health. Although we are strangers in the flesh, I hope we are not so in spirit, or in our connection with the family of God. Sometimes when reading your editorials, I am ready to claim that we are kindred in Christ, for I have often been greatly refreshed in my mind by the communications of the brethren and sisters, and especially your editorial articles.

Brother Beebe, I hear some who are called preachers, of whom I am constrained to conclude, if they are right, I must be wrong; for if I understand them, they do not preach Christ as the way and the truth and the life. They say that the scriptures are the gospel, as they literally stand, and that they must carry them to the heathen or they will all be lost. But I understand the gospel to be the power of God and the wisdom of God—a system of life. But

the reading of the letter of the scriptures cannot impart eternal life, for eternal life is only in Christ, of whom the scriptures testify, and that life was given to the children of God in him before the world began. For we read that he was in the beginning with God, that he was God, and was ever with the Father, and that he and the Father are one. His love is eternal, for God does not change. If then he loves his people, he has eternally loved them, as he says by the prophet, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. We read that it has pleased God by the foolishness of preaching to save them that believe. But what shall we preach? Paul says, But we preach Christ crucified. And Philip also preached Jesus to the Eunuch. Without Christ there is no gospel; for as before said, he is the way, the truth and the life, and no man cometh to the Father but by him. He is Alpha and Omega, the Beginning and the End. Therefore the servants of God are to preach him as the only way unto the Father, and that he is of God made unto us wisdom, righteousness, sanctification and redemption. And as he was preached by the apostle, he was and is to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called, both Jews and Greeks, he is the power of God and the wisdom of God. It seems to be about the same now as in the apostles' time, for thousands of professors now seem to stumble at the same stumbling-stone. But we read that they went out from us, because they were not of us. Therefore, brother Beebe, I am encouraged to hope that I am one of that number that is everywhere spoken against, and whose names are cast out as evil. But I must stop. I only intended to write you on business. If you think there is anything in this letter worthy of publication, please gather it up, and correct errors; but do not publish it to the exclusion of better matter.

Yours in hope of eternal life,
E. B. TURNER.

MICHIGAN, February 5, 1858.

DEAR BROTHER BEEBE:—By the request of brethren of the church of Columbia, Jackson Co., Mich., I take my pen to converse with the household of faith. It has been over one year since I commenced preaching to the church, and when I began to preach there, it was in weakness, in fear and in much trembling; yet, feeling to trust in the Lord of Hosts, I have been trying, in my weakness, to hold up Jesus as the only Way, the truth and the life, as the end of the law for righteousness to every one that believeth, as the Head and Husband, the All-in-all to his church; that he shed his blood for her, died for her, rose again for her justification, that he might present her unto himself a glorious church not having spot or wrinkle, or any such thing—Eph. v. 27; Col. i. 22; Jude xxiv—that his word, his honor and his oath are pledged for her salvation—John xiv. 19, Heb. vi. 17–20, 7, 25—that she is Not under the law, but under grace, Rom. vi. 14, Gal. ii. 19. Hence she is called to walk by a new or spiritual principle, Gal. v. 22, 23—For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself, Gal. v. 14; That she being crucified with him—Gal. ii. 20, Rom. vi. 6, 7—he took all that was against her

and nailed it to his cross, and by his death took it out of the way—Eph. ii. 15, Col. ii. 14-23.

Such preachings you may be assured, made the bulls of Bashan bellow, and all that could be said or done to prejudice the public against me, was done. The meeting-house has twice been locked against me, but the Lord has, in both instances, defeated the counsels of the crafty, Job v. 12, Ps. lxxxiii. The old and young soldiers, male and female—the Lord's hidden ones—stood by the truth, and the Lord has now enabled them to declare a non-fellowship for everything for which there cannot be found a Thus saith the Lord.

Some twenty-one or twenty-two years since, all or nearly all the old members of the church, moved from Delaware county, N. Y., to this State, and after a while united with a church in Somerset, Hillsdale Co., but soon discovered that they were not at home. They asked for and obtained their old letters.

Soon an old man, an Elder Swain, came into the place and preached the pure gospel of Jesus, formed a church, and a goodly number were brought to the knowledge of the truth, they united with the church and were baptized by him, and they enjoyed a precious season; but he got into a difficulty with some of the members of the church and left.

Then came a hungry swarm of locusts, under the name of preachers; one of them got up a *pro*, or more properly a *distracted* meeting; he converted a great number and baptized them, but where are they now? Echo answers, where you might expect. The daughters of the horse-leech continued to deplete them, until some four years since, brother Isaac Hewett made them a visit and preached several sermons to them, and those sermons seemed, under God, to have the effect that Paul said his former letter had upon the Corinthians: "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. In all things ye have proved yourselves to be clear in this matter;" 2 Cor. vii. 11.

They have been trying for the last year to sweep out the house—there has been considerable dust, yet none of the children have been suffocated; and now they are about clear of "the bond woman and her son," and such peace, joy and love, I have not seen for a long time. There appears to be a moving of the waters, and that the set time to favor Zion is nearly come.

Several have united by letter and one has been baptized, since I began preaching to them. God grant they may continue in the grace of God, and that they may let the law makers and law preachers alone. Our communion seasons are of the old fashioned order, the Lord meets with us, and so far, blesses his own table.

Will brother Titus Bishop, of Wisconsin, write to old Dea. Andrew Swartout, Brooklyn, Jackson Co., Michigan, as he wishes to correspond with him, and learn his post office address?

I would say that I was led to go down into Fairfield, on the first of January, and thence into Ohio, and tried to preach six times, and had the pleasure of baptizing two sisters in the fellowship of the Fairfield church, and then returned home.

There appears to be an opening for the preaching of the gospel, and if I were in circumstances to do so, I should feel like leaving home and trying to hunt up the poor scattered sheep and lambs of my Lord and Master. More eager listeners, or an easier time to preach, I have not seen or felt for a long time.

That abundance of grace may be ministered to you, is my desire for Jesus' sake.
JAS. P. HOWELL.

SAN MARCOS, TEXAS, JAN. 15, 1858.

BROTHER BEEBE:—Please correct a mistake in my letter, on page 179, Vol. 25, where the date 1833 should be 1831. At some future time I may write something more on the subject, as I have an increasing desire to write to you and to the brethren and sisters something of my early experience, and of the dealings of the Lord with me from my early childhood.

Will brother J. F. Johnson please give his views on the *Ten Lepers* who were cleansed, and of the one that returned to give glory to God.

Brother Beebe, I do not feel competent to write for publication: but I feel like saying to you that I have been more than usually edified and comforted in reading your Editorials of late, particularly that written on "Regeneration and the New Birth," and that also on "Eternal Vital Union." I was also much pleased with brother Wm. L. Beebe's views on the same subject, in reply to brother Meredith, in the 20th number of the last year's volume of the *Messenger*. All of which expresses the very sentiment of my heart. I have had much meditation and study on that subject: and, notwithstanding it is so deep and mysterious, the good Lord has enabled me to understand it to some extent, and it has afforded me more pleasure than all the wisdom of this world could possibly have done. I am almost lost in wonder and love while I gaze upon and admire the grace, the power, the wisdom, goodness and love displayed in the wondrous plan of redemption, from which the works of men are excluded: indeed, the all-wise God will not allow so complete a system of salvation by grace to be blotched by the inventions of men: nor can they, with all their proselyting plans, convert one soul to God.

Please give your views in the *Signs*, on 1st Cor. xv. 28. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all."

Now in this dark and nightly land,
From kindred friends I roam;
Not all the schemes by Satan plan'd,
Can keep me long from home.

Farewell: I hope we'll meet above,
Though we are far apart;
You still remain in christian love,
Intwine'd about my heart.

And when before God's throne you kneel,
The poor, remember there:
Oh! will you for the needy feel,
And breathe for me one prayer.

May God give you grace, and bring you off more than a conqueror, through him that has loved you, and may the Lord bless you, my dear brother, which I know he will.
Farewell.

NANCY DUTTON.

EDITORIAL.

Middletown, N. Y., March 1, 1858.

NOBLE CO., IA., JAN. 12, 1858.

ELDER BEEBE:—I wish you to continue to send the *Signs of the Times* to me, as they contain all the gospel preaching we have within thirty-five or forty miles of us, and as we are getting old, it is too far for us to go often. There are four who call themselves preachers, who live not one hundred yards from my door, but they preach a *linsey woolsey* gospel, and that does not edify us. My wife desires that you give your views on John iv. 14. supported strongly by scriptural testimony, as they will pass through a critical examination.

WM. H. SMITH.

REPLY TO THE ABOVE.—This text presents a part of what our Lord said to the woman of Samaria, and like all the words which proceeded from his mouth, is full of interest and instruction to those who are divinely prepared to understand and appreciate the doctrine which he taught. The circumstances attending this interview are calculated to impress the mind with a sense of the perfection of the divine arrangement in the counsel of God, and the connection of his providence with the purpose of his grace. In the execution of the great work assigned our Redeemer when here in the flesh, he had occasion to go from place to place, and many circumstances which to the natural mind might seem trifling or accidental, are shown to be of vital importance and highly essential to the accomplishment of the work which as the Mediator, was given him to do. Such was the case in this instance; he had departed from Judea to go into Galilee, and he *must needs* go through Samaria. We are not informed of any other reason for this necessity or *needs-be*, but what appears in the circumstance of his meeting the woman at Jacob's well, the interview and conversation which took place, the effect produced on the woman and also on the citizens of Samaria who came out to see him, and who professed faith in him as the true Messiah. As he, *must needs* go through Samaria, this woman *must needs* come out of the city at that very time to draw water, and every other incident recorded was equally important. And thus we believe, in every instance of the calling, quickening and conversion of the children of the kingdom, the special providence of God may be clearly traced. God has appointed the bounds of our habitation, so that we cannot pass them.

"His decree who form'd the earth
Fixed our first and second birth;
Parents, native place and time,
All appointed were by him."

By a well directed train of providential events, we find the Redeemer in conversation with the woman of Samaria. He asks of her drink from her pitcher; she expresses her surprise that he, being a Jew, should ask drink of a woman of Samaria, as the Jews and Samaritans had no dealings together. "Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." The woman, like all the arminian world, entertained the false impression that God is as dependent on means and instrumentalities for the accomplishment of his purposes, as we are, for she knew not the

gift of God, nor the Son of God, whom to know is eternal life, therefore she betrayed her ignorance of both by saying to him, "Sir, thou hast nothing to draw with, and the well is deep," &c. This is a prevalent delusion among all will-worshippers and work-mongral religionists, that God is dependent on his creatures to furnish him with means and instruments, with which to supply the waters of life. Sinners are now represented as sinking by thousands into hell, not because they are sinners, but for the want of means, men, money, tracts, schools, or something to draw with, and it is published far and wide that if men would be more active and liberal in supplying the Lord with something to draw with, multitudes would be converted, and the earth would soon be all evangelized. Whence thought this ignorant woman, can he supply the water of life of which he speaks, unless he draw it from the well, and as the well is deep, how can he draw it thence without *means*? "Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again." And it is even so with all who drink, religiously, of the religious systems, doctrines, works and inventions of men which result from their popular means-using machinery, who for the time being feel their natural passions of fear, remorse and terror somewhat allayed, but surely as there is a God in heaven, they shall thirst again. Their hopes which are predicated on their works, and instrumentalities will fail them, when God shall execute the words recorded, Isaiah xxviii. 17, 18. Like the waters of earthy fountains, which may satisfy our natural thirst for a time, but the draught must be repeated as often as the thirst recurs; so with false religious impressions, they only satisfy a carnal depraved propensity which will recur from time to time as their fleshly passions are excited and their natural fears disturbed; but in all such cases a revival, through the agency of a protracted meeting, exciting preaching, or some other instrumentality to *draw with* is required at short intervals, to prevent their falling from what they call grace and losing their religion; for they shall thirst again.

"But whosoever drinketh of the water I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." On this part of the subject our views are called for; and while we cheerfully give them, we will remark, that our views, or the views of any other person, are of little worth, except so far as they are sustained by the word of the Lord. Whatever views may be entertained on the scriptures, cannot change the truth which they express. From what we have written, the reader will perceive that we understand our Lord to draw a striking contrast between the earthly fountains which are relied upon for salvation, and which are only available by the use of humanly devised means and instrumentalities to *draw with*, and his own method of salvation by grace, which is altogether superior to and independent of the agencies, means and instrumentalities of either good or bad men.

Three propositions are suggested. First, the figurative import of the water, which Jesus gives. Second, His purpose to give it to some, but not to all of the human family. And third, the lasting and blessed effects of the water of life resulting to those unto whom Christ shall give it.

FIRST. *The water*, and what is figuratively signified by it. It is here called, in distinction from that drawn by instrumentalities from earthly fountains, *living water*; and it is elsewhere called the water of life, clear as crystal, proceeding out of the throne of God and the Lamb; and, as defined on the last day of the feast of tabernacles, it signifies that spirit which they that believe on him shall receive, John viii. 37-39. Having reference to that spirit which he promised to send after his resurrection, Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, because he dwelleth with you and shall be in you—John xiv. 17. Hence, when preaching the doctrine of the new and spiritual birth, he said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," John iii. 5. Our natural birth, by which we are made manifest as the members of the old Adam, is of the flesh, and the life developed in that fleshly birth is not abiding, it is mortal and transitory, like the waters drawn from Jacob's well. But that which is born of the spirit is spirit, and it is life, and unlike our natural life, it is spiritual, immortal and eternal. Those who are born of it receive it, are sealed by it, as the Holy Spirit of promise, and they are sealed unto the day of redemption, that is the day of the redemption of our body. See Eph. i. 13, 14; Rom. viii. 23. This spirit of life and immortality which is called the law of the spirit of life in Christ Jesus, (Rom. viii. 2.) and which is not the spirit of bondage, again to fear, like the spirit of will-worship, instrumentalities, bondage and fear; but it is the spirit of him that raised up Jesus from the dead, and which shall in due time also quicken the mortal bodies of all who possess it, by the spirit that dwelleth in them," Rom. viii. 11. This spirit of life and immortality is the spirit of Christ, and if any man have it not he is none of his; and it is Christ, as the apostle declares, They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his, and if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness, Rom. viii. 8-10.

From these, with numerous other scriptures, it is clearly demonstrated that the living water which Christ giveth, is the spirit of life and immortality, the spirit of holiness, the spirit of adoption whereby we cry abba Father. Water is an appropriate and instructive figure of this spirit of life, and the fitness of the emblem may be contemplated in the following particulars:

1st. Water is an indispensable element; natural life cannot be sustained without it. So in the absence of this spiritual life, we were represented as being in a pit wherein is no water. Zech. ix. 11. And the fruitless inventions of the carnal Israelites, in looking for life and salvation by their own carnal works and instrumentalities, are charged with having committed two horrible things, for says God, They have forsaken me the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water. Jer. ii. 12, 13. Likewise the presumptuous wretches who are offering salvation to sinners, and pretending to be commissioned to aid in the con-

version of sinners, are by the apostle Jude, denominated "Clouds without water, carried about of winds; trees whose fruit withereth; without fruit, twice dead, plucked up by the roots." Jude 12. Being twice dead, &c., they cannot contain any of the water of life which they pretend to offer to their deluded hearers. Peter says, of them, "These are wells without water, clouds that are carried with a tempest; to whom the mists of darkness is reserved forever." 2 Pet. ii. 17. When the children of Israel were in the wilderness and without water, they were in a dying condition, until God commanded, and Moses smote the rock which was in Horeb; thence from the rock the water flowed in streams of salvation. In this figure, Paul says, "And that Rock was Christ." God, according to what we have quoted from Jeremiah, is the Fountain of living water, and God was manifest in the flesh of Christ, when he was smitten by the rod of Moses, and the waters of salvation broke forth, to follow all his redeemed family to their journey's end. Isaiah says of Zion, the city of our solemnities, "But there," (in Zion) "the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars," (or instrumentalities to draw with,) "neither shall gallant ship pass thereby." Isa. xxxiii. 21. This is that river of which David sung, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high. Psal. xvi. 4. And it was seen by Ezekiel, proceeding from the threshold of the Sanctuary of God, of which God said to the prophet, "And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live." Ezek. xlvii. 1-9. John also had a pleasing view of it. "And he shewed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb." Rev. xxii. 1. Of these waters God has said, "The beasts of the field shall honor me; the dragons and the owls; because I give waters in the wilderness, and rivers in the desert; to give drink to my people, my chosen." Isa. xliii. 20. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. Isa. xli. 17, 18. "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them towards the hinder sea; in summer and in winter shall it be." Zech. xiv. 8.

2. We may also speak of the cleansing quality of water as applicable to the washing of regeneration and the renewing of the Holy Ghost. Although the carnal depraved nature of man remains in his flesh, and keeps up a perpetual warfare in the children of grace between the flesh and spirit, the old man and the new man; yet it is certain that the grace of God developed in his children will produce a reformation. They cease to fight against the truth, and they no longer feel opposed to God's people, to his method of grace and salvation, but the things which they once hated they are made to love; and the society in which they had no pleasure or interest, now becomes the society of their choice.

3. The harmonizing, mingling, or unity of waters, is well calculated to set forth the unity of the spirit, as it is manifested in the saints of God. Let two who are born of the water and of the spirit come together, the one from Hindostan or Africa, and the other from a more refined part of the world; however hostile to each other in all their natural prejudices; as soon as they pronounce the *Shibboleth*, or manifest that they have both drank of that living water which is in them as wells of water, springing up into everlasting life; all their prejudices melt away, and they come together as two drops of water—and are of one heart and one mind.

SECOND—We proposed to notice the purpose of God, as implied in our text, to give this water to some, but not to all the sons of men. The words, He that drinketh of the water that I shall give him shall never thirst, fully implies that there are those unto whom he will give it. But we do not depend upon any logical deductions, or mere inferences however clearly deduced, but on the most positive and emphatic declarations of the word of God. First we will present the testimony of the Redeemer himself, "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. This passage most positively declares not only a fixed and irrevocable purpose, but also a pledge in which the veracity of Christ is involved, that some who are dead shall hear his voice and live; but whether all the dead or only some of the dead are included, must be ascertained from other portions of the word. To determine this matter, turn to the tenth chapter, 27th and 28th verses; and there we are informed who of the dead shall so hear and live. "My sheep hear my voice, and I know them and they follow me; and I give to them eternal life; and they shall never perish; neither shall any pluck them out of my hand." But perhaps a more direct declaration could not be expressed in our language, than that found in the appeal made by our Lord, to the Father, when he lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." John xviii. 1-3. But to settle the matter forever beyond all cavil, turn to his words in John, vi. 37-44 and 45th, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath learned of the Father, cometh unto me." As the water which Christ shall give, is the water of life, or living water, we see that those only are partakers of it, who are drawn by the Father, taught of God, quickened by the voice of the Son of God; and these being quickened are qualified to appreciate the waters of life because they and only they are capable of thirsting for living water. And the thirsty only are called to the waters. "Ho every one that thirsteth, come ye to the waters"

cries the inspired Isaiah, lv. 1. To which Christ himself responds, "If any man thirst, let him come unto me and drink." As none but quickened sinners are thirsty, none but the thirsty are called; and as none but such as are drawn by the Father can come to the place of these "broad rivers and streams, so all who are so drawn shall come, shall live, shall in no wise be cast out; but shall be raised up at the last day. All therefore who know the gift of God, and who the Savior is, will ask of him, for they being taught of God have learned that God alone is in Christ; and that all the waters of life are in him, therefore it is that they shall come to him, and that they shall ask for him, and he shall give, not offer, to them the waters of life freely; not conditionally; and the water which he shall give them shall be in them, &c. We now come to our last general proposition, which is,

THIRDLY, To speak of the lasting and blessed effects of this living water to all those unto whom Christ shall give it. He shall never thirst, but it shall be in him a well of water springing up unto everlasting life. That he shall never thirst, does not mean that christians do not thirst after God, holiness, happiness, &c., in the sense in which the psalmist expressed in Psal. xlii. 12. "My soul thirsteth for God, for the living God," &c.; also Psal. cxliii—"I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land." But the peculiar sense in which the figure is employed in our text, is that they who receive from Christ the water of life which he shall give them, shall never be deprived of it; for it shall be in them a well of water springing up into everlasting life. Christ, who is the fountain, is himself in them, and from that living fountain the waters of life shall be ever springing up. Of this life which is called water, it is said, "God hath given us eternal life and the life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life," 1 John v. 12. Hence Paul, in describing the difference between this living water and that which hath to be drawn with human instrumentalities, says, "But the righteousness which is of faith, speaketh on this wise. Say not in thine heart, Who shall ascend up into heaven, that is to bring Christ down from above; or who shall descend into the deep that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach," &c., Rom. x. 6-8. This well being in them and the waters of life springing up in their hearts, moves their lips to proclaim his goodness and to talk of his power. Water may be conducted by pipes to any depth and then elevated to a level with its fountain head; but, without some other power or agency, it can never rise above its own level or fountain. Hence the water, or life, which may be obtained by workmongers who fancy that they have something to draw with, will never elevate them above themselves, as the fountain from whence they draw the life of their religion, is in the passions, wills, resolutions and determinations of their own carnal nature, it will rise no higher than themselves. But the water of life which Jesus gives is clear as crystal, and proceeds forth from the throne of God and the Lamb, it therefore is springing up

into everlasting life. However dark and disconsolate the children of God may feel, all their trials are wisely appointed for the trial of their faith and in every other respect for their good and the glory of God, and the more they are exercised by the springing up of these living waters within them, the more they may expect to see and feel, and mourn, of their own carnal depraved nature, and the more they may expect to be tempted by the adversary. But this rather proves the existence in them of the well of water, than otherwise. But it is consoling to be assured by our Lord Jesus Christ himself, that all unto whom this water is given are secured forever, and shall never be deprived of that life which he gives to them, and which he is in them. They shall in that sense never thirst; because he has given them eternal life and they shall never perish.

What we have written we cheerfully submit to the criticism of all who wish to criticise, as we have no motive other than the advancement of the truth; if anything shall be found in our views, which is not fully sustained by the scriptures, let it be rejected. Prove all things and hold fast only to that which is good.

We have a goodly number of valuable communications on hand, which shall appear as fast as we can make room for them. At this season of the year, when many are writing to us to renew their subscription, we are generally favored with a greater supply than at other times, and our correspondents are requested to be patient, and we will attend to them as fast as we can. In the meantime let none forbear to write, as we shall not be crowded for room but a short time.

KEENE Co., Ky., Feb. 4, 1858.

DEAR BROTHER BEEBE:—If it is not asking too much of you and brother T. P. Dudley, myself and many others would like to read his views on John iii. 5.

W. A. SALLEE.

It will afford us pleasure to publish brother Dudley's views on the above text, if he will furnish us with them.—Ed.

UNION, N. J., Feb. 5, 1858.

BROTHER BEEBE:—The SIGNS have come to hand, and contained an excellent sermon from Texas. Indeed, they are altogether so richly laden with the good things of the kingdom, that they have stirred up my mind and warmed my heart towards God's chosen ones so that, although I had not thought of writing, I now feel constrained to add my feeble testimony to the truth, which is so ably set forth in your interesting sheet. I desire to ascribe praise and thanksgiving to God who rules in heaven, and also on the earth, whose counsel shall stand, and whose pleasure shall be done. And, although it has not been his pleasure to grant me many love-feasts of late, yet I have an abiding confidence in him, and have a firm reliance on his promises, which I would not exchange for all the wealth and honors of this world. Sometimes he deigns to show his lovely face, and to draw my heart towards him, and to give me nearness of access to and sweet communion with him, whom my soul loveth. Then my soul is filled with joy unspeakable and full of glory, and I can say, He only is my Rock and my Salvation—in Him will I trust. Yea, though I walk through the valley and shadow of death, I

will fear no evil. Surely, goodness and mercy have followed me all the days of my life, and I desire to dwell in the house of the Lord forever.

We have no meeting privileges here; I have heard but one sermon, (which was preached by Eld. P. Hartwell,) since I attended the Warwick Association at your place in June. I greatly desire the company of God's children, for I esteem them as the excellent ones of the earth. May they be preserved in the truth, and kept by the power of God, through faith unto salvation. And may you, brother Beebe, have a double portion of his spirit, and may your life and health be preserved, that you may stand and contend boldly for the truth, as you have hitherto done, is the desire of your unworthy sister, who hopes for salvation alone through the once crucified, but now risen and exalted Savior.

M. L. JOHNSON.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at 10 o'clock, A. M., and to continue three days. A general invitation is given to the Old School Baptists, and especially to those in the ministry. Can you come, Br. Beebe?

JAS. P. HOWELL, Pastor.

OBITUARIES.

OTEGO, N. Y., Feb. 15, 1858.

BROTHER BEEBE:—Please publish the following in the SIGNS OF THE TIMES:

DIED, at Otsdewa, Otego Co., N. Y., Feb. 11, 1858, OLIVIA D. CHAMBERLAIN, daughter of Geo. A. Chamberlain, of New Vernon, Orange Co., N. Y., aged 32 years, 3 months and 15 days. She was highly respected by her friends and associates, possessed a strong mind and a truly sympathetic nature. She never made a public profession of religion, but had been for years a firm advocate of Salvation by Grace, and an Old School Baptist in sentiment. Her friends feel to mourn her loss deeply, yet not without hope that their loss is her eternal gain. Her disease was typhoid fever; she was a great sufferer for three weeks, and most of the time insensible; yet her mind seemed to be drawn away from earthly things. The aid of physicians and friends was unavailable; God called her home, he thought it best. I attended the funeral and preached from Rom. v., 17, to a large and attentive audience.

I write this by request of brother C. We feel to sympathize deeply with the bereaved parents and friends. May the Lord enable them to realize that the judge of all the earth doeth right.

A. ST. JOHN.

Miss Chamberlain was a young lady of great amiability, and was highly esteemed by those who had the pleasure of her acquaintance in the vicinity of New Vernon. She was a frequent attendant at the meetings of the Old School Baptists in that place.

The following tribute to the memory of a dear mother in Israel, (sister Fanny Roberts, who died Nov. 19, 1854,) was written by Miss Chamberlain, and published in the SIGNS, Vol. xxii., No. 23. We little thought that so soon the grave would also close over her mortal remains, and leave her friends to feel and mourn their early bereavement. While we truly sympathize with her bereaved parents and family circle, in which she so recently filled an important place, we pray that the ruler of all events may sanctify the afflictive dispensation to them and to us all. The following is the poem alluded to.—[Ed.]

FAREWELL.

Farewell!—one long and last farewell,
O'er my spirit shadows come,
While lips of mine these accents tell
To thee, thou dear, thou cherish'd one.

Within thy home no more we come,
To hear thy wisdom and thy worth;
Where once thy presence genial shone,
We feel a sadness and a dearth.

In earthly scenes shall we no more
With joy clasp thine extended hand,
Which in its silent language bore
More love to us than words most bland.

We miss thee where we once did trace
Thy coming with the saints to meet;
And there, beside the altar place,
Is vacant thy once favorite seat.

And him, thy pastor and thy friend,
Feels not as might one of old,
If suddenly withdrawn had been
One hand that helped him to uphold

His arm above the battle field,
Where Israel's foes were gathered round,
Which should be stayed, nor ever yield
Until the setting sun was down?

Ah! yes, ere his life's onward sun
Hath hardly reached the zenith, well,
He mourns thine aid from him withdrawn—
Thou mother true in Israel.

And they who long have cherish'd thee
As their dear mother, and esteem'd
All thy sweet counsel, given free—
Better, by far, than gold is deem'd,

Shall miss thee oft along life's way, [break,
And thoughts from memory's store will
Of thy deep kindness, which alway
Some happy spirit joy did wake.

I know my words do faintly tell
The loss we feel so deeply here;
The sorrowing hearts with bursting swell,
Expresses all in sighs and tears.

Yet, in our sorrows and our pain,
We hear it whisper'd o'er and o'er,
"Our loss is her eternal gain;
For she hath reached the heavenly shore."

Farewell! one long and last farewell—
The shadows lift from o'er me now,
I know thou dost in heaven dwell,
Its glorious crown gleams on thy brow.

HUNTSVILLE, Alabama.

DIED, of apoplexy, in this place, November 24, 1857, my mother, Mrs. NORTCUT. She lived about twelve hours after she was taken, and then gently breathed her last, aged 65 years and 3 months. She was born in Pencevia Co., Virginia, married at an early age, and moved to Tennessee and afterwards to Alabama, where she remained until her death. She was for more than thirty years a member of the Old School Baptist Church, and was highly esteemed for her uniform christian deportment as a follower of the Redeemer, her steadfastness in the faith of the gospel, and consistent walk in the ordinances of the house of God. She had lived to witness many changes; and nearly all who were the companions of her youth, and contemporaneous with her in her early pilgrimage, have been called, like a shock of corn fully ripe for the harvest, away to their brighter abode in glory. We confidently believe she is now permitted to see her Savior as he is, without a glass between. Her death and burial were all right with God.

"Her flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst her bands with sweet surprise,
And in her Savior's image rise."
"Thus far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs.
Lord, let thy presence be my stay,
And guard me in the dangerous way."

My dear mother is gone, and I am left alone;
but our loss is her infinite gain.

A soul out of prison releas'd,
And freed from its bodily chain—
With songs, let us follow its flight,
And mount with her spirit above.
Escaped to the mansions of light,
And lodged in the Eden of love.
"A few more days, or years, at most,
Will land us on that heavenly coast,
Where we, with them, shall gaze away,
A long, an everlasting day."

I long for that land where these partings are over, and death and the tomb can divide hearts no more. O, when shall I rest in thy presence above! The hope of the righteous is an everlasting foundation, "subjected in hope." "In hope of eternal life which God that cannot lie, promised before the world began." It is Christ, in the believer, the hope of glory; hence it can with propriety be said, in the present tense, "For we are saved by hope." The manifestation of the sons of God, and the glorious liberty of the children of God, on this principle, God's people are strangers and pilgrims in this vale of sorrow and wilderness of sin; and are traveling to that better country where the inhabitants will never part, and where sickness, and sorrow, and death are never known.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled.

In every condition, in sickness and health,
In poverty's vale or abounding in health,
At home or abroad, on the land, on the sea,
As thy days may demand, shall thy strength
ever be,

Amid the dark and dismal scene, if I can say
the Lord is mine.

MINERVA NORTCUT.

BAILEY'S CREEK, Osage Co., Missouri,
January 15, 1858.

VERY DEAR BROTHER BEEBE:—By request I send you for publication the obituary of another one of God's dear children—sister MAHALEY DODDS, consort of brother Francis Dodds, who

died November 25, 1857. She was taken sick on the 18th November, 1857. She had been in ill health for twenty-six successive years, yet the most of the time able to go about. Sister Dodds was born in Smith county, Tennessee, May 8, 1813. Her father, William Coats, who was a well-known minister of the gospel, emigrated to Coar's Prairie, Calaway Co., Missouri, in June, 1817. Sister Dodds professed a hope in the Lord Jesus and joined the Baptist Church in August, 1837. Her christian walk and deportment certainly adorned the profession she had made. She was well acquainted with the bible, and delighted to speak of Salvation by Grace. She was beloved by all who knew her, and personal enemies she had none. The Regular Baptist Church at Littlehope, where her membership belonged, has lost a bright and attentive member; one always in attendance on church meeting days, unless providentially hindered. We can say with the poet—

"Dearest sister, thou hast left us,
And our loss we greatly feel;
'Tis the Lord that has bereaved us,
He can all our sorrows heal."

While we mourn the loss of one so much beloved, her earthly house mouldering to its mother dust, there to await the second coming of her only hope, the spirit is with God who gave it. We would say to our much esteemed brother Dodds, who deeply feels the loss of so kind and affectionate a companion,

Since all that you meet
Shall work for your good,
The bitter is sweet—
The medicine's food.
Though painful at present,
'Twill cease before long,
And then O how pleasant
The conqueror's song.

Yours, in hope of eternal life,

A. Q. MATTHEWS.

GLADE HILL, Franklin Co., Virginia,
February 6, 1858.

FRIEND BEEBE:—I am requested to communicate through the SIGNS the solemn intelligence of the death of Mrs. MARY L. BOOTH, who died at the residence of her brother, Wm. Hancock, Esq., in Franklin Co., Va., in the 50th year of her age. The death of Mrs. Booth was as strange as it was sudden and unexpected;—strange, owing to time, place and circumstances. Just a day or two before her death she heard of the demise of her eldest brother, Wm. Hancock, Esq., who resided near Gill's Creek, in the above-named county. Filled with sorrow and regret, she went mournfully forth to pay his remains the last tribute of respect—to bathe his dead body with her tears of anguish, and to see him consigned to his mother dust; and lo! she returned a corpse, and was herself wept over and bedewed with the hot gushing tears of her children, now both fatherless and motherless. What could have been the feelings of those children, as they gazed with tearful eyes and almost bursting hearts, down on that mother who had protected them in their infancy, and who had lived but to love them? There could have been but one reflection among them, at such a time, and that was—We have lost the dearest friend that we ever had or ever can have on this earth! Very, very true. There is nothing in all this world so dear as one's mother. She provides for us when we are unable to provide for ourselves, instructs and directs us in our youth, counsels us in our maturer years, and is a friend when all others desert us. Her heart knows no other feeling but that of love toward her children, and she can find excuses for them when none others can; nay, when they cannot find them for themselves. Knowing and feeling as we do, the value of a mother, we can deeply and heartily sympathize with the bereaved under a dispensation so afflictive; but we know that God is the great source of consolation and support, and that He will give us grace to help us in time of need, and a spirit to bear up under all our afflictions, if we ask him in sincerity and truth. Ah, it is refreshing to reflect that, in the midst of trial, sorrow and suffering, such as the present occasion inspires, we can have recourse to One who knows his people and who has never failed to comfort them.

The deceased was a firm and unwavering Old School Baptist. Now you know, friend Beebe, that all persons, more or less, prompted by feeling, and having in view that ancient and very good maxim which bids us "Say nothing of the dead but what is good," very often violate the dictates of sincerity when speaking of the departed; but I can truthfully say that I know nothing but what is good of Mrs. Booth, neither have I ever heard anything but good of her, and I have known her personally and by reputation for the last eight years. There was certainly a marked individuality about her, but to distinguish her peculiar properties, and draw a distinct portraiture of her mind and temper, is something which, if I were to attempt it, would be inadequately done. She was possessed of a peculiar governing ability, and being truly devoted to the cause of her Savior, she wielded a wholesome and powerful influence over all those whom it was her duty and interest to instruct. She always appeared to be

governed by motives of the very highest order, and her intentions were always pure and beneficent, inasmuch that she had a rightful claim upon the sympathies and admiration of all that knew her. In the management of her affairs she was prudent, and in the expenditure of money frugal and economical; yet she was far from being a low-minded, self-seeking, gold-worshipping woman; on the contrary, she was possessed of a noble charity, and a tender, self-sacrificing love. Indeed, by her amiable qualities, her smoothness of manners, gentleness of disposition and unostentatiousness of character, she won the respect and esteem of all around her, and rendered herself pleasing alike to the old and to the young, to the rich and to the poor. But she was more admirable and shone more conspicuous as a mother than anything else. In her own sphere—in the bosom of her own family—yes, there it was that she was fairest and brightest. Her children, of whom she left five, all loved her, and loved her dearly, and never was a vacancy more deeply felt and deeply lamented than will be this, occasioned by the death of this good woman.

During her last moments she did not utter a word, being deprived of the power of speech, but appeared calm and composed. Buoyed up by Christian hope, which is stronger than death, she looked calmly into that dark valley and shadow of death before her, supported as she was by the rod and staff of her Lord and Master, in whom she had so long believed, and whom she had served so faithfully. Well, she is gone! Her soul has winged its flight to a more congenial sphere, and ere this has joined the assembly of saints around the throne of God, I confidently hope and solemnly and seriously believe.

"Her soul renewed by grace divine,
In God's own image, freed from clay,
In heaven's eternal sphere shall shine
A star of endless day."

With many wishes for your prosperity and happiness in this life, and your eternal peace in that to come, I am Yours, most truly,
C. TALLAFERRO DILLARD.

NEAR LEXINGTON, Ky., Feb. 10, 1858.

DEAR BROTHER BEEBE:—Another of your patrons, and a most estimable man, is no more. DIED, at his residence in Clarke County, Ky., of typhoid fever, on the 23d of December last, JAMES SCOTT, in the 64th year of his age. Few members of any church have been more punctual in attending their meetings, than has Mr. Scott in attending the meetings of the church at Mount Carmel. Although Mr. Scott never became a member of the visible church, yet the brethren who resided in his neighborhood entertained strong confidence in him as one who had "tasted that the Lord is precious." It is believed that a deep sense of his own unworthiness prevented him from offering himself as a candidate for baptism, and soliciting membership with the church of God. I have known him more than twenty years; have had high regard for him as a man, honorable, high-minded and upright in all his dealings; of great uniformity in his habits; and have had repeated evidences of his warm attachment to bible truth. For more than twenty years he has manifested the deepest interest in the prosperity and happiness of the church; was quite a critical hearer, and I considered him a good judge of gospel preaching—ready to detect error in faith or practice. As a husband, father, master and neighbor, I apprehend he has left no better man behind him. His deeply afflicted widow, children and friends, share largely in the deepest sympathies of those to whom Mr. Scott was personally known; and we would exhort them to "sorrow not as those which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." May they realize Jesus to be, indeed, "A father to the fatherless, and a friend to the widow."

Most truly and affectionately your friend and brother in Christ,
THOS. P. DUDLEY.

NORTH BERWICK, Me., Feb. 10, 1858.

BROTHER BEEBE:—I last December wrote you an obituary for the SIGNS, of old brother NEHEMIAH LITTLEFIELD, of Sanford, but by some cause it has not been printed; please if you have not that one on hand publish this. He died Dec. 8th, aged 88 years and about 6 months. He died very sudden—only lived about two hours from the time he was first taken ill. Brother Littlefield was one of our oldest professors in the doctrine of grace, and always stood firm in the doctrine contended for by the Old School Baptists. He was a warm hearted brother, and took much delight in being with his brethren whenever he could. He gave many exhortations at meetings that will be long remembered by those that live. But, alas! we shall hear him no more on earth. The church at North Berwick has met with another great loss, but we wish to be reconciled, believing our loss is his gain. He had his senses until he died, and said that he was going home.

Also—Sister HULDAH SANBORN, who died last September. Her age I have not got. Her disease was a cancer inwardly, and her sufferings for six months before she died were indescribable. When she was first taken sick she sent for

me to call and see her, and after that I visited her once a week until she died. She professed a hope in Christ quite a number of years ago, and was baptized by Eld. Hartwell and united with the Old School Baptist church of this place; but some years ago, I think before Eld. Hartwell left here, she was drawn off with the people called Free-will Baptists, yet before she died she seemed to be brought back wholly on the old ground, and asked me to preach her funeral sermon.
WM. QUINT.

BURDETT, N. Y., Jan. 26, 1858.

BROTHER BEEBE:—By request I send you for publication, the obituary of brother RICHARD TERRY, who died at his late residence in Hector, Schuyler county, N. Y., January 22, 1858, in the 60th year of his age. His disease was of the lungs, which he bore with much patience, and manifested a full confidence in his Savior until his ability failed him. He made a profession of religion, March 2, 1831, united with the Baptist church, and was baptized by Elder Richard Woolsey. Soon after his union with the church he was elected clerk of the church, which office he faithfully filled until he was called hence. The year 1836 was the trying time in this part of the country, when the Old and New School Baptists separated. Brother Terry and his wife were among the first who took a stand against all the modern anti-scriptural institutions then infesting the church. This was the first of my acquaintance with him. From that time he has continued a sound, faithful and useful member, until he was called away from the militant church. He was a good neighbor, an affectionate husband, a kind and indulgent father. He has left a widow and three youthful children to mourn their bereavement. May the Lord be their portion. A sermon was preached at his funeral, to a large and attentive audience, from Rev. xiv., 13.
REED BURRITT.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 6.

CORRESPONDENCE.

BURDETT, N. Y., Jan. 20, 1858.

BROTHER BEEBE:—Circumstances have been such with me for a few months past, that I have been closely scrutinized concerning the doctrine of election, free-agency, and the use of the gospel ministry, and I have concluded to write you an article on these points, for publication; if you think proper to publish it. And as I wish to include the three, in one article, I will be as brief as I can on each of them.

The doctrine of eternal and unconditional election is so plainly taught in the bible that we should think no one could dispute it, if we did not hear them do so; and sometimes we read their arguments against it. Election is eternal, because it was before the world began, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1-4. Again, "Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. 1-9. It is unconditional, because it was not according to our works, but according to his own purpose and grace given us, &c. Not of works, lest any man should boast. Eph. ii. 9. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, not of works, but of him that calleth." Rom. ix. 11. There is one class of arminians who acknowledge the doctrine of election; but say the *means of grace* must be used; but I have never found anything said in the bible about *means of grace*. We read that the death of Christ is the means of redemption. Heb. ix. 15; but the means of grace I have not found. Some contend that a condition is implied in the words, "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." But we learn that none believe until they are born again, and that faith is the gift of God. Eph. ii. 8; 1 Cor. xii. 9. None received (or believed in) Christ until they were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." John i. 12, 13; and 1 John, v. 1. The people of God were not only chosen in Christ, and grace given them in him before the world began, but they were given to him, as he says, "Thine they were and thou gavest them me." John xvii. 6-29. And he also says his Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. John xviii. 2. Should all the arminians, from the rising to the setting of the sun, forever abandon all their *means of grace*, with all their modern institutions, not one of all those

to whom the Father has given grace in Christ before the world began, would or could fail of the heavenly glory; for Christ says, "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." John vi. 37. Or should they all continue in them until time shall end, not one soul can be added; for the flesh profiteth nothing; and No man can come unto Christ except the Father draw him;" and Christ prayed not for the world, but for them whom the Father had given him out of the world. John vi. 44-63, and xvii. 9.

Free Agency.—I have never been able to see how a man that God has made, and to whom he has given all the powers and faculties that he possesses, and requires that they shall all be exercised according to his direction, can be a free-agent. He is accountable not only for every deed; but also for every thought. If all that is meant by free-agency is that men act voluntarily in what they do, there would not be much controversy on the subject; but even then it would need to be qualified; for Paul says, "That which I do I allow not; and the evil which I would not, that I do." Rom. vii. 15-19. "O Lord; I know that the way of man is not in himself; it is not in man that walketh, to direct his steps." Jer. x. 23. Where then is the free-agency? "The preparation of the heart in man, and the answer of the tongue is from the Lord." Prov. xvi. 1. "So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy." Rom. ix. 16. Again, "Ye are not your own, for ye are bought with a price." 1 Cor. vi. 20. A free-agent, a servant, or slave! must be something alike; both are bought with a price, and belong wholly to their master. And an unbeliever is as wholly God's by creation and preservation, as the believer who is bought with a price. Not long since, I said in my haste, That there was not a free-agent short of the throne. Even the Son of God said, "I came down from heaven, not to do mine own will; but the will of him that sent me." John vi. 38. But there is One, who freely does all his pleasure; and who shall call him to account?

The arminians say, If these things are so; if God has elected an unalterable number of the human family, and given them grace in Jesus Christ before the world began, and ordained that they shall, in time, be redeemed, called, justified and finally everlastingly glorified in heaven; what is the use of preaching? I heard one of their preachers say, not long since, that if he could not be the means of saving souls, he would not preach; and it is common to hear them talk about saving souls. They hold, and, perhaps, think that the doctrine is in the bible, for they often so quote it, that, "God has given a measure of his spirit to every man; (meaning every

human being) to profit with all." But there is no such scripture. The arminians and the universalists necessarily take the same course to sustain their position; that is, they take such scriptures as are spoken to and concerning the people of God exclusively, and misapply them to the world; and not content even with that, they are much in the practice of quoting them very differently from what they read. But, to the subject,—The use of preaching,—The first gospel preacher was sent to *make ready a people, prepared for the Lord.* Luke i. 17. Those who think that he was not a gospel preacher, ought to be convinced of the fact, when they read that "The law and the prophets were until John; since that time the kingdom of God is preached," Luke xvi. 19. And Mark says, that John's ministry was the beginning of the gospel of Jesus Christ, the Son of God. Mark i. 1. The preparation of that people whom John was sent to make ready, commenced in Jesus Christ before the world began; and in God's own time, they are called by his grace. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. Every man is a natural man, until he is born again; he cannot therefore believe the gospel until he is born again. Hence Paul has said, But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God, 1 Cor. i. 23, 24. Thus we see they have to be called before they can be benefitted by preaching. The Lord opened Lydia's heart that she attended to the things that were spoken of Paul—Acts xvii. 14. The design of the gospel ministry is not to convert swine into sheep; but to feed the sheep; hence Christ said to Peter, Feed my sheep and feed my lambs. John xxi. 15. And Paul said to his brethren in the ministry, "Take heed, therefore, unto yourselves and all the flock over which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood. Acts xx. 28. Christ has taught us by the parable of the sower, how much the preacher does towards saving the souls of men. I believe in that parable, the Savior, according to his own explanation of it, had reference to the ministration of the word, but the preaching did not effect the ground at all; that which fell by the way side and among thorns, effected nothing, and that on stony ground proved fruitless; but that which fell in good ground brought forth fruit. But, will any one say that the seed falling there made the ground good? It fell into good ground, and none of it was lost. The good ground is figurative of a people prepared of the Lord, like those whom John

the Baptist was sent to make ready, and of those whose hearts the Lord has opened, as he did the heart of Lydia, to attend to the things which were spoken by Paul. The husbandman does not expect that he can prepare his ground for a crop, by sowing the seed on it.

Many more scriptures might be quoted which are direct to the point, but those who are not satisfied with the above, probably would not be with more; so I will close, by wishing you grace, mercy and peace, through our Lord Jesus Christ.

REED BURRITT.

BRUNSWICK, Maine, Feb. 5, 1858.

DEAR BROTHER BEEBE:—I have been a constant reader of the *Signs of the Times*, more than three years; and what they contain I believe to be according to the law and testimony of the word. I do not know how to do well without them; for there are but two Old School Baptist preachers within seventy miles of here. The greater part of the preaching in these parts, is in direct contradiction of the bible, as I read it. The Savior said to his disciples, "Without me ye can do nothing; but should we believe one-half of what is preached about here, we would have to reverse the reading of that passage, and make it read, Without man God can do nothing. Again, we should have to believe that, Wide is the gate, and broad is the way that leadeth unto life, and all could go in thereat if they would only use the means. Their object appears to be to add as many as possible to their numbers; in doing which they seem to suppose they are doing much for the advancement of the kingdom of Christ; and they compassed sea and land to make procelytes, and the world seems to be filled with them. They seem to think that gain is godliness. But there are some true watchmen, although they are scattered about on the walls of Zion, in many instances, far apart from each other. These are content that the Lord shall add to the church such as shall be saved. God's ministers are called to preach the gospel to the poor; to strengthen the things which remain,—to comfort the Lord's poor and afflicted people, to feed his sheep and lambs, to strengthen the weak hands and confirm the feeble knees. They comfort the people of God; and speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she has received from the Lord's hand double for all her sin. The Savior of which they preach is the same of whom I read in the bible; the Alpha and Omega; the Beginning and the Ending; which is, and was, and is to come; the Almighty, who holds the keys of hell and death; who opens and none can shut, and who shuts and none can open. They proclaim him as a full and complete Savior; and that

he is made unto us wisdom, and righteousness, and sanctification, and redemption. He is their hiding-place from the wind, a covert from the tempest, and as rivers of water in a dry place, and as the shadow of a great rock in a weary land. By his own blood he entered in once, into the holy place, having obtained eternal redemption for them. This was his errand into this world; to save his people from their sins. And, if I know anything about it, sin is the very thing which all the people of God wish to be saved from. They know that all their own strength is perfect weakness, and all their own righteousnesses are but filthy rags. They know that their carnal mind is enmity against God; and their carnal hearts are deceitful, above all things, and desperately wicked. They know, and feel, that in themselves, that is in their flesh, there dwelleth no good thing. And they feel so unworthy that they sometimes think it can hardly be possible that God will save them. Instead of relying on their own perseverance, proving faithful, or holding out faithful to the end, their greatest anxiety is whether they have in reality passed from death unto life; and been born of the spirit; not of a corruptible seed, but incorruptible; by the word of God which liveth and abideth forever. Establish this point, and then they know that they will be kept by the power of God, through faith unto salvation, ready to be revealed in the last time. They know that where God has begun a good work he will perform it until the day of Jesus Christ. They know him in whom they believe, and are made savingly acquainted with his character; and they rest assured that he has all power in heaven and in earth, and that sin or Satan can no more destroy one of God's little ones, than they can enter heaven and rob Jehovah of his power. One of the Saviors assurances is, "Because I live, ye shall live also." And all the promises of God are in him—yea, and amen—not yea, and nay.

What Old School Baptists are about here are all of one heart and one mind; but they have all manner of evil spoken against them. About five weeks ago I had the privilege of visiting the Old School Baptist church in North Berwick, Maine. There is some one hundred and fifty members in that church, and they dwell together in unity; and although they have the gospel preached to them, from one, to five times each week, they are as eager to hear the word of life, as though they heard it only once a year. Their pastor, Eld. Wm. Quint, is determined to know nothing among them, save Jesus Christ, and him crucified. In four days I heard him preach five times; and he had from thirty to one hundred and fifty hearers. While there I had the pleasure of seeing old Eld. James Steward; he is over eighty years of age. I conversed with him about two hours, and found his doctrine, which the world hates so much at this day, is the same which he has been preaching fifty years. It is no wonder to me that the world hate this doctrine; for none can preach it without exalting God, and crowning Jesus, as the Lord of lords, and King of kings; and this abases the creature, and stains the pride of man.

The world has been, for a long time, trying to fix up another gospel, and such a

gospel as the world will be pleased with and speak well of. And they have succeeded; the world hears them. But there is a wo pronounced upon such as the world speaks well of. Dispose of this as you think best; and may mercy and peace be with you and all the dear people of God, is the prayer of

HIRAM CAMPBELL.

OREGON, Holt Co., Mo., Jan. 31, 1858.

BROTHER BEEBE:—In the midst of many sorrows, trials and conflicts, I sit down to try to draw in the wanderings of my mind and so collect my thoughts as to enable me to write you a few lines, to be disposed of as you think best.

The Apostle John, in his 1st general Epistle, has dwelt at a great length on the subject of love, and he says in relation to God and his people, that "We love him because he first loved us." And he farther says, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." So I have come to the conclusion that love is the moving cause of the action of God in the whole plan of salvation, and that this love being implanted in the hearts of those who were chosen in Christ before the world began, causes them to see and feel that they love God because he first loved them, and gave himself for them. Hence they now realize the truth as it is in Jesus Christ—that God hath loved them with an everlasting love, and therefore with loving kindness he hath drawn them. And that this principle is eternal and immutable, having neither beginning nor end, it being God in them, for God is love, pure and undefiled, that which casteth out all fear. Hence the trembling sinner is made to rejoice in God with joy unspeakable and full of glory. O, how delightful it is to feel and realize that eternal and immortal principle, the love of God. Here the child of God sits down under the balmy wings of his crucified Lord, and drinks freely of the waters of that fountain which was opened for the house of David for sin and for uncleanness. Although in themselves, and in their own estimation, they are all defiled, and a mass of corrupt human nature, yet in Christ Jesus they are pure, undefiled, and without sin; for love has applied the blood of Christ which cleanseth them from all sin, and presents them unto God without spot, or blemish. Thus being united to God in Christ, they by faith first begin to hate that which they once loved, and to love that which they once hated; and now being under the influence of love to God, it is as natural for them to love and desire righteousness, as it was for them to love sin and the ways thereof, the wages of which is death, before. And although sin is interwoven in all their nature, they hate it as we hate a deadly poison. But oh, how often does the dear child of God have reason to mourn, lament, weep and cry because of sin that dwelleth in them, while they find that they cannot rid themselves of it, as their souls desire nothing so much as to be free from sin: for the principle from which it flows is the opposite of the love of God and of righteousness which God has implanted in their hearts, while all through their pilgrimage on earth, they are encumbered with a body of sin and death, and are unable to make

one hair black or white, or to add one cubit to their stature.

They are called *little children*, from which we understand they are of that family which of all others are the most helpless and dependent, not having strength or ability to help themselves to the first crumb or smallest particle of food by which their strength may be increased. But God, their Father, provides for them the rich provisions on which they are made to grow and thrive. And it is peculiar to them not to desire to feed on any other food than that which is provided by their Heavenly Father, which is his grace; for of themselves they are poor and naked, and have nothing to satisfy their spiritual appetites, nor to clothe their naked souls, only that grace which was given them in Christ before the world began. Although they are so very poor, they can say in all confidence that they are rich in Christ Jesus their Redeemer, and they can rejoice with a joy that the world knows not of, and they can say in truth,

"I am rich; my Lord hath made me so, Nor greater riches would I know."

For the grace of God is my treasure, and it is laid up in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal. Hence, when they shall get home to their Father's house, in which are many mansions, they will delight to sing eternally, "Not unto us, but to thy great name be all the glory and honor forever and ever. Amen."

The Apostle continues and says, If a man say, I love God, and hateth his brother, he is a liar. Now when I look over the range of my acquaintance, and examine the whole circle of professed Christians, and more especially those professing to be Old School Baptists, I am pained at heart to find those among us, who profess to love God, and yet they prove by what they say and do that they hate one another; for they not only hold each other at a distance, but sometimes indulge in tattling, back-biting, and in misrepresentation, until, in this country they are almost consumed one of another, so that it is difficult to determine who are truly to be relied on as the disciples of the Lord Jesus. When I compare the present condition and practice of professors, who claim to be the primitive church, with that of the Baptists, ever since my first recollection of them, I have to confess that there is scarcely any resemblance; for while there are some who appear to think that the salvation of their souls depends on their own efforts, there are those who seem to think they have nothing to do in the house of God, and consequently neglect their church meetings, until they become almost strangers to each other. And too frequently when the few who come up to the house of the Lord, some are found to be for Paul, some for Apollas, so that we are split and splintered and divided until the old stock is hardly to be found. I hope and trust the good Lord will soon come to our relief, for he and he alone, can do us good.

I am yours in tribulation,

G. B. THORP.

NEW ORLEANS, La., Feb. 4, 1858.

DEAR BROTHER BEEBE:—I send you enclosed two dollars and fifty cents for your excellent papers, for another year, viz: the *Signs of the Times*, *Southern Baptist*

Messenger, and *Banner of Liberty*. I like them all; but the *Signs* and *Messenger* contain all the gospel preaching I have here in this large city where there is so much; but it is all Arminianism, and I care not to hear it. I sometimes go however, to hear them; but error only causes the truth to shine brighter. My mind has never wavered since the Lord shewed me the truth. Like all the human family, I was born an Arminian, and I was raised with the Methodists, and firmly believed they, and none others, were right. But, not long after I was married, my husband joined the Baptists, for which I was very sorry, as I had a great prejudice against them for what I had heard said about the dreadful doctrine they held. I told my husband I did not want him to talk to me about that doctrine, for I did not want to hear it, and I never would believe it as long as I lived. He only replied that he hoped I would. I concluded to read the scriptures and see if I could not find texts to confute that doctrine. I began at Genesis, and read the Old Testament through, omitting some parts, and then in the New Testament. I soon became convinced that believers' baptism by immersion was right; but still the doctrine I could not see into. To my mind there seemed to be a contradiction. Some parts of the scripture seemed to favor the Baptists, and some to favor the Methodists. As I could not reconcile what seemed to me contradictory, I could not tell which was right. I continued to read until my mind became so much confused that I did not know what to do. I prayed to the Lord to make known to me the truth. I continued in this way until I was fearful I should lose my reason, and it was my constant prayer that the Lord would shew me the truth, for my trouble had become so great I could not rest.

Well, one day I went up stairs, and fell on my knees and begged of the Lord, if it was his will, only to let me know the truth, for I had been for months in this distress. All at once, like a flash, I was made to understand our lost and ruined state by nature. O, the dreadful state I viewed the whole human race to be in—under condemnation and wrath, and justly condemned.

"Each wandering in a different way,
But all the downward road."

The plan of salvation also, was made plain, and it was all of grace, from first to last, like a golden chain. Now the Old and New Testaments corresponded, and there was no contradiction—all looked plain and harmonious, and I felt as though I could explain it to any one. Now it was suggested to me that it was for my husband's sake and not mine, that this was showed me, for he was a Christian, but I was not, and that I should not say anything to him to hurt his feelings; and I thought it was so, and said nothing about it, but took sides with the Baptists, and I loved them better than any other people. Now my mind was completely changed; I now could understand the gospel, and it was the sweetest sound I ever heard. The traveling preachers always stopped at our house, and I was always delighted to see them and hear them talk. One of them told me one day, that the Lord would whip me for my disobedience; for, said he, no one can love the truth as you do that is not a changed person. I thought a great deal about it, but put it off because I felt

myself so unworthy, although I felt it to be my duty, and became so much troubled about it that I could not rest. After so long a time, (seventeen years,) I went to the church, (Broad Run, Va.,) and related my little experience, was received and baptized by Eld. C. George, who was then pastor of the church, and remained with them until 1835; then we moved to Mississippi and united with the church there. But there had been no division in the church, and we thought all Baptists were alike; but the preacher was much of an Arminian, and we did not go often to hear him. As we lived in town, traveling preachers who preached the gospel, would call on us. In 1848 my husband died, and I have lived with my sons ever since, three or four years in Arkansas, and here in New Orleans, I have spent my winters, and summers in Mississippi, with a son there, but have never heard the gospel preached since I left Arkansas, where the gospel was preached by Elder Robinson. Oh! if the Lord, in his providence, would send some of his preachers here to preach in this dark place, and bless the same, I would rejoice; for Paul may plant and Apollos water, but God alone can give the increase.

"For all alike in sin are dead,
Till raised by Christ, their living Head,
Then all that he commands them do,
Not fear, but love, makes them pursue."

Now, dear brother Beebe, I desire an interest in your prayers. I can truly say I have continual sorrow at heart, to think of my dear children and friends, all in nature's darkness, without one ray of gospel light. May the Lord bless you, and keep you at your post, for many years to disseminate the truth, which you have so ably done in years gone by, is the prayer of your old sister, if a sister at all, for I am now in my seventieth year.

ANN THORNHILL.

NEW YORK, Feb. 22, 1858.

DEAR BROTHER BEEBE:—It is with pleasure that I retreat from the hum of this busy life to a spot where I can enjoy a few hours of meditation. For thought is something that I love if my mind is directed to objects of a higher order than those of time and sense. But how often do I mourn over my apparent alienated affections from those things upon which I fain would have my mind linger.

Thought, ever busy thought! what a world of thine own hast thou within the labyrinths of thy secluded chambers! Who can penetrate thy deep and hidden recesses and uproot the misty and worldly interests that are imbedded within thy ample bosom, and make it a home of high and noble aspirations—yea, plant therein a yearning after infinite perfections, and that stream clear as crystal that proceedeth from the throne of God and the Lamb.

Can sinful man arise from his lost and degenerate condition, and perform this great and glorious work, and then in turn reinstate his neighbor in divine favor? Deluded art thou, O man, if urged on by this phantom, for my risen and exalted Redeemer has expressly declared that the worldly wisdom knew not God, and the law says, Curse him that trusteth in man, or maketh flesh his arm; and it is also said, If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more

grace: otherwise work is no more work. When I consider the unbounded love and mercy of our God in giving his only Son as a sacrifice for his people, through whom they are made possessors of a crown which is incorruptible and that fadeth not away, and in due time he makes known his compassion towards them by leading them in ways that they knew not, and in paths that they had not seen, and clearly reveals himself to them as the Truth, the Life and the Way; I say, when I fully realize this, I am led to exclaim, O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For who has known the mind of the Lord? or who hath been his counselor. And

"O for a thousand tongues to sing,
Our great Redeemer's praise."

When I commenced this I had it in my mind to write some reflections that I had on hearing you preach the funeral of Mr. Joseph Beaks. The text being one of those precious gems that ever and anon flowed from our Savior's lips to his tried and almost despairing disciples: "I am the resurrection and the life; whosoever believeth in me, though he were dead yet shall he live."

This text, having a two-fold meaning, that of the resurrection and regeneration, conveys to the mind a sublime theme—a theme methinks angels dwell upon in a future. And then on hearing it so ably expounded, my mind was carried from sub-lunary things to heavenly visions, and, with trusting Mary, I humbly hope I sat at the Savior's feet and learned of him. But, dear brethren, unless my pen were dipped in the fount of living light, language that I can command is inadequate to portray one ray of that sermon.

But what believer cannot remember the time when the above text was brought home to his soul with power; you can refer to the time when dead in trespasses and sins, and as Lazarus was called forth from his grave, so you were raised, bound hand and foot, by the sweet, yet commanding voice of our Redeemer; but hear what he now says: "loose him and let him go." Yes, your grave clothes are now taken off, and those napkins that have so long held you captive are at last rent asunder, and then it is that you can comprehend gospel liberty in its true light, and you were then disrobed of that "linsey, woolsey dress, for that blest robe, forever new, the Savior's righteousness," and can sing,

"Amazing grace, how sweet the sound,
That saved a wretch like me,
I once was lost but now am found—
Was blind, but now I see."

With a strong confidence that you will be abundantly sustained in your declining years, and with a prayer that you may be spared to proclaim many more soul-cheering sermons, I subscribe myself your unworthy sister, in hope of eternal life,

FRANCES A. DENTON.

TRUNE, Tenn., Jan. 20, 1858.

BROTHER BEEBE:—As my husband is writing to you on business, we feel inclined to address a few lines to our brethren and sisters, through the columns of the SIGNS. With feelings of gratitude to our Heavenly Father, we acknowledge the many refreshing seasons we have enjoyed in reading the soul-cheering communications of the brethren and sisters.

Cold, indeed, must be our hearts, if they cannot be moved, in reading their accounts of the way in which they were brought from darkness to light; and to a knowledge of the truth as it is in Jesus Christ our Lord. Does it not kindle a flame of sacred love in our hearts, when we humbly hope we have the witness within ourselves, testifying to the same truth. And, brother Beebe, we have often been comforted in reading your Editorial articles—especially the account of your visit to the Spring Associations, and before we were aware we were singing:

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Form'd thee for his own abode.

On the Rock of Ages founded,
Who can shake thy sure repose?
With Salvation's walls surrounded,
Thou mayest smile on all thy foes."

Never before did they appear so beautiful. John, in the Revelations, speaks of this city as having no need of the sun or moon to shine in it; for the glory of God did not lighten it, and the Lamb is the light thereof.

Seeing then that these things are so, what manner of persons ought we to be, in all holy conversation and godliness. For, unto us it is given in the behalf of Christ, not only that we should believe on him, but also to suffer for his sake. Then, brethren and sisters, if we suffer for his sake, we have the evidence that we are his. We know that we have passed from death unto life, because we love the brethren. Have not we this evidence, also? Beloved, if God so loved us, we ought also to love one another. We would say to our brethren and sisters, with whom it was our privilege to meet at the different Associations during the last fall, that that time will not soon be forgotten by us. Surely we have been greatly blessed in assembling together, and in sitting under the cheering sound of the gospel, and its fruit has been sweet to our taste. The brethren from a distance have also visited and preached among us the unsearchable riches of Christ. We have often thought of an expression of our old brother, Elder Bass, that he was on the King's business; and also his text: "Sirs, we would see Jesus," and his strengthening his sons in the gospel, which accompanied him, as Paul did his son Timothy.

Brother Beebe, we were much gratified in reading your experience in the MESSENGER, and we would like to see it also in the SIGNS, with your call to the ministry, or that of any other brother who may feel free to write on that subject. We have desired an opportunity to say to brother Purington, that the text we submitted to him was made plain to our understanding. May the Lord support you, brother Beebe, in all your trials. He has promised to deliver us out of them all. But we know that all who will live godly in Christ Jesus shall suffer persecution.

Your unworthy sister, in hope of eternal life,
ELIZABETH E. PETTUS.

LEWIS, Jan. 11, 1858.

ELD. G. BEEBE:—I would say that the SIGNS comes as a welcome messenger, and I feel as though I had rather be deprived of some of the comforts of life, than to have its cheering presence withdrawn. I have therefore reserved enough to secure its consoling and happy company another

year. I also wish to have it accompanied by the SOUTHERN BAPTIST MESSENGER, and one of your Hymn Books, so that I can have the preaching of the North and South, with Psalms and Hymns, at my own house every week, or almost every week in the year. I therefore enclose the money for the above. This leaves us all well as a family, and I hope that this may find you enjoying health of body and mind, with all of your family. With much love I remain your friend and well wisher,

JUSTUS WORCESTER.

CAMBRIDGEPORT, Mass., Feb. 20, 1858.

Parable of the Rich Man and Lazarus.
Luke xvi—19-31.

Our Savior, in the first eighteen verses of this chapter, has been pointing out the distinction between the two dispensations. At the 16th verse he declares that the legal or Mosaic dispensation ended, and the gospel commenced in the days of John. At the 19th verse he begins a parable to illustrate his previous instructions, and to point out the relative position of Jew and Gentile under the gospel dispensation. By many this portion is held to be historical, rather than a parable; hence they base upon it many assumptions respecting a future state. Such a view not only destroys the obvious connection with the context, but furnishes an anomaly in the scripture teachings, which are uniformly and designedly silent respecting the state of the dead.

The terms rich and poor are almost invariably used in scripture to denote character. Here the rich man seems evidently designed to bring to view the Jewish nation or those who are under the legal dispensation. These claimed all the blessings of the Abrahamic covenant, and excluded the Gentiles. Such, moreover, is the temper of all the legalists, who justify themselves and despise others. Of the Savior it had been said "this man receiveth sinners and eateth with them," and he had declared, "Blessed are the poor in spirit for theirs is the kingdom of heaven." The poor man seems to bring to view those who were not Jews by nature, and who consequently were excluded from the blessings of the Abrahamic covenant, and it may be also a gracious soul—one who is a beggar. Such is the relative position of these characters—the legalist rejoicing in his abundance, and the beggar desiring to be fed with the crumbs which fell from his table, as in the case of the Samaritan woman. See also the experience of David recorded in the 73d Psalm. But in the time of John, there came a change of circumstances. Let us consider it more particularly.

The beggar and the rich man both died. The one was carried by the angels into Abraham's bosom; the other was buried, and in Hades, or in his grave, as the word signifies, he was in torment, and saw Abraham afar off, and Lazarus in his bosom. That this describes the end of the legal dispensation, seems most evident. The close of that dispensation was the grave of Judaism. It is said that when Moses died on the mount, the Lord buried him, and no man knoweth of his sepulchre unto this day. The Jew is in his political and national grave—the types, ceremonies and pompous ritual of his worship have ceased, never more to be revived.

This change of dispensation affects equally the Jew and Gentile—the legalist

and the gracious soul. The poor man is carried by angels into Abraham's bosom. By what singular straining of metaphor, this is made to represent Heaven as a paradise, it is difficult to understand. Our Savior had said they should come from the East and the West, and should sit down with Abraham in the kingdom of God, and he had further declared, "there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out."—Luke xiii. 28. That this has reference to the enjoyment of gospel blessings by the Gentiles, is clearly evident. The despised beggar becomes a sharer in the promise made to Abraham; the exclusive privilege of the Jew exists no longer. The very existence of both Jew and Gentile as such has terminated, for under the gospel dispensation there is neither Jew nor Greek, and circumcision or uncircumcision availeth nothing; all that are of faith are blessed with faithful Abraham. The Gentile, therefore, as such, no longer exists, nor yet the Jew; while the one is, through grace, admitted to share in all rich new covenant blessings, and the other is buried without hope of relief or resurrection.

Perhaps it may not be out of place here to allude to the experience of Peter when he was sent for by Cornelius, and the manner in which he was taught that the Gentiles had been made partakers of the blessings of the gospel. The history of the attempt made to bring the Gentile converts under the Jewish yoke in the early period of the church, is too well known to need recital. The spirit of Judaism, though the system is in its grave, still remains, and more than one child of grace has had experience of its proselyting and ensnaring power.

We now come to a most remarkable part of this parable—the conversation between Abraham and Dives—especially remarkable according to the hypothesis of those who hold that the narrative is designed to teach us anything respecting the future state. To imagine such proximity of place between the abode of the blessed and the damned as this hypothesis presupposes, and upon which is based the whole system of means and appeals to the ungodly to flee from the wrath to come, is monstrous indeed. Nor does the idea of an intermediate state, or spirit land, relieve the subject of its difficulties. Nor have we on such hypothesis, any means of determining the true nature of the instruction here conveyed. But by supposing that the spirit of Judaism, or legality, is here endeavoring to infuse itself into the gospel system or upon gospel characters, we have a key for unlocking the whole. The legalist, finding himself deprived of the exclusive benefits he had before claimed, now seeks aid from the gospel. All he wants is a little help. He is reminded of two things: first—he has had his good things. "He that doeth these things even he shall live by them." Second—there is a great gulf between him and the aid he seeks.

A question may arise whether a legalist ever comes to a state where he finds his resources fail him, and he reduced to that state of torment here expressed. It may be answered that the parable is designed to teach the fact that the legalist has no longer any hope from the law. Even

Abraham, whom he was so proud to claim as his father, declares that his day has passed. Under the first covenant, natural blessings were promised and enjoyed; but whatever they might have been they have passed away, for that dispensation has come to an end.

But if it were not so—if there were still any hope from the provisions of the law—the gospel can do the legalist no good. There is a great gulf between law and grace, over which those on one side or the other cannot pass. You cannot take a sinner out from under the law, and place him under the gospel; nor can you bring a gracious soul under legal requirements. The attempt to introduce conditions into the gospel, or to amalgamate the two systems, is equally destructive of both, and utterly futile for the relief of the soul. The idea that if the sinner does all he can, Christ will do what he cannot do, is annihilated by the teachings of this parable.

The believers in an indefinite atonement and conditions of salvation, are welcome to all the comfort they can draw from the parable. Dives was evidently a believer in "missionism," and true to the promptings of his legal nature, and the spirit of his system, he asks that Lazarus may be sent to his brethren at his father's house. Whether any particular meaning is to be attached to the number five as indicating ten tribes of Israel, since by the supposition one is made to represent two tribes, the house of Judah and Benjamin, is perhaps immaterial to our present examination. It may give some strength to the idea that these six brethren were designed to represent nominal Israel, or all who are under the covenant of works. The spirit of his request is that the gospel may be preached, and its blessings presented to those under the law. Abraham refers him to the law and the prophets. "What things soever the law saith, it saith to them who are under the law." Besides, these pointed to, and had their fulfilment in Christ.—John v. 46.

But the legalist questions the efficacy of these means, and would have something more powerful used. Let but one go to them with the gospel they will repent. Whether some reference is not had in the words "from the dead," to the resurrection of Christ, or to the children of God who have part in his resurrection, would be, perhaps, an interesting enquiry. It is a favorite idea with the legalist that some extraordinary means resorted to, would be sufficient to arouse the sinner and lead him to repentance. At any rate, that the preaching of the gospel, the presentation of offers of mercy, and earnest appeals to the unregenerate, are the means of grace, and God's appointed instrumentalities for the conversion of sinners. The answer of Abraham teaches another lesson. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

There are two or three lessons taught by this parable which are worthy of most attentive consideration. The difference between law and gospel is evidently pointed out, as well as the relative condition of those who are subjects of one or the other. Many contend that at the close of the legal dispensation, the entire race came under the gospel, as it was supposed to have been previously under the law; and

that now, although salvation is not attainable by the deeds of the law, yet it is attainable by and possible to all by faith in Christ. Then would the parable have shown us that Dives as well as Lazarus, was received into the bosom of Abraham. Instead of this the law still holds its subject, demands full satisfaction, and condemns the least violation. Therefore is he condemned already, and the wrath of God abides upon him. In this sense the legalist may be said to be in his grave. Dead in trespasses and sins, no offer or hope of life is presented. Christ, however, has redeemed his chosen ones; they are delivered from the dominion and curse of the law; by virtue of the part they have in the resurrection of Christ, they are raised with him, an entrance is ministered to them abundantly into the everlasting kingdom, and their life is hid with Christ in God.

To cross the gulf thus formed between the two systems, is impossible. No power can divorce the sinner from the law; nor can a gracious soul be separated from Christ, his Head. That system which recognizes terms or conditions of salvation, to be performed by the sinner, is but an ineffectual attempt to cross the gulf. The mere enunciation of this gospel can never benefit one who is in his legal grave. Indeed, the gospel is a source of discouragement and torment to a legal soul, as it annihilates his hopes and destroys his life; as in like manner, legality is opposed to the hopes and comforts of a gracious one. 2 Cor. ii. 16. The one is the law of the spirit in Christ Jesus, the other is the law of sin and death.

But it would not be well to dismiss the parable without alluding to the idea that we are here taught something respecting a future state. Some suppose it brings to view an intermediate state between death and the resurrection; others, the final, fixed condition of the righteous and the wicked. But whatever are the views thus held, all who believe in the means system, insist that it teaches the conscious state of the dead, and thereupon base those earnest appeals which are supposed to be so effectual for the conversion of sinners. On the supposition that the parable refers to a future state, the rich man appears to have been a believer in spiritualism as well as conditions of salvation. The similarity of his language to that of many now, is singularly significant. "Nay, father Abraham, but if one went unto them from the dead they would repent." Little wonder is it that spiritualism secures so many converts, when what are denominated evangelical pulpits so continually resound with Tetzal-like appeals respecting the sufferings of the damned or the enjoyments of the blessed—appeals of which spiritualism is but the inevitable result.

Brother Beebe, thus imperfectly have I sketched some of my views touching the leading points of this much used, and as it appears to me, much abused parable. I send them to you with the sincere desire that, should you make use of them, they may be of some service to the members of our Father's family.

Yours for the truth,
LEONARD COX, JR.

LIMESTONE Co., Texas, Feb. 7, 1858.

BROTHER BEEBE:—When I read the many interesting communications and editorial which appear in the SIGNS OF THE

TIMES, believing that they set forth the doctrine of the bible, and the experiences related are so harmonious with the teachings of the spirit, that my poor heart desires to respond.

Although Texas is comparatively a newly settled State, we have almost every grade of religion among us, and a very few who seem to speak the language of Zion, and these are looking above to the Lord for salvation. Although they are but few, compared with the multitudes of those who are in opposition, they have much to contend with. The leaders of the troop with whom we have to contend, are the world, the flesh and the devil, with many corruptions of the flesh, and fightings without, and fears within, which can only be understood by those whose deformities and uncleanness have been unveiled by the quickening power of the spirit. Then they will say with the poet:

"Here, Lord, I give myself away,
'Tis all that I can do."

A desire springs up to set out immediately in the ways of the kingdom of God. But, alas! my hard heart is deceitful above all things, and desperately wicked; who can know it? At other times a worldly-mindedness sets in, which I have found by sad experience. But we have the cheering promise that the saints shall not be tempted beyond what they are able to bear; but with the temptations, God will make a way for their escape. May I not again adopt the language of the poet:

"My Shepherd is the God of Love,
Jehovah is his name;
In pastures fresh he makes me feed
Beside the living streams.

He brings my wand'ring spirit back
When I forsake the Lord,
And leads me for his mercy's sake,
In paths of truth and grace."

May the Lord direct his children in all their ways, and enable them to so run that they may obtain that rest that remains for the people of God, is the prayer of one of the little ones.
R. EATON.

OPELIKA, Russell Co., Alabama,
February 25, 1858.

BROTHER BEEBE:—It has been several years since I have written anything specially for the *Signs*, but its columns have doubtless been better filled, while I occasionally have written for the *Southern Baptist Messenger*. Having now to write to you on business, I will drop a few lines for the *Signs*, if you think proper to give them a place in its columns.

I was much pleased with your remarks on the subject of Faith, in the fourth number of the *Signs*. For years past I have contended in my weakness that the faith of the saints is not an exercise of the natural mind. It is expressly said by the Apostle that "The natural man discerneth not the things of the spirit;" and I presume by the term "natural man," that his natural powers of mind, with all that appertains to man, are included; and yet the things of the spirit of God are foolishness to him, and it is utterly impossible for him to know them. Paul, in speaking of the hearty reception of the promise by Abraham, says: "Therefore it is of faith that it might be by grace." Rom. iv. 16. If faith is a mere assent of the natural mind, it seems to me it would have been proper for the Apostle to have said, "Therefore it is of faith that it might be by works." But such a sentence would come in conflict

with all the inspired testimony on the subject. The Apostle Peter affirms that the divine power of God hath given us all things that pertain to life and godliness; and faith is certainly one of those things, and one, too, so important that without faith it is impossible to please God. They that are in the flesh cannot please God, because they have not faith, neither can they have this precious faith as the result of their natural or fleshly powers. The spirit of God must dwell in us before we can have faith; because faith is the fruit of the spirit. If faith were only the exercise of the natural powers of mind, when those natural powers become weak through age or infirmity, faith would also become weak in a corresponding degree; but the faith of God's elect is generally strongest when the natural powers of body and mind are the weakest. Many have found, like Paul, when I am weak then am I strong, and they most gladly glory in the things that pertain unto their infirmities that the power of Christ may rest upon them. While the outward man with all its powers are perishing, decaying and becoming weak, the inward man is renewed day by day. Faith works by love, and God is love, and he unfolds most lovely things to the eye of faith, and gives the power to behold them with great delight. By this heavenly faith we look at things *not seen* by any natural powers of mind, however much science and learning may have strengthened and expanded those powers. In whatever sense we may consider the subject of salvation, or whatever point of gospel truth we may reflect upon, it is certain that "All things are of God," and not of man.

Brother Beebe, I should be glad to have your views, through the *Signs*, on Rom. xiv. 1-3. What are we to understand by the phrase, "*But not to doubtful disputations*?" Yours, in love,

W. M. MITCHELL.

JACKSONVILLE, Ill., Feb. 20, 1858.

ELDER G. BEEBE: The experience of Miss (or sister, I feel to call her) Wetzels in connection with the remarks of sister French, were left with me, with the request that I would transcribe them and send them to you, and request their publication. Truly, in contemplating this circumstance, do I feel to adopt the language of inspiration: "Great and marvellous are thy works, Lord God Almighty." The strict harmony of the teaching of the Spirit with the written Word, is clearly demonstrated in the case of Miss W.; also the power of that "unction" from the Holy One, by which we are to know all things, and especially to know the false teachers who have gone out from us, is not only worthy of the particular attention of God's children, but strongly elicit from them praise and adoration to God for his indescribable goodness, not only in enlightening their darkened understanding, and giving unto them to know Him, whom to know, is life eternal, but that the guiding star of his protection still hovers over them, and directs them to the place where their Beloved resorts—to the people of God, with whom Jesus dwells—to the Church, the temporary resting place of the weary and heavy laden. And I do feel to praise the excellency of the glory of his grace, that, notwithstanding the subjects of the accompanying narratives are deprived of their

natural vision, that through all the great and truly glorious objects of the volume of Nature are obscured, yet the far more exceedingly glorious works of grace are revealed to them, though they are not permitted to view the works of Nature's God, yet are made to bask in the experimental presence of and behold the God of Nature himself. Truly—truly, "Do all things work together for good to them that love God—to them who are the called according to his purpose." May the Great Shepherd of the sheep watch over his "little flock," and keep them by the still waters of his love, and preserve them from all harm, is the prayer of your unworthy brother in Christ, H. G. WHITLOCK.

I left my home at a very early age to attend school. My teachers were very particular to instruct me in religion. The attributes of Deity, the immortality of the soul and the mission of Christ into the world, were continually presented to me. I was much interested, and believed it all, because my teachers, whom I tenderly loved, told me so. As I was sprinkled in infancy, when I became old enough to judge for myself, it was thought necessary to have me confirmed. I looked forward to this ceremony with a great deal of self-satisfaction, for I thought then I should be a Christian and surely be saved; but just before this fond wish was to have been gratified, I left my native country, and in my new home found none from whose hands I could receive this boon. In this state I lived three years, at the end of which time an Episcopal Bishop came into the village and formed an acquaintance with our family. I immediately offered myself as a candidate to take that important step in the Episcopal church, of which I had so long been so desirous. I was considered a fit subject, and took upon myself the vows of my Sponsors!

My highest wish was now gratified, and I was completely happy. I was sure I was a Christian, and indeed was completely wrapped up in self-righteousness and carnal security. In this condition I lived about two years, but circumstances by which I was surrounded made me very unhappy, and often led me to form desperate wishes, and almost led me into desperate actions. This I mentioned to one of my friends and expressed a wish to die. She asked me if I thought I should be saved, if I was to die then? This she said, not knowing anything of my education or state of carnal security. The question startled me, and I answered that I could see no reason why I should not, for I thought myself good enough. She then spoke of Christ—of personal and experimental religion. These ideas seemed to awaken me from a dream, for I had never heard such things before. From this time I became very restless, continually thinking on these subjects and growing worse every day. My eyes were opened to my sinful condition; I could see the truth of what she said, but like Nicodemus wondered "how these things could be." I saw myself so sinful and so deeply sunk in iniquity that I despaired and could not hope for forgiveness. I could not see how it would be possible for me to be saved and God remain just. I often sought the company of her by whom I was first aroused. It seemed the only comfort I could find. But this did not satisfy me. About this time, I remember, after having

passed an unusually miserable day, I met my friend as we were retiring to rest. I told her of my dreadful state of mind and my fears that I should never know any change. She said, "I hope you will," and immediately added, "I know you will." This gave me some hope; for she spoke with so much assurance that I was led to believe she knew from experience that it was the operation of the Holy Spirit which made me thus groan; and that she believed that He who had begun the work would carry it on until the perfect day. I went on in this state of mind, (or, if possible, growing worse,) for many months, when I was one day invited to attend a meeting of the Methodists. Here I was invited to partake of the sacrament. My object being, if possible, to see if any relief could be obtained through its efficacy, for I deeply felt that of myself I could do nothing; but that blessing for which I so anxiously longed was only to be obtained by the special blessing of Heaven, I went to this meeting, and on Saturday evening heard a discourse from the text, "The kingdom of God consisteth not in the meats and drinks, but in peace and joy in the Holy Ghost." The minister proceeded to describe the kingdom as it is known and felt by those characters who have been brought from nature's darkness into the marvellous light and liberty of the children of God. I listened with deep interest, and felt such a longing desire to claim that sermon as my own; but all was darkness. I believed there were those who could, but I could not. The next day I was urged to take the sacrament, but I felt so sinful and unworthy that I could not bear to be noticed, and continually wondered why I had not been long ago destroyed. Whilst I was writhing in this state of dreadful agony, which I shall never be able to describe, something said to be, "Try to pray." In a moment, in a twinkling of the eye, I felt forgiveness. My heavy burden was removed, and I could not tell where it was gone; but I shall never be able to describe the emotions which now filled my breast. Everything was lost in the thought that Christ was my Savior; that he had died that I might live and to redeem me from that state of sin and misery in which I lay. After this Christ filled my whole soul. My days were in peace and joy, and my nights rendered sleepless by the communion which existed between Christ and my soul. Everything seemed changed. I had much family trouble, but I could bear it with perfect ease. I now felt a strong desire to be with those whom I believed to be the children of God. I knew that I had passed from death unto life, because I loved the brethren. A desire now took possession of my mind; I longed to be baptized as I believed my Savior was. I knew nothing of the Baptists or of their practices. With the exception of a very few times that I had been among the methodists, I knew nothing of any sect of the people except the Episcopal, by whom I had been so carefully educated. But the usages of neither of these suited me. I had a longing desire for something that seemed to me more in accordance with my feelings, and more harmonious with the plain teachings of the word of God. I often go to church and sometimes hear soul-refreshing news, but much as I desire to unite myself with the children of God, I cannot conscientiously do it with anybody that I have met

with as yet. I have never heard a Baptist preach, neither have I met with but one person of that denomination, yet I feel such a longing desire to know something of them, and an almost certainty that they would meet my ideas of a Christian church.

VANLINA WETZEL.

In connection with the foregoing, I subjoin a few thoughts and feelings. The subject of the foregoing experience is blind, and so am I. The school to which she alludes was in her native State, Germany. After her removal to this country, she became a pupil of an institution for the blind, in one of our Western States—Illinois. It was there that I became acquainted with her. At that time she was the most self-righteous person I ever met with. She was indeed rich in the works of the law, and looking with more of contempt than pity on those whose education had been different, and who held no nominal place in any church. Here I must add a little with regard to myself, in order to make her statement more plain. I was not always blind, but became so about my twentieth year. This gave me no unhappiness. I felt perfectly resigned for the will of my Master to be done. I had one wish only; that was not the restoration of my sight, but if it was his will, that I might learn to read as the blind do. My only desire in this was that I might read his word. In pursuance with this desire, after prayerful consideration, I entered a school for the instruction of the blind. When called to leave my home to attend this school, my only regret was that I must be separated from the church to which I was attached. I expected to find professors, but not brethren and sisters.

Often, whilst meditating upon this painful subject, something would say to me, "All will be well." And several times, when engaged in prayer, I was led to desire that my going there might be to his honor and glory. This desire was so earnest and so continually on my mind that I felt perfectly convinced that my going was in accordance with his will. When I became acquainted with the inmates of the school, my attention was soon directed to her who has written the above; and something said to me, "By the blessing of God you may be of use to her." She also showed a great fondness for my company, often requesting me to walk with her. During one of these walks she told me of an intention she once had of self-destruction, and expressed regret that she had been prevented from accomplishing it. It was then the same voice which had often spoken to me, and prompted me to speak to her in the manner she has described. From this time her views began to change. She continually sought my company. It was in vain I told her I could do nothing. She said she could find comfort nowhere. All I could do was to point her to the Lamb of God that taketh away the sin of the world. This I endeavored to do, and earnestly sought the blessing of God. I felt a strong assurance that it was His work, and indeed it has been. After she experienced a change, and found peace and joy in believing, she asked me what denomination I thought the most of. I never had told her to what one I belonged. I told her to search the New Testament, and compare each with the Standard of Truth. The result will be seen in her narrative.

JANE FRENCH.

STOCKTON, N. J., March 20, 1858.

BROTHER BEEBE:—In looking over some old correspondence a short time ago, I came across a package of letters that have been carefully preserved, from which I propose to make some extracts for publication. Upon the reperusal of them, it occurred to me that what had afforded me so much gratification one time or other, would also be interesting and profitable to others. I therefore applied for and obtained the consent of the writer to the proposition I have made. The subject, the reader will perceive, is that of experience, and the extracts from different letters are designed to embrace such portions as relate to that subject, with as much arrangement as verbatim extracts will admit of.

There is a frankness—an unreserved outpouring of soul in private correspondence, that is seldom to be met with in what is prepared for public inspection. The very idea of what is written appearing in print, naturally and necessarily has the effect to veil the soul of the writer in an unnatural stiffness and cold formality.

I am not at liberty to disclose the name of the writer. It is a highly esteemed sister in one of our churches—one of those strangers scattered throughout New York, New Jersey, Pennsylvania, Delaware and Maryland, who are destitute of a preached gospel, far from brethren and sisters and church privileges, or any opportunity for that christian intercourse which is always so desirable to the saints. As will be perceived, an accidental interview, and some conversation on experimental subjects, gave rise to the correspondence.

E. RITTENHOUSE.

LETTER NO I.

AUGUST 20, 1851.

MR. RITTENHOUSE:—I know not what you must have thought of me when I last met you, and I then intended to have written to you ere this; for I can frequently express my feelings on paper when I cannot speak.

You observed at the time that you had no disposition to annoy one with your remarks; let me assure you that they were very far from annoying to me. In the relation of your experience there was much that I listened to with particular eagerness, for I had felt the same; but I dared not say it, for it seemed like presumption for one so sinful and erring as I, to class my feelings with those of a professed christian. I said more to you that evening than I had ever before spoken to any one on the subject; and I have felt since that I must tell you why I was so unsatisfactory when you asked me questions. I can now give no reason but that above, that for one so sinful, so continually and constantly erring, it seemed presumptuous to hope. Sometimes I feel that I have known so many things corresponding with the relation of christian experience that I read, that for a time I fondly trust that I have been led “by a way that I knew not,” and by an unseen hand. But soon I find so much of earth engrossing my attention that I fear it is all head knowledge—that all my feelings are produced from the constant opportunity of learning Bible doctrine, without really having any experimental knowledge.

I loved the truth. I was convinced of the truth of that doctrine which is by the world so much condemned. And some-

times in writing I would express my feelings in some degree; yet I would not have dared in conversation to have expressed an idea that I could personally claim any kindred with the dear people of God before you talked with me. One reason perhaps was, that no person had ever spoken to me personally, as you did; and to no person have I ever said so much as I have here. If I trouble you, pardon me; for your remarks induced me to take this liberty.

The world to me has no attractions that would deter me from an open espousal of the cause of Christ; there is but one obstacle, and that is *my own unworthiness—my own exceeding sinfulness.*

The Lord's people are they whom I love, and with them I enjoy more delight than in aught else that this world can afford. But I find myself so often engrossed with the cares of the world, and in fact I continually do that which I would not. “I find that when I would do good evil is present with me.”

Is there room for one to hope who is all *weakness, blindness and sinfulness?* Many are far less culpable than I, for they err ignorantly; but I so often do what I know is sinful. If I could dare to hope, it must have other bases than self, for I am sensible that my best works are sinful and vile, and from the crown of the head to sole of the foot, I am nought but wounds, bruises and putrifying sores. I can neither think nor act aright, and my constant sorrow is that I am so *unworthy.* But in a perfectly hardened, natural state, would I find sin a grief and burden?

I would be happy to hear from you, but I will trouble you at present no longer.

LETTER II.

SEPTEMBER 7.

With many thanks for the heart-cheering epistle you were so kind as to send me, I would again trouble you with a few lines, or they may be a good many; for when I take up my pen I sometimes forget to stop.

You are correct as to the meaning of the term *unworthy* designed by me. I know that all are *unworthy*; but my own exceeding *sinfulness—my proneness to do evil—and the utter destitution of all good,* is what I designed. I feel that I am all unclean and full of sin. I am like one of old: “When I would do good evil is present with me.” My best works are mixed with sinfulness, and when I for a moment think I have acted from a motive of real benevolence, I am quickly shown that pride had an influence in some way or other.

Of late I have thought much on the subject of a public acknowledgement of the love I feel towards Zion. At times I have felt that I could no longer stand in the enemy's ranks, for their pleasures are not mine, and I cannot own them. But the greatest obstacle that arose in my mind was and is, the fear that if I should make known my feelings and desires I should be repulsed; and they whom I do love would deem me *unworthy* (you understand the term,) a place in the visible church.

Were it not for that fear, deeply as I feel my own sinfulness—totally helpless as I am, yet I would be constrained to turn my back upon the world, and openly declare that the God of Jacob is my God, and that his people are my people.

I have never experienced what I once laid down as essential to being a child of God. I, like many others, I think, laid down what I must pass through. But I feel that I have been led in a way that I knew not. With the poet I can say:

“I asked the Lord that I might grow
In faith and hope, and every grace,” &c.

Into the hands of an Allwise Providence would I commit my all, and may we each receive grace for every need.

LETTER III.

JANUARY 8, 1852.

MUCH-ESTEEMED FRIEND: Although sin and corruption in myself, trusting alone in the righteousness of Christ for acceptance in the sight of an injured but gracious God, I still am viewing the bounteous dispensations of a King who is long-suffering and slow to anger. By his grace I am constantly the recipient of blessings for which I find no due feeling of gratitude awakened, but rather disposed to murmur when my sinful desires are crossed. But thanks to his gracious name, I am at times enabled to see the hand of God, and to say with one of old, “Though he slay me, I will trust in him.” I know that my Redeemer liveth, and in him all the Israel of God will live. His chosen people cannot fall in the wilderness, let the way be ever so rough; for he will bring them safely through, and the lambs—the weak ones of the flock—are objects of his peculiar care. He will so guard and protect them that the most insidious foe shall not be able to take one of the little ones from him. In him all things are secure, and we may with implicit confidence rely our *all* on him, as one mighty to save, and to save through all eternity. While there are so many precious promises to cheer the fainting spirit, and such an unspeakable fullness dwelling in Christ, I feel that the carnal nature is at enmity to truth, and the flesh is indeed weak. “When I would do good, evil is present with me;” and daily am I led to experience that in my flesh dwelleth no good thing. Truly, I have nothing to glory in, unless in perfect weakness, for if left to myself every thought, word and action is sin itself. Ever prone to lean on the flesh, I have, from time to time, bitterly reaped the reward, and, I hope, have been enabled to see still more plainly the effects of it.

Some time since, as you are aware, my mind was led to the subject of Baptism, and I then, as now, viewed it as the high privilege of the believer to follow his Master in this ordinance, but circumstances were such as to prevent me then from mingling with those whom I considered as the Lord's peculiar people, his dear children. I visited—the fourth Saturday and Sunday in December, and I had fondly hoped, previously to going there, that I might at that time be permitted to tell to them what I had learned, as I trust, from the Holy Spirit, and to follow Jesus in the liquid stream. After the services were concluded, an invitation was extended to those who might wish to embrace it, but I could not accept it. I felt that I was too *SINFUL*—that it would be presumption for me to attempt such a thing, and I held my peace.

I afterwards felt a grief and disappointment. I felt at times condemned that I had allowed the opportunity to pass. I had looked forward in fond anticipation and hope to that period, and to the privileges that I hoped then to enjoy. It now seems to me that I had been looking too

much to myself and to my own acts of obedience, not for salvation, but for something that was to afford me happiness.

In reviewing the subject, therefore, I am led to conclude that there was so much self that I was unfit, as I felt myself at that moment. A few lines from you on the subject, would be thankfully received.

I enjoyed the privilege of attending the yearly in Philada, and we were then fed with choice morsels. Some whom we had hoped to see were absent, but the Lord of the feast, we trust, was manifest in the hearts of his children, and some, at least, were enabled to say it was good to go to the house of God.

With the warmest desire for your spiritual welfare, I must hasten to a close. Hoping you will excuse and always criticize the imperfections abounding in this scrawl, as emanating from one who is altogether sin and pollution, and if ever in possession of one good feeling, receiving it through grace abounding to the chief of sinners.

LETTER IV.

APRIL 29, 1852.

* * * * It sometimes seems quite a trial to me to be separated from that people whose language is familiar to me, and who are, if I understand aright, my own feelings, very dear to me. It has become to me a little evidence—as you observe in your last letter to me—that something more than nature must influence me; for I have received so many manifestations of kindness and friendship from those with whom I have been called to associate for the last five years, that I think *nature* would have induced me to look with more approval on their course. While, on the contrary, I find continually my opposition more and more strongly fixed towards the fashionable follies of the day.

Your kind letter of January 16th, was duly received, and afforded me much pleasure and comfort. Your words served to strengthen me in the hope I had before dared to indulge; the hope that my confidence was reposed in Israel's God. You ask, to whom would I go if not to Christ? My answer must be that Christ alone is my hope. Each day I find more striking manifestations of my sinfulness by nature, and am enabled to perceive more and more my utter inability to perform aught aright. Hence I must seek to one more powerful than myself for guidance, for direction, and for strength. What a blessed assurance is it that Israel's God is almighty, unchanging, and forever gracious. He followeth the counsel of his own will, and all the efforts of sinful, rebellious men, can never alter his firm determinations, but rather, “He maketh the wrath of man to praise him, and the remainder of wrath he restrains.” He has loved his people with an everlasting love, and draws them to himself by cords of loving kindness. None can separate his chosen ones from their head. Christ and his church, as one body, must exist together, and while he lives they must live with him.

I trust that I have in some degree learned to confide my care to him who directeth the affairs of men, and I would cheerfully obey that which Providence seems to open as my proper path through life. Very frequently can I see his hand in the occurrences of my life, and I humbly trust that he will lead me in the right way. If I have been taught in the knowledge of the truth—if indeed I have tasted of the fruits of the kingdom, I have been led by a way I knew not. I have not gone in the way I originally marked out, and that I once supposed I must travel before I could hope in Christ.

Unto Him who has brought me thus far, and given me to see his hand, and a wise design for my good, even in disappointments, and thus taught me to trust in Him, would I desire to commit my all, hoping that He will not leave nor forsake me.

Remember me at a throne of grace, and accept of my kind wishes for your temporal and eternal welfare.

EDITORIAL.

Middletown, N. Y., March 15, 1858.

REMARKS ON ROM. XIV. 1, 3—REPLY TO BROTHER MITCHELL.—“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him which eateth not; and let not him which eateth not judge him that eateth; for God hath received him.”

We do not claim that we have any special light on this text; but upon the first part of it we have had much reflection; and to that part of the subject brother Mitchell has more especially called our attention.

The apostle having dwelt largely in this epistle on the doctrine of salvation by grace, in closing the letter, is equally explicit in laying down the order which is to be observed by the saints, socially and individually, and after many instructions and admonitions, in this part of his letter, gives a rule, by which the church is to be governed in extending or withholding their fellowship and the privileges of the church to such as may apply for membership with them.

“Without faith it is impossible to please God.” None are therefore to be received into the church, nor to the ordinances of the church in the absence of faith. None could come into the church without baptism, and faith is an indispensable prerequisite to baptism. “If thou believest with all thine heart, thou mayest.” “He that believeth, and is baptized,” &c. So in coming into the church of Christ, the saints come in the unity of the faith and knowledge of the Son of God; and in the church there is one Lord, one faith, and one baptism, even as all the saints are called in one hope of their calling.

Without faith, or at least a profession of it on the part of the applicant, none can be received, even as nominal members of the gospel church: those churches therefore which admit into their pales unconscious infants, or unregenerated adults as probationers, are not gospel churches, but branches of anti-Christ.

Although all who are born of God possess faith, and that genuine faith which is the fruit of the spirit, and the gift of God, which overcomes the world, and of which our Lord Jesus Christ is both the Author and Finisher, yet in all the children of God, it is not at all times equally developed. Abraham was strong in faith, and staggered not at the promises; and many instances are recorded of the patriarchs and prophets as well as of New Testament saints whose faith was strong in the Lord. But we have other instances recorded, for the encouragement of the trembling saints of all subsequent ages, who were *weak in the faith*. Hence the admonition was given to the strong to bear the infirmities of the weak. “Him that is weak in the faith,” therefore is not one who is destitute of the faith, or one who denies the faith, or one who is of some other faith; but the one who has that faith which is born of God; but by reason of doubts, fears, misgivings, a sense of personal unworthiness, &c., is hardly able to lay hold of the promises as applicable to him, and unable to see clearly in regard to the sublime and

glorious system of salvation by grace, being unskillful in the word, and requiring to be fed on herbs, or milk; but it must be the sincere milk of the word.

Such an one is not to be rejected because he is weak, but he must be received into the body, into the fellowship, and the privileges of the church of the living God. But this rule is not to be strained, or so construed as to admit such as have no faith; neither will it admit of any being received to *doubtful disputations*. As the injunction to receive him that is weak in the faith, and not to receive any to doubtful disputations, is positive and imperative, it is important that we should correctly discriminate between the two cases. And perhaps there is not a point of church order more vitally important to the health, peace and general prosperity of the church than this. A child of God cannot be so weak in the faith as to justify the church in rejecting him. Nor, on the other hand, can one be so strong in the faith as to justify the church in receiving him to doubtful disputation.

To express our view of this distinction made by the apostle between the two cases, we will suppose the case of a very weak and trembling child of God, before the church and under examination. Like Ephraim, he speaks tremblingly in regard to his hope:—greatly desires the company of the children of God; they are to him the excellent ones of the earth, among whom is his delight; but he feels such a sense of his unworthiness he hardly dares to presume that he has a right to occupy a place or name among them. He can not explain very satisfactorily his views of the wonderful plan of salvation by grace; but knows that it is by grace, and loves the doctrine of the gospel as far as he does understand it, loves to hear it preached; it agrees with his experience, and is food and consolation to him. He has a relish for the truth, although conscious that he has not the ability to explain it. His general deportment will show that he loves God, loves holiness, and loves the saints; he is glad to get in some obscure corner, where he can hear the conversation of those who are stronger in the faith. He can only answer such questions as the church may propound, in the broken language of a babe in Christ. Such an one is weak in the faith. Receive him.

But, we will suppose the other case. An applicant comes forward for examination; he may, or he may not be a subject of grace, (we cannot, nor are we required to search the hearts, nor try the reins of men.) He may manifest much zeal and confidence, but when examined in regard to the fundamental principles of the doctrine and order of the gospel, he not only manifests an inability to give any clear views on the subject, but as far as the matter is pressed home, shows a disposition to doubt, discredit, disbelieve, and to dispute the doctrine and order as taught by the Word and Spirit, and evinces a decided disrelish for that truth which is the meat and drink of the children of God. He not only doubts but disputes the truth. Such an one is not to be received. The admission of such disputers into the church must certainly be followed by disputations and endless genealogies, and unmeaning questions about the law—all having a tendency to produce disaffection, confusion, disorder and turmoil in the church. Not

even under the license to receive him that is weak in the faith, are we at liberty to receive him who, so far as he can comprehend the faith, is ready to raise objections to it. He is not to be rejected for being weak in the faith: but for carrying his doubts into disputation.

The apostle, in the subsequent part of our text, illustrates the meaning and application of the rule. “One believeth that he may eat all things.” And Paul was himself of this class, as he says in the fourteenth verse of this chapter: “I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.” And in 1 Tim. iv. 3–5, speaking of the latter-day apostasy, he says that those who speak lies in hypocrisy, &c., will forbid to marry, and “commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature (or created thing) of God is good, and nothing to be refused, if it be received with thanksgiving,” &c. But there were at that time those who, from want of stronger faith or clearer understanding, regarded meats which had been offered to idols, as really unclean in consequence of having been so offered; and of course to them it was unclean; and they preferred to eat herbs, rather than to defile themselves by eating animal food. There were some also who esteemed one day above another; and so there are now some in the church who esteem one day above another; and others who esteemed every day alike. Because some being weak in the faith could not so clearly see and understand the blotting out of the hand-writing of ordinances as their stronger or more enlightened brethren. Now if the weak brother, who desired to eat herbs, to refrain from meats which had been offered to idols by the pagans, and who esteemed some days better than others, were disposed to submit to the rules here given, namely, Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, because God had received him, or them; and if those who esteemed one day above another, and those who esteemed every day alike, would consent to the rule of adjusting this matter; i. e., to let every man be fully persuaded in his own mind; then the admission of the weak with the strong would not lead to fruitless disputation, otherwise there would be disorder, strife and confusion.

The strong, even under this arrangement, were to bear the infirmities of the weak, and not to destroy his weak brother, for whom Christ died. It is better for the strong brother or brethren to forego his or their privileges, than to cause his weaker brethren to offend.

REMOVAL.—Our esteemed brother and fellow-laborer, Elder GEO. W. SLATER, has accepted a call from the churches in the Salisbury Association, on the Eastern shore of Maryland, and expects to remove to the new field of his labor about the first of April. His Post Office address will hereafter be Salisbury, Somerset county, Maryland.

Deeply as we regret to part with a brother whose labors in this region of country have been so valuable, and whose society has been so agreeable to us, and to

our brethren and the churches generally, we cannot withhold from him the right hand of fellowship to go into that part of the vineyard to which he believes his Lord has called him; although we shall be left entirely alone, as the only public administrator of the word and ordinances of the gospel, in the bounds of the Warwick Association, until it shall please the Lord to either raise up among us, or send to us some other, or others, to labor with us. It is our heart's desire and prayer to God that he may supply the churches of this association with men after his own heart, to preach the word. The Warwick church still remains destitute of a pastor, as also the Waterloo, Ramapo and Brookfield churches; while we are doing what we can to supply the New Vernon, Middletown and Wallkill churches, with such ability as the Lord has given. But our time is broken. We are obliged to be absent in traveling and visiting distant associations. May God in his great goodness incline the hearts of our ministering brethren to remember our destitute condition and to visit us as frequently as possible. And may he make brother Slater as useful to our brethren in Maryland as he has been among us. We commend him as a faithful and able minister of the New Testament, to the kindest affections and fellowship of those among whom his lot is about to be cast. He is an active, sound and faithful brother.

TRUTH.

The following poetry I found among my papers, and it arrested my attention as being applicable to the present state of the country. FRANCIS A. DENTON.

“What is the reason, Truth, that men admire
Dark Falsehood so, as if she were thy sister?
Of thee they weary, but they never tire
Of her—unnumbered lips have daily kissed
her,

As if she were a bride,
Whilst thou stoodst mourning by her side.

“Man loves thee not—the worse for him
hereafter;

Return unto the bosom of thy God,
Laden with tales of him; if his false laughter
Hath mocked thee, thou hast power to use
the rod;

Surely the world is taught
Elisha was not mocked for naught.

Come o'er my threshold, Truth! Sit by my fire
And tell me stories of the past! How thou
Hast shouted “victory!” on the martyr's pyre,
And cooled the scorching fever of his brow,
To thee my heart will cleave,
Even while I wonder and believe.

Of Galilee thou canst word me stories;
Though thou shouldst weep thou wilt be proud
to tell
How this discoverer of starry glories
Leant on thy breast when Folly barred his
cell,
Thy shortest tale of sorrow
Will make me strong in conscience for the
morrow.

And of the future tell me. Thou hast lips
Which prophecy the excellence of such;
Those who “go down to the sea in ships”
Shall not go warfully. Oh, break the crutch
On which weak Falsehood leans,
And there will be no cause for battle scenes.”

Come o'er my threshold, Truth! Sit by my fire,
And we will chat like friends. Then I shall
lift
My forehead to the heavens a little higher,
In faith that thou art the Almighty's gift,
I know thou art his anointed,
For whom the hosts of seraphs were appointed.

Thus will I speak, my brethren, for Truth's
sake:
Shrink not in cowardice when truth shall ask
A sacrifice. Stand up erect, nor quake
When tyrants scowl. Shake off the liar's
mask
And brave the world's disdain;
For so to live is hope—to die is gain.”

MARRIAGES.

At Princeton, N. J., Feb. 23, by Eld. P. Hartwell, Mr. LAWRENCE VANKIRKE, of Lawrence Township, to Miss CAROLINE, daughter of John S. Leigh, Esq., of Princeton.

In Columbia, Jackson County, Michigan, Feb. 18, by Elder James P. Howell, Mr. ELISHA LEWIS to Miss JUDY SWARTOUT, daughter of Deacon Andrew Swartout, of Columbia.

OBITUARIES.

DIED, near Howell's Depot, on Sunday, the 7th inst., Mrs. ANDERSON, aged about 35 or 40 years.

DIED, at his late residence, near Bloomingburg, on Thursday, the 25th ult., Mr. CHARLES TEARS, aged about 65 years.

DIED, on Friday, the 26th ultimo, at the residence of her uncle, Charles Harding, near Otisville, Miss EUPHENIA HARDING, aged 18 years. Her funeral was attended by a very large assembly, at the New Vernon meeting house, on Sunday, the 28th ult. She had been sick but a few days; her disease was typhoid fever.

DIED, in Columbia, Jackson County, Michigan, Feb. 9, 1858, DENNIS, infant son of brother Thomas and sister Elizabeth Swartout, aged one year and three months.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But there is still a blessed sleep,
From which none ever wakes to weep."

Yours, in love, JAS. P. HOWELL.

HOWARD, Kent Co., C. W., March 3, 1858.
DEAR ELDER BEEBE:—I send you the obituary notice of EMILY CAMPBELL, wife of Arch Campbell, who departed this life on the 23d of February, 1858, aged 55 years. She felt indisposed a few days previous to her death, but no serious apprehensions were entertained that she was so near her final dissolution. She was seized with vomiting of blood so violently that the "golden bowl was broken," and the immortal was divested of its tenement of mortality and took its flight into the "spirit world." She came from Scotland, (her native country) about eighteen years ago, and shortly after was baptized by Elder Dugald Campbell. She adorned her profession by a godly life and conversation, and lived an exemplary pattern of piety, since she made a public profession of her faith in Christ. She was possessed of more than ordinary kindness and benevolence; and all those who were acquainted with her know that it is no flattering eulogy upon her character to say, that benevolence and affability were the most distinguishing and prominent traits in her disposition. She leaves a kind husband, (who is also a devoted follower of the Lamb,) and a number of bereaved children to mourn their loss; but they sorrow not as those who have no hope.

"Rejoice for a sister deceased,
Our loss is her infinite gain;
A soul out of prison released,
And freed from its bodily chain.
With songs let us follow her flight,
And mount with her spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love."

CAMILLUS.

DIED, at the residence of her son-in-law, Mr. Joseph Conklin, near Finchville, in this county, on Wednesday, Feb. 24, Mrs. NANCY ROBERTS, aged about 84 years. Mrs. Roberts was highly esteemed by all who had the pleasure of her acquaintance for her many amiable qualities. For many years she had made it her home with her only daughter in the family of Mr. Conklin. Of the particulars of her last sickness and death we have not been informed. Her funeral was attended by a large and solemn assembly, and an appropriate discourse was preached on the occasion, by Elder G. W. Slater.

DIED, at the same place, on Sunday morning, March 7, Mr. JOSEPH CONKLIN, aged about 64 years. The circumstances attending his death, were peculiarly trying. On Friday morning, the 26th ult., in his usual health, while making preparations for the funeral of Mrs. Roberts, which was to take place on that day at his house, while in the act of moving a carriage in his carriage house, he stepped into a hole, by which he lost his balance and fell, breaking his leg near the ankle. The excitement produced in his system by the breaking and setting the bones, brought on a fever, from which he did not recover. He lingered and suffered until the ninth day after the accident, and then was released from his suffering by death.

Mr. Conklin was a brother of Elder Gabriel Conklin, and a very excellent citizen, esteemed and respected by all his acquaintance. He had not made a public profession of religion; but for many years had been a very decided friend and efficient supporter of the Old School Baptists, and from the interest he took in listening to the administration of the gospel, and in the company of those who hold the truth, we entertain a comfortable hope that he had been made savingly acquainted with that grace which bringeth salvation.

Mr. Conklin has left a deeply afflicted widow, and a number of children, all of whom, together with numerous other relatives and devoted friends, feel and mourn their bereavement. May the God of all consolation sustain the widow in this trying hour, and sweeten the cup of sorrow, of which she is called to drink in this double bereavement of a dear, devoted mother, and a kind, constant and faithful husband; and may these deep afflictions be overruled for her spiritual and eternal good in connection with the glory of God.

CHESHIRE, Mass., Feb. 18, 1858.

DIED, in Cheshire, Feb. 14, our beloved brother, MASON WOOD, in the 53d year of his age. Six months prior to this event, his beloved companion bid him a last farewell. He has left two children, a son and a daughter, who have now become orphans. His son was baptized in the fellowship of the church, on Sunday, two weeks before his father died.

Our deceased brother united with the church in this place in the year 1827, and although he had not much of a public gift, he was, with but few exceptions, always at his post. It was very seldom he was absent from any appointment of the church. I do not know that he had an enemy in the world. His disease was typhoid fever, of which he was confined only four or five days. He was perfectly resigned to the will of his heavenly Father, and desired to depart and be with Christ, which is far better.

In the demise of brother Wood, the church and society sustain a great loss. He has followed his father and mother, two brothers and four sisters to another world, as we trust, to unite with them in songs of praise to God and the Lamb forever. He has left two brothers and five sisters to feel their loss; all of whom have experienced religion and love the ways of Zion. Yours, &c., JOHN VINCENT.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at 10 o'clock, A. M., and to continue three days. A general invitation is given to the Old School Baptists, and especially to those in the ministry. Can you come, Br. Beebe? JAS. P. HOWELL, Pastor.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., APRIL 1, 1858.

NO. 7.

CORRESPONDENCE.

PLATTE Co., Mo., Jan. 22, 1858.

VERY DEAR BROTHER:—I have no objections to comply with your desire to exchange a few letters with you on the subject of Eternal Union. I infer from your proposition, that you believe the doctrine to be scriptural in some sense; and if we can arrive at the proper scriptural meaning of that term, we will know how it ought to be believed, and how preached to the church of Christ; for I take the ground that whatever we find contained in the word of God, taught either by precept or example, should be believed, practiced and preached. I do not believe, as some do, that some things revealed in the Book of God may be *believed*, but not preached. Let us hear the Apostle on this subject. Says he, "All scripture is given by inspiration of God, and is profitable, for doctrine, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Let us have another witness, for in the mouth of two or three witnesses every word shall be established. "Secret things belong to God, but revealed things belong to us and our children."

As to the *modus operandi* of our discussion, it is not material to me, so that it be done in the spirit of the gospel.

In the investigation of the subject of the union of Christ and his church, I propose to try to show its nature, antiquity and everlasting duration, as well as its equity in order to salvation by Jesus Christ.

I am willing to admit in the outset, that the phrase "Eternal Union" is not to be found in the book of God, neither in the Old or New Testament; but I think I shall be able to show that its essence or equivalent is to be found in both. It is urged by some, that from the consideration of its not being a scriptural term, it should not be used, but upon the same parity of reasoning, no language should be used either in preaching or in writing on the subject of religion, that is not found in the Book of God. Words are but signs of ideas, and it matters not what the signs are, so they bring to view the true sentiment. In my judgment, the phrase "Eternal Union," as applied to Christ and his church, brings to view a sentiment that is abundantly taught in holy writ; a sentiment, too, in the absence of which, a large portion of the scriptures would be unintelligible.

That the term union and oneness, are synonymous, I presume will be admitted by all who understand the English language, and the latter is a scriptural term, and expresses the same sentiment that the former does. Paul to the Hebrews, says: Both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my

brethren, in the midst of the church I will sing praise unto thee.—Chap. ii, 11, 12. Now, in the absence of this eternal union, or oneness, I acknowledge that I am too short sighted to see the justice of God, the Father, in inflicting the shameful and ignominious death of his cross on his only begotten and well beloved son, in the room and stead of sinners; if any one will show satisfactorily to me how this could be done, then I will renounce the doctrine of Eternal Union.

And the attributes of the Deity must harmonize in the great scheme of redemption by Jesus Christ: his goodness, love, truth, holiness, justice, wisdom and mercy must harmonize. I set this down as a principle which cannot be successfully controverted: for we have scriptural proof to the point: Mercy and truth are met together; Righteousness and peace have kissed each other.—Psalms lxxxv. 10. Justice and judgment are the habitation of thy throne: Mercy and truth shall go before thy face.—Psalms lxxxix. 14. The truth of God declares, "that the soul that sinneth, it shall die." "Cursed is every one that continueth not in all things written in the book of the law to do them."

Now, I would ask, how the truth of God can be maintained, while mercy is extended to the guilty sinner, as well as to the spotless Lamb of God, who was holy, harmless, undefiled and separate from sinners, in whose mouth guilt was not found. How can the crying guilt of the sinner be laid on God's begotten Son, who was wounded for our iniquities, and who was bruised for our transgressions, with whose stripes we are healed? Who was made sin for us who knew no sin, that we might be made the righteousness of God in him? How could he be made a curse for us? I answer, only in view of oneness or union; for upon any other premises, it would be incompatible, not only with his mercy and truth, but also with his goodness, love, justice and holiness; but some tell us that the attributes of God did harmonize in the sufferings of Christ, in behalf of sinners, in view of a *purposed* union or a *time* union; a union that is effected when the sinner believes in Christ, and which did not exist in any sense until this time; upon the same parity of reasoning, the laws of our government might in justice and equity, require a man to pay the debts that a woman had contracted, because it was his purpose to make her his wife at some future period. The law could make this demand upon the man, prior to being united to her in marriage, with as much show of justice as the law could demand of the Lord Jesus the payment of the debt which his bride, his wife had contracted, (for she had become ten thousand talents in debt, and not one farthing to pay,) antecedent to any union between them, because he purposed in time to become uni-

ted to her. Again: a man would be under as much obligation to pay for a trespass that a flock of sheep had committed, because he purposed that it should become his flock at some future period, as the great Shepherd of Israel was to satisfy the trespasses of sinners in the violation of God's law, because he purposed to make them his flock in time. No; it was because they were his sheep, when they transgressed the law; at that time he had a property in them, and therefore was under legal obligation to atone for their sins; yea, they were his sheep anterior to that time; they were his, by gift of the Father, in the great compact of redemption; hence he says, "My Father which gave them me," (in the past tense,) "is greater than all, and none is able to pluck them out of my Father's hand." They were his sheep, prior to their being regenerated and born again, for he says, "Other sheep have I among the Gentiles which are not of this fold, (that is, the Jewish fold) them I must also bring, and there shall be one fold and one Shepherd.—Psalms x. 16. These sheep among the Gentiles were yet to be brought to a knowledge of the truth as it is in Jesus. If they are not sheep until they exercise faith in Christ, why did he say, "I lay down my life for the sheep?" The term sheep here certainly embraced all that did believe them, and all who ever would believe on him. He did not lay down his life to make them sheep, but because they were his sheep. He was under obligation so to do; therefore he said to his disciples, "Thus it is written, and thus it behooved Christ to suffer," &c. So it behooves the husband to satisfy the debts contracted by his wife, because there is a legal union between them; and in the absence of this legal union, the law can have no claims upon him. It was the legal union which existed between Christ and his people, that gave him the right of redemption, as their near kinsman; neither could he have redeemed them if he had not stood related to them prior to the time that the ransom price was paid by the offering up of his own body upon the tree or cross prior to the time that Christ is formed in them the hope of glory. The term redeem means to re-purchase, or to buy again, that which before belonged to the Redeemer; a man may purchase that which never before belonged to him, but he cannot redeem it; therefore the ransom price paid by the Redeemer for his people shows that a oneness or union existed between them, and the existence of that was necessary in order to render the redemption price legal and meritorious. The redemption price paid by the Lord Jesus Christ was his blood; "in whom we have redemption through his blood: the forgiveness of sins." "Neither by the blood of goats nor of calves, but by his own blood, he entered in once into the

holy place, having obtained eternal redemption for us." Then if the redemption is eternal, not only is the Redeemer eternal, and the price paid eternal, but the redeemed are eternal; not in their Adamic, but in their spiritual relation to Christ, and consequently that union, the existence of which was necessary, in order to constitute the payment of the redemption price legal and efficacious, is Eternal Union.

The Redeemer laid down his life for the church, which is his body. "And gave him to be head over all things to his church, which is his body, the fulness of him that filleth all in all." "Ye are the body of Christ." So long as Christ existed as the Head, his mystical body existed, or otherwise there was a period when he was an imperfect Christ. There is a very close union existing between the head and the body; in the light of this truth alone, can we see the justice of God, the Father, in demanding satisfaction of the Head for the transgression of the body. This truth is illustrated by the laws of our land in the case of capital punishment. If, when an individual commits a capital offence and is condemned to suffer the penalty of the law, he were to offer his hand or his foot in order to satisfy the law, it would not receive them; nothing short of the head will suffice. When the Lord Jesus Christ sweat, as it were, great drops of blood, falling to the ground in the garden of Gethsemina he prayed to his Father, if it be possible let this cup pass from me; but it was not possible, as the head of his body, the church, he must pay their debt of sin to divine justice, magnify the law, and make it honorable, which neither the mystical body of Christ nor its members could do.

[To be continued]

N. B.—Brother Beebe, the above letter was written to a brother who desired a correspondence with me on the subject of Eternal Union, whose name I withhold from the fact that he has not authorized me to publish his letters. If you think it worthy of a place in the *Signs*, you can publish it; if you think otherwise, throw it aside, and it will not disturb the feelings of your unworthy brother,

P. J. BURRUSS.

NEW BERN, N. C., Jan. 10, 1858.

DEAR BROTHER BEEBE:—The following lines were written over a year ago, but from some cause, I have not sent them for your disposal before. You will therefore be your own judge, as to whether they will answer the end for which they are designed, that is, be at all edifying to the Church of Christ, to whom they were addressed.

Beloved in Christ—Fruit must partake of the nature of the vine which bears it. So the love of Christ then in us, begets

love in us, for Christ, and also for one another. It is, I am persuaded, a fundamental principle of all human philosophy, that alike causes, everywhere under the same circumstances, produce the same effect. And that, every effect produced in this material world, is the result of its own legitimate cause. From my knowledge of the sciences, of the scriptures and of myself, I believe that there exists throughout the entire universe, two great principles, at the same time. And that those two principles exist, from principles. That the one is diametrically opposed to the other. This is true with regard to the physical laws, and I believe it will hold good, when applied to the christian. Now with regard to the christian, I believe he loves, serves and obeys God, from principle—and that is a principle of love, which works no ill to his neighbor. And that principle shows the nature of the fountain or heart within. So of the unconverted man; he disobeys and sins against God from principle; which principle is enmity, hatred, rebellion, &c., which also shows the nature of the fountain or heart within. And as the moral or evil quality of an action before God, depends upon the intention of it, the intention must be the result, the products of one of two spirits. Either of the spirit of Christ, or of the spirit of anti-Christ. For we must be in the service of the one or the other, as there is no medium, we cannot serve God and mammon. Now in the person of the christian, both of these spirits seem to be combined. The enmity of the heart having been slain, and a principle of love established in the heart. "That which is born of the spirit, is spirit." And the desires, the lusts of the flesh being unchanged, of course they remain the same. Hence the origin of the two principles. "That which is born of the flesh, is flesh," as noted in the songs of Sol. 6 chap. 13. He says, in personating the church, perhaps, Return, return O Shulamite, return, return, that we may look upon thee. What will you see in the Shulamite? as it were the company of two armies. Two armies, two opposite spirits then of course. And it seems that Paul is a good witness in this matter, and felt the influence of both the spirits spoken of; for, says he, "That which I do, I allow not: for what I would, that do I not: for what I hate, that do I." He continues, Rom. vii. 21, "I find then a law, that when I would do good, evil is present with me." But says he, in verse 23d, "I see another law in my members, warning against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Also, in verse 25, he says, "I thank God through Jesus Christ our Lord. So then, with the mind. I myself serve the law of God; but with the flesh, the law of sin."

Beloved, for I believe I love the Church of God, are the scriptures above referred to, to establish the christian warfare, irrelevant, or are they conclusive, and do they establish it? And are they not identical with the feelings and experience of those whom I address? God alone knows the hearts of men; but if not deceived, the humble writer has been the recipient of both the principles which constitute the christian warfare. Now if I understand the condition of the natural man, he knows nothing of the warfare above named, and

the same course of reasoning proves, that in him but one principle dwells. And that his thoughts, proceeding from a corrupt fountain, a heart unrenewed by grace, are carnal, corrupt, sensual and devilish. And, for God saw that the wickedness of man, naturally, was great in the earth, and that every imagination of the thoughts of the heart was only evil, continually. Gen. v. 5. Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself shall not stand. And if satan cast out satan, he is denied against himself; how then shall his kingdom stand? Matthew ii. 5, 6. There seems to be then, a comparison or difference, instituted or brought to view between men of the same family; for all sprang from Adam. And a question involving the deepest inquiry, why should these things be so? Why do these two principles exist or operate in some, and not in all—all being created by the same Creator, and all alike being born to die? To answer these questions then, the God of heaven and of eternal glory, must be called in question. For finite reason is inadequate, and therefore cannot scan the mind of duty. Let it suffice us to say then, he made us for a purpose of his own glory. To establish any point clearly, the evidence pro and con should be adduced. Then to show what man is, we must show what he is not, also; that is, if we prove him to be a bad man, we prove him not to be good. In the 51st Psalm, David said, "I was shapened in iniquity, and in sin did my mother conceive me. Now, inasmuch as we are conceived in sin, we have the same testimony to prove, that we are born in sin, and are by nature children of wrath, even as others. Now, has the creature had any agency in his conception, creation and birth? Most assuredly not. But in every instance is shown to be a passive being. Was shapened and did conceive, are indicative, and are also in the passive voice, which denotes the receiving of an action, and not the performing of it. Free agency then, (a word incompatible, as applied to man,) is excluded, and is substantiated by good logic, and consecutive reasoning. A man in nature, has a natural proclivity to sin, is chained by sinful appetite or carnal desires, which compel him to go astray, or contrary to the law of God. He is only born of the flesh, and is therefore carnally minded—and to be carnally minded is death. And the carnal mind in enmity against God, is not subject to the law of God, neither indeed can it be. God above then must be the only being free from restraint—for if anything be bound, it cannot be free. Can man with all his science and learning create anything: even the smallest insect which moves under heaven? Can he resist death if he were free? Of course he not only could, but would. How then is the scriptures to be fulfilled, which said ye must be born again? And that which is born of the spirit is spirit—marvel not, I said unto thee, ye must be born again—or, except a man be born again, he cannot see the kingdom of heaven. So, then, they that are in the flesh cannot please God. Rom. viii. 8. How, then, can the new birth be accomplished? Seeing man is only a passive being, who moves, as he is moved, or by some superior power. And unless a man be born again, he cannot see the kingdom of God.

Seeing that a new birth implies a new creation, man is utterly incapable of creating the smallest insect, much less a member of his own body. This course of reasoning then proves, that he who created in the first place, must also create or regenerate in the second. And that the work is accomplished by the washing of regeneration, and renewing of the Holy Ghost. Proving God to be the author of the second birth, as well, also, as of the first, which idea seems to be corroborated by Paul, when he said, By grace are ye saved through faith, and that not of yourselves—it is the gift of God, not of works, lest any man should boast. Now if salvation is by grace without works, the doctrine of predestination must be true. Inasmuch as God is of one mind, and changes not, this plan for saving sinners, must have been laid in eternity; consequently, it is sure and steadfast. Faith comes then as a consequence of the spiritual birth, and good works are produced by faith, but never productive of faith. And herein, beloved, do I rejoice, when I think that God is the author of my existence in Adam—so do I humbly hope and believe him to be in Christ. And just so sure as Adam represents on earth, all the human family naturally, just so sure will Christ represent all the spiritual family in heaven, before his Father, the King of Glory. In the hope of eternal life, I subscribe myself yours, &c.,

A. E. RICKS.

MUNCIE, Ind., March 3, 1858.

BROTHER BEEBE:—Permit me hereby to acknowledge the receipt of your favor of the 4th ult., and also of one from brother W. L. Benedict, dated Jan. 14, 1858. They were received just upon the eve of my departure for Ohio, and an absence of between three and four weeks is respectfully tendered as an apology for the delay in my response. The tokens of brotherly love and friendship, together with the information of your very pleasant meetings, and concerning the brethren generally, merit and receive my hearty acknowledgments. From those letters I learn that the church at Warwick, N. Y., which I tried to supply for a time, is still without a Pastor, and in them, inquiry is made respecting Elder W. Tyler, of Ind., who, at my request, consented to visit the brethren of Warwick, in January. It appeared also from said letters that he had not arrived there. I hope that he may have visited them ere now. I wrote him in compliance with the request of brother Benedict, but have not heard from him since. From some reports that I have lately heard, I am induced to hope that brother T. will locate there.

On my leaving Warwick, some of my brethren were apprehensive that my departure in so short a time would make an unfavorable impression abroad, and thereby render the obtaining of a suitable minister a more difficult matter. To obviate such an impression should it occur, I agreed to publish *my reasons for leaving*, through the *Signs of the Times*. But, in the first place I will observe, that, it is due to my brethren and friends at Warwick to say, that their liberality and friendship to me while there, far exceeded my anticipations or deserts. Never did I feel a warmer attachment to a set of friends in so short a time; and, I have not words at my command, to express my feelings on leaving

them; nor, am I fully assured, that I was justifiable in rending myself from them. One thing I know, and that is, that my absence from them has produced no abatement of my affections toward them. Oft my mind is rambling back amongst them, and, were it not for the great distance that intervenes between us, I should often enjoy the happy privilege, as well as the highly appreciated pleasure, of mingling in their society; and here I will observe, that, I hesitate not to say, that any sound and consistent Old School Baptist preacher who may desire a location where he would be exonerated in a degree from traveling, would find, at Warwick, a healthy situation—an agreeable home—sound and generous brethren in the church—social and liberal friends in the congregation and neighborhood. But all this is not giving the reasons for my departure. It will appear, however, from the foregoing remarks, that if there is a fault in the case, it is not chargeable to the brethren and friends at Warwick. Whether or not, the same can be said of their unworthy servant, is another matter. Nevertheless, I proceed in reference to those reasons. And first, the circumstances that caused the greater dissatisfaction on my part, was the fact of my laboring so little in the cause of my Master, compared with my former services in the West.

It has been our custom since my acquaintance with the ministry here, to make frequent visits among the churches, and to have daily appointments for weeks and even for months. During those perambulations, I was not unfrequently in the habit of speaking twice a day, as I passed from house to house, and from one church to another; and during those excursions, I often witnessed a degree of enjoyment, that I could not realize in my isolated situation from my brethren in the ministry, and those among whom we so extensively labored. True, we had many hardships to encounter, in thus rambling through a country that was then new, and in many instances difficult to explore, but the joy that characterized our successive meetings, offered an antidote for them all; and I have learned, brethren, that associations formed under circumstances where so many trials and joys were commingled, were not to be so abruptly broken up without producing their effects upon my mind. After the loss of my companion, in the spring of '53, I was in the habit of making many of those tours through our Western counties, and, although I often doubt the utility of my poor labors, yet it appears to me, that if they were worth anything to anybody, my usefulness was much curtailed by being confined to one church, and generally to one or two discourses in a week. It therefore frequently occurred to me, that I was too idle in the cause of Him who had done (as I hoped) so much for me. This caused me much restlessness, during the intervals of our weekly meetings in N. Y., my native imbecility to the contrary notwithstanding. It often occurs to me, that I am worse than a worthless blank in the cause of my Master; but still, in that case it would appear, that if it was my duty to labor at all, it was an indispensable one to spend and be spent in His service. The old text that used to lurk within and hang upon my mind in earlier days, ("You that make mention of the Lord keep not silence." Isa. 62, 6,)

would make me occasional visits, but not of the most pleasant kind. Besides all this, the fact of my being of so little service, and so considerable an expense to my friends there, was a matter of no small annoyance to me. But again, it seemed necessary that I should have a part of my family with me there; and the separation from my children, and my absence from those I had left at home in the West, were not matters of agreeable consideration. In conclusion, it will appear from the preceding remarks, that I have named three particular reasons for leaving Warwick:

First—An apprehension that I was too idle in the cause of Him whom I profess to serve.

Secondly—That we were more expensive than profitable to our friends there. And,

Thirdly—The separation of my children, and my consequent absence from a part of them.

After exonerating the brethren and friends at Warwick, from any just cause of censure in the case, and freely acknowledging that their deportment towards their feeble and unworthy servant was far better than he deserved, it remains with them and others, to say or judge, whether the reasons in this article, amount to a sufficient apology for him. For my own part, I am often made to doubt the correctness of my best calculations, as well as my performances based upon them. My first reason may be based upon a chimerical and unjustifiable disposition to ramble,—my second may also be fantastical and groundless, while the third may originate in a higher regard for the ties of consanguinity than those holier and indissoluble ones which will unite the family of the Most High, when all our earthly bonds will be dissolved. Could I lay aside my roving, restless disposition, and enjoy the happiness of a domestic fireside, as I have done in days that are past,—were I assured that my services would be acceptable and profitable there,—and, were my family so situated that I could feel assured that prudence would dictate such a movement, I should expect to find at Warwick as pleasant a home, and as agreeable society, as at any other place in the range of my acquaintance. That the Lord may send them a pastor of His own choosing; one that will feed them with knowledge; is the sincere desire of their brother and servant,

J. F. JOHNSON.

FEBRUARY, 25, 1858.

DEAR BROTHER BEEBE:—According to promise, I will endeavor to write some of the Lord's dealings with me: After having found peace in believing in a crucified and risen Savior, it seemed to me as if I was living in a new world, (and to me it was,) for I found such peace and joy in sitting at my Master's feet, I flattered myself that no power could move me. It was not many months before I had a very severe trial—as I had not as yet been brought to feel the depravity of my heart, which I had heard christian friends speak of, I expressed a wish that I might feel such a deep sense of sin; and it was not long before my wishes were realized. I was brought to commit a very heinous sin in the sight of God; and that was giving grudgingly. I did not see the enormity of my sin at first; but when I began to feel it, my comforts diminished; my peace of mind was gone; and it seemed to drive

me almost to despair. For some time I sought in vain to find that peace which the world cannot give; it seemed as if God had shut out my prayers entirely. At last he was pleased to reveal himself to me again, in these words, "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi, iii, 2, 3. Then I think I could say my offering was again pleasant unto the Lord, as in days of old, and as in former years. I was very anxious to follow my Savior in baptism, and was satisfied that immersion was the gospel way. Whenever I passed by a stream of water, I thought the water looked beautiful. I once saw a minister on the road, and these words came to my mind, "See, here is water, what doth hinder me to be baptized." But I was not permitted to enjoy that privilege under four years; nearly five years have expired since; and oh! how many times I have reason to mourn over my sins and wanderings from a righteous God. But I have always found that promise precious to my soul, "My grace is sufficient for you." Yours, in gospel bonds,

ANNA SCOTT.

MARSHALL CO., VA., Jan. 8, 1858.

DEAR BROTHER BEEBE:—The business part of my letter is concluded, and I feel inclined to make a few remarks, and to ask a favor or two. I am now sitting with my glasses on and pen in hand, in my old age, the spared monument of God's amazing mercy, who has preserved me all my life long to the present moment—watched over me through all my youthful days; and now, dare I say to-day he loved me when dead in sins and trespasses? Yes, dear brethren and sisters in the Lord, but I must say the Lord found me a poor blind helpless sinner, as David says—in a horrible pit and miry clay, from whence I was not able to extricate myself—lost, ruined and undone—and without his aid I must have perished. But he that found me came to my relief; yea, he took me up out of the pit and miry clay and set me upon a rock, established my goings, and put a new song in my mouth. This enabled David and all of God's dear people can say the same in substance. Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul. As far as the east is from the west, so far hath he separated my sins from me, and the redeemed are enabled to sing praise to his name. He will remember the sins of his people no more against them forever. "The Lord is my shepherd." He will save his sheep; for he is the good Shepherd and he laid down his life for them. Yes, for every one of them; and he shall see of the travail of his soul and be satisfied. He has loved them with an everlasting love; therefore, dear brethren, be ye reconciled to God. He has said, I will never leave thee nor forsake thee.

I will conclude my remarks, and as I said I would ask a favor or two, I will only ask one at this time. There are a few of us Old School Baptists in this country, called the Old Regular Baptist Church; we are a good deal scattered over the country; we are not only poor and needy creatures, but much despised for the doctrine which we hold and which we believe with all our hearts; and if there is a Baptist

preacher in this country, besides myself, I do not know it. We have a comfortable Meeting-house within four miles of Moundsville, and we desire that you, brother Beebe, or any of the ministering brethren traveling East or West, who are of our order, would call on us and preach. We would take it as a great favor. May the Lord send his servants to preach for the people here. Dear brother Beebe, may the good Shepherd deal kindly with you and yours, and sustain you while engaged in the work which is before you.

Yours in hope of eternal life,

JAMES JEFFERSON.

NEWARK, Feb. 28, 1858.

BROTHER BEEBE:—You have been much on my mind of late, and if I had time I would write you a long letter, for there is no such thing as getting to the end of Love's story; for this will be the anxious theme of the redeemed throughout all eternity. "He loved me and gave himself for me," and "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Therefore, the world knoweth us not because it knew him not—and, my brother, how good and how refreshing it is in these days to come across a brother or a sister that knows by *divine teaching* how it is that we become the children of the most High God, and that it is by faith and not by works. In these days how easy a matter it is to be converted to a rotten system of dead works; but to be truly converted to the faith of God is quite another thing, to that precious faith which is of the operation of the Eternal Spirit a most precious fruit of his, in the soul of every child of the free woman. This divine faith stands in the mighty power of God and not in the wisdom or intellect of men. Through this precious faith we do receive the Eternal Spirit, and He reveals to us the things of God, and makes us to know our calling, and exalted privileges in Christ Jesus. Upon this subject my mind has dwelt very much of late, and it is just what I desire to write to you about.

It is now thirty-three years since I heard you preach that sermon that so offended my proud and legal soul; in these years, my brother, I have passed through a great deal, even through fire and water. Had not the blessed Lord been pleased to kill me to my pride, my legality and to my own faith, and reveal his faith in me, I should have fallen long since—but by the precious faith of Christ we are brought to the stone that God has laid in Zion, and then we are more than conquerors through him that loved us; for he that believes on Him shall not be ashamed or confounded. Oh, my brother, I cannot boast save in my Lord and Redeemer; for divine faith excludes boasting, and I have nothing but what I have received. I have not made myself to differ, but my precious Redeemer has put gladness in my heart, and I cannot help rejoicing when I am enabled by the blessed Spirit of truth to realize what an unspeakable blessing it is to be delivered from the legal family and to have God the Holy Spirit reveal that *living, mighty operating* faith in our souls. Truly, as has been said, we cannot exercise it; but the believer is mightily exercised by it and through it; for Paul declares the power of God worked in himself mightily. By and through this precious

faith, Christ dwells in our hearts, not the dead believer filled with the spirit of this world; but he that hath the Son hath life indeed, and he that hath not the Son hath not life. Oh, the unspeakable difference between a living and a dead faith. A living faith gives us Christ Jesus the Lord, and all his infinite and eternal merits. This is one of the leading doctrines of the Old School Baptists, and the faith does certainly purify the heart; it does not leave it filthy as it found it, or what is the use of that fountain that God has put in the house of David for sin and uncleanness. Oh, that fountain makes the soul fair as the morn and clear as the sun, white as snow and as wool. "Ye know that he was manifested to take away our sins." Oh, there never was a man so dishonored in this world as the second man, who is the Lord from Heaven.

When will the elect of God come up out of the wilderness leaning on her Beloved, and receive the high and exalted privileges that God has given in the gospel of his Son. Oh, what a question is this to ask ourselves, Have we received the Holy Ghost since we believed in *gospel measure*? I mean for our blessed Lord doth declare he that believeth on me out of his belly shall flow rivers of living water, and when we live upon Christ fully we then can say the law came by Moses, but grace and truth came by Jesus Christ, and from his fulness we receive. Oh, my brother, Christ Jesus doth fill his vessels full to the brim, for He says they that hunger shall be filled, and while they are under the law, shut out to the faith, the Spirit does create an insatiable hunger, and when the faith is revealed they are truly filled. They are brought to the banquetting house and hear the voice of the Beloved who says, "Eat, Oh friends, and drink abundantly, Oh beloved," and they are satisfied with the fatness of God's house, and drink from the rivers of divine pleasures, and if this is not glory begun below, then I do not know what is.

My gospel love to you and yours, and to the saints of God that meet in your upper room. I have been and am still very unwell indeed, and faith in me has been very much tried. I am so much related to old brother Jacob that I have felt that these things are against me; but they are only meant for my good. God does bring deep things out of darkness, and it must and shall go well with the children of promise; for the Lord hath spoken it and his His word cannot and shall not fail, and if at any time we think they may, it is owing to a dizziness in our heads, and a staggering in our limbs.

Yours in love, MAHLON FORD.

ELECTION IS A BIBLE DOCTRINE, AND HATED BY MEN.—The word is used in the Bible in relation to that gracious purpose of God, by which a portion of the human family is destined to salvation.

1. Election is eternal, 1 Peter i. 2, elected according to the foreknowledge of God the Father, Eph. i. 4. According as He hath chosen us in Him before the foundation of the world—also 2 Tess. ii. 13—but we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation.

2. Irrevocable, Rom. viii. 29–39, 2 Tim. ii. 19. Nevertheless the foundation of God

standeth sure, having this seal, the Lord knoweth them that are his; it is also unto holiness, 1 Thess. v. 9; it is all of grace, Rom. xi. 5, 6. This doctrine is of Divine Revelation.

All christian denominations that are counted orthodox admit that some of the human family may be saved; this cannot be, except God designed it. If this design exist in the divine mind, it always did exist; for he is incapable of change. If it did always exist in His mind, it is an eternal purpose, that purpose is election; this doctrine necessarily follows from that of God's infinite knowledge; if He knew how things would be from eternity, it was because He had so arranged them, otherwise it all would be left at random.

Yours in hope of eternal life,

P. ANSON.

BUCKS Co., Pa., March 15, 1858.

DEAR BROTHER BEEBE:—I recently received a letter from brother Christopher Serch, of Md., requesting my views through the *Signs* on the following passage of scripture. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."—Job xix, 25, 26, 27.

Brother Serch, I do not know that what I shall write upon this scripture will to you be worth the freight, although I find it much easier for me to communicate with my tongue than with my pen. Yet such as I have, though it be but small, I freely give unto you. Perhaps some brethren have entertained the idea that Job was not brought into a knowledge of the true God and eternal life until the Lord spake to him out of the whirlwind, and they have probably come to this conclusion from what he says in the xlii. chap. and 5th vs. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." But to me it is evident from the text, that at the time he uttered it, he was in possession of eternal life; for, says the Redeemer, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 2. Of a truth, Christ the glorious sun of righteousness, was never seen as the Redeemer of his people only by and in his own light, and his children are only seen as the excellent of the earth, when he shines out of them, just as the natural sun only by its own light is seen, and the smaller planets by the sun's rays acting upon them. Job expresses his faith in strong language, "For I know that my Redeemer liveth." The Apostle John says, "He that believeth on the Son of God hath the witness in himself." The question may arise, how does he have the witness in himself? Because of faith, for faith is a fruit of the Spirit. Consequently this fruit is not found where the Tree of Life is not.

This servant of God looked to Christ as a whole and perfect Savior. The one who possessed the legal right to redeem, having a claim upon them before they were sold into bondage; for they were the members of his body, and in his coming to save them, it is said by the Prophet, "He is just, and having salvation;" or according

to the marginal reading, "He is just and saving himself." He would not only save his people from the curse of the law, by being made a curse himself, but he would ransom them from the power of the grave, and in so doing he would descend from heaven, with the voice of the Arch-angel and the trump of God, and the dead in Christ should be raised.

Having briefly noticed the 25th verse, I shall now come to the 26th, which, from what you have written, I conceive has presented some difficulties to your mind from the saying, "And though after my skin, worms destroy this body, yet in my flesh shall I see God." It has undoubtedly presented its difficulties to many of the children of God. While on the other hand those whose religion is of the flesh, have seized upon it to support the idea that Heaven is only a place of carnal enjoyments, where parents and children, husbands and wives, brothers and sisters, were to meet and enjoy all fleshly relationship the same as now. Indeed, there is much to allure in this kind of fleshly religion, for the individual whose heart is at enmity against God, may be wrought upon by stimulating his mind with the prospect of self-gratification to make a profession of religion, and to attend to some of its outward forms for the sake of attaining to that in another world. Hence all those Ishmaelitic preachers, who under the magic power of Satan, are transforming themselves into ministers of righteousness, and of which the world is now flooded, are grasping every opportunity to work upon the carnal passions of the ungodly, by telling them that if they will only unite with their so-called church, and be liberal in their donations to support a hoard of mendicant preachers in affluence, that they will be sure of such a prize. This is but one of the many delusions put forth by the man of sin, "to cause them to believe a lie that they might all be damned who believe not the truth, but have pleasure in unrighteousness." But let us turn from these sickening views, "For flesh and blood doth not inherit the kingdom of God, neither doth corruption inherit incorruption!" When the question was put to Christ to know whose wife the woman should be, that had seven husbands, he said, "Do ye not therefore err, because ye know not the scriptures, neither the power of God. For when they shall arise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven."—Mark xii. 24-25. I think if you will examine the marginal reading of this text, you will find it divested of much of its difficulty, which reads thus, "And after I shall awake, though this body be destroyed, yet out of my flesh shall I see God." You will bear in mind that our translators, in many cases, when the original text would admit, have given us a two-fold rendering; and as they were not, so far as any evidence that I know of, only fleshly men, yet being learned in the various languages, they very naturally would place that rendering which was most consistent with their fleshly views in the text, and that which was the most contrary to their feelings in the margin. Hence, I think, the margin is generally the most definite, which says, "After I shall awake." Job's faith triumphed over death, notwithstanding his body should go down to the grave and become food for worms, and mingle with the earth from whence it

was taken; yet his Redeemer being the God Almighty, who called the earth into existence, and made man from the dust thereof, would find no impediments in bringing up that body again from the grave, out of which he should see God. This will lead to a contemplation of the 27th verse, which also, in the marginal, is quite different, "Whom I shall see for myself, and mine eyes shall behold and not a stranger, though my veins be consumed within me." Job, like all the fleshly family of Adam, was of the earth. "The first man—Adam(says Paul)—was of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." 1 Cor. xv. 47-48. Thus you will discover two different headships are brought to view and clearly stated by the Apostle. The one is from the earth, and every way fitted for the earth upon which he was placed and out of which he receives his sustenance until he returns to the ground from whence he was taken. This earthly man is a stranger to God and godliness; the plan of salvation, as revealed in the scriptures, is only a stumbling-block and a system of foolishness unto him, notwithstanding he is only delighted with the earthly things, and would always remain here if he could, yet he knows he must die, and because of this he has been contriving a way to get to heaven; but he always begins to build upon the sand, such as resolving within himself to get religion, to hold on by a routine of duties. He supposes at the end or top of these duties is heaven, where he can enjoy himself in all his fleshly ties and emotions, consequently he expects to be rewarded for all his labor. This earthly man is called the old man; the other, the new man which after God is created in righteousness and true holiness, and is said to be Christ in you the hope of glory. And as Job had this hope in him, he must have been born of God. This birth is brought to view under a variety of expressions, such as receiving eternal life, the spirit of adoption, the holy Spirit of God, whereby we are saved unto the day of redemption, &c. Yet we are not to understand then, from that the Adamic man, (that which is born of the flesh,) in his nature has undergone any change. The form of words used by the pen of inspiration, as well as our experience, will not admit of this idea. For instance, adoption does not change the nature or the relation of the adopted; but it is "the taking and treating of a stranger as one's own child." So also in regard to sealing. The nature of the wax is in nowise changed by the seal being placed upon it. Yet the appearance of the wax is changed by the seal; because it yields to the seal and receives an impression from it. Paul, after he had received this sealing of the spirit, complains bitterly of the body of sin and death, saying, "Oh wretched man that I am." Yet, like Job, his hope in Christ caused him to fully believe that he should be delivered. For, notwithstanding this earthly man was so wretched, yet he "bore in it the marks of the Lord Jesus." As soon as the life of Christ was implanted in him, a visible change in his appearance was manifest to all—the same feet that had run swift to shed blood, now ran in the way of Christ's commandments—the same tongue that was employed in cursing the church

of Christ, was now employed in sounding the name of that Jesus whom he had persecuted, far away among Gentiles as being all in all unto him. The same hand that had been employed in dragging men and women before the Jewish sanhedrim that they might be punished, was now found laboring to provide things honest for himself in the sight of all men, and also in guiding the pen to write epistles of instruction and consolation to the saints. But after all this he keeps up a line of demarkation between the old Adamic man, which is born of the flesh, and the new man which, after God is created in righteousness and true holiness—the one a heavenly child, the other a stranger to God. But Job says in the text, according to the marginal reading, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger, though my veins be consumed within me." This will lead us on to contemplate more fully the doctrine of the resurrection. Paul says in the 15th chapter of his 1st Epistle to the Corinthians, "But some will say how are the dead raised up, and with what body do they come forth. Thou fool that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and to every soul his own body."

From the foregoing testimony, and what follows in its connection, with other scriptures, I conceive the same identical body that is born of the flesh, born of Adam, and is a stranger by nature to all heavenly things, will be raised up from the dust of death. But in the resurrection it will be animated by that life which we have received in regeneration, or of that spirit of which saints are born of God. "For if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Consequently thou sowest not that which shall be. This body when sown in the earth is sown in corruption, it is raised in incorruption—it is sown in dishonor, and it is raised in glory—it is sown in weakness, it is raised in power—it is sown a natural body, it is raised a spiritual body. It is destined to bear the likeness of Christ's glorious body. He in his incarnation, was son of David, but in his resurrection from the dead was declared to be son of God with power, according to the Spirit of holiness. Paul says, "Though we have known Christ after the flesh, yet now henceforth know him no more." We shall all be changed." When the Lord himself shall descend from heaven with a shout, and with the voice of the Arch-angel, and the trump of God, and the dead in Christ shall be raised. This I understand to be "the latter day," or the closing up of time. This voice had quickened Job into life—it had opened his blind eyes, unstopped his deaf ears. He recognized it as being all powerful in the beginning, as the Word—all powerful when made flesh to put away sin and conquer death, hell and the grave. All powerful in his reign as the King of Saints, and he would be no less powerful in his descent, for then should his voice rend the tomb, and bid his sleeping dust "awake," no more to be annoyed by Satan's malice.

ious darts, for then the prince of this world would find nothing that could receive a pang from him. May not all who *know*, and by a lively faith can say this is my Redeemer, look to the auspicious moment, and say with the poet:

"How long, dear Savior, oh! how long,
Shall that bright hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day."

Thus, brother Serch, in commenting upon the text, I have endeavored to be governed by the scriptures, and as to our knowledge of each other in a future state, if we do know then, it will not be as we know here.

Brother Beebe, I submit the foregoing to you, and if you deem it proper you can give it a place in the *Signs*, according to brother Serch's request.

Yours in the bonds of Christ,
D. L. HARDING.

BLOOMING GROVE, Kansas Territory, }
January 10, 1858. }

DEAR BROTHER BEEBE—I left Carrollton, Missouri, last August, and located here the first of September, since which time I have not had the pleasure of hearing any Old School Baptist preaching until last month, when I was in Missouri, at our old church, I had the pleasure of hearing a short sermon by brother G. S. Cox. We have churches here, composed of Baptists, who have been members of different churches in the States. I have not moved my membership from Missouri, but have tried, in my feeble manner, to preach to the brethren here what I understand the bible to teach as the plan of salvation, which, so far as I am able to judge, is well received; although the churches with whom I am acquainted in Kansas, have been constituted by New-School preachers, and are called United Baptists.

I know no way of salvation but "Jesus Christ and him crucified"—a whole SAVIOR, who was delivered for our offences and raised again for our justification. We having grace given us in Him before the world began, and because we are (or were) sons, God sent forth the Spirit of his Son into our hearts, crying, ABBA, FATHER! Although the son differeth not from a servant while a child, though he be lord of all, yet our Heavenly Father watches over and protects all of his chosen heirs through their minority, until the time appointed for the manifestation of the goodness of God to be made known to them. At the appointed time, (without the aid of anxious-seats or protracted meetings,) God by his Spirit quickens them into life, and they are born again, not of corruptible seed, but of incorruptible. Hence I understand the child is born before we hear it cry; so the sinner is first born, and then believes, repents, mourns, weeps, and prays. St. John tells us in the first chapter of his gospel, that, "as many as received him (Christ) had power given them to become the sons of God; even to them that believe on his name, which were born not of blood nor of the will of the flesh, nor of the will of man, but of God." Hence we see that the birth is first, then the belief or faith follows as an effect, or a consequence. We prove this by the quotation just made, John i. 12-13, "That believe," (in the present tense) which were born, &c., (in past tense) now if the divine writer intended to teach us anything by these remarks, it was the important fact that not only our ability to

serve God, but even the desire itself is the effect, and not the cause, of regeneration. Peter also understood this subject the same way; for he calls the saints "the elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c. Not *for* obedience, or *by* obedience, but *unto* obedience, as a result or effect growing out of the sanctification of the Spirit, &c. Here, then, we have it too plain to be misunderstood by any who wish to know the truth. That the Church of Christ is "elected according to the foreknowledge of God the Father," (this is the cause) "through sanctification of the Spirit," (here is the manner of its operation) "unto obedience and sprinkling of the blood of Jesus Christ," &c. (this is the effect as plain and as sure as any other effect could be attributed to its proper cause.) We are sometimes told this is a bible doctrine, and true; but it is not profitable to preach it; for, say some, we cannot get up a revival under that kind of preaching. But the great Apostle of the Gentiles told Titus to speak the things that become sound doctrine. Titus ii. 1. In the next chapter he is particular to tell the why, and lest there should be some mistake about it, he says it was "not by works of righteousness which we had done, but according to his mercy he saved us." Now, I presume, none will say salvation is by wicked works, and Paul says it is not by righteous works; so we conclude it "is not of works, lest any man should boast;" but "we are his workmanship, created in Christ Jesus unto (not for) good works which God hath before ordained that we should walk in them. Here is another doctrinal idea dropped by the Apostle, to wit: "created in Christ Jesus." If the church at Ephesus was created in Christ, they must have stood very nearly related to him from the time of his creation, as they must have been component parts of his body, so to speak, or, to be more explicit, I understand that Jesus Christ is as much and as surely the Head and Representative of his posterity, in a spiritual sense, as Adam is the head of his natural seed, or posterity. Hence the Apostle tells the Romans, fifth chapter and last verse, "That as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life, by Jesus Christ our Lord." In the whole of this fifth chapter, he is showing the two heads and their relationship to their respective posterities or families; and I cannot see how any one, the least conversant with the bible, can deny the relationship, or union, if you please, of Christ and his church. All will admit that God loved the church with an everlasting love. Loved what? Why the church, says one; but it is denied there is or was any church, until the sinners of the world believed, and then they become united to Christ as members of his body—the church. Now, brethren, there is not an arminian creed in existence but will prove as sound as that view, and it is at open war with our quotations concerning the new birth; for if there is no relationship, or union, their acceptance must depend on their own voluntary act of repentance, faith, &c.; for as there can be no effect but what is produced by some cause, in an active sense, so, regeneration must be attributed to some cause, and if we deny any union existing we must find some other cause—and as it is contended that no union can exist until regeneration, we

are forced to conclude that regeneration is claimed as the remote as well as the immediate cause of said union. Hence, here seems, to us, a palpable contradiction, and so inconsistent that we are at a loss to account for the tenacity with which some good brethren cling to this position, and at the same time oppose Arminianism; for if any brother can show me through the *Signs*, or otherwise, where Arminianism ends and this Anti-unionism begins, I will consider such brother my best friend.

Again, take away the relation or vital or seminal union between Christ and the Church, and where would be the justice of laying the sins of the church on him. There is no law, divine or human, that can in justice lay hold of an uninterested, unrelated party, and inflict a penalty where said party had not agreed to see the said penalty or debt paid. Such then could not be the case as regards Christ and the Church, if this union be denied; for if he was surety, it was for some definite purpose, and that purpose, I understand to be the salvation of his people or church. That he was their surety, their husband, their head, &c., is abundantly proved by the scriptures, which present the church as a party in debt, a wife, a body. In fact, we know of no appellation applied to Christ alone, that would have any meaning if taken disconnected from the church. The name King, presupposes subjects. Husband, would mean nothing, if there was no wife. Head could not live in the absence of the body. Redeemer, something redeemed. Savior, saved, &c. The angel who named him before he was born, assigned the reason why he should be called Jesus. In short, there is such a cloud of witnesses, all testifying to the oneness of Christ and his Church, that it is useless to attempt to hint at the hundredth part. It is the most God-honoring, soul-convicting doctrine, that we ever heard proclaimed from the pulpit or the press, because it is the doctrine that can reach the case of so vile a sinner as I see and feel myself to be; for I very well know that if my salvation depends on my good works I am gone, forever gone; for I find sin enough in my poor wicked heart every day, to sink a world to ruin. If I am not saved and called with a salvation more holy than I can work out myself, where God and Christ is, I can never come. But my hope is not on what I have done, am doing, or ever expect to do; for "when I would do good, evil is always present with me." If ever a poor sinner needed the prayers of God's dear children, to be raised as the voice of one man in his behalf, it is poor, unworthy me. Sometimes I hope I find sweet springs of refreshments from the presence of the Lord, and then I have whole weeks of darkness and doubts, which often make me fear I know not the way of holiness. May the good shepherd move the minds of his dear children, to send up their united petitions for the writer, and all other poor desponding wanderers, who, like him, are wading through dark mazes, and may his blessings rest upon all his children everywhere, is the prayer of your unworthy brother—Amen.

JOHN E. GOODSON.

HANNIBAL, Mo., Jan. 19, 1858.

BROTHER BEEBE.—Having finished the business part of my letter, I do not know that it will be improper to fill the remain-

der of the sheet with other matter. It would be, however, should I say anything derogatory to the truth, or to the feelings of the saints; and if it should be so, lay it aside. Many times I have a desire to communicate with the children of God scattered abroad, and I hope it is as the Apostle has said, "For the mutual edification of both you and me." Now I really do think that I am edified by the communications of the dear saints; whether it be oral or written; but whether they are edified by any word from such a creature as myself, is another matter. If not, then the edification is not "mutual;" but if the great apostle could be edified by his brethren, may it not be possible that we may be also, by our brethren. We know that the ministry is for the edification of the body of Christ, and we may suppose that is the only source of it; yet, whatever may be said by any brother or sister, that may encourage, establish or comfort, any of the children of God in their pilgrimage, is what I understand the Apostle to mean by the "edification of the body of Christ," or the "mutual edification of both you and me." I conclude that we are not all edified or instructed with the truth at all times, in the same way, or with the same truth; for while one, or many of the children of grace may be comforted or fed with strong meat, many others desire milk—for "strong meat is for those of full age." Some is edified by what is denominational doctrinal preaching, others by practical; yet at the same time, I cannot see but all *gospel* preaching is both doctrinal and practical, also; and while I, a poor helpless sinner, feel my remissness and shortcomings, and lament my unworthiness and ingratitude, and often think that I *cannot* be a child of God; yet, I do not want to hear the minister tell me of all this, for that I know full well, and lament; but let him tell me of the "fountain opened in the house of David for sin and all uncleanness;" and that God is merciful to our *unrighteousness*, and that our sins and iniquities he will remember no more forever. This is, to the poor despondent child of grace, a door of hope, as it were, in the wilderness. Job's comforters tried to comfort him much in the same way, but he answered them, "I have heard many such things. I also could speak as ye do, if your soul were in my souls stead, I could heap up words against you, and shake my head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief." Job xvi. He calls them miserable comforters, and although they may have spoken the truth, yet it did not meet his case. So we say, the ministers of Christ may tell us the melancholly truth of all our shortcomings and misdoings, and they may be all true, but what comfort is there in that? "We have heard many such things," let them "speak *comfortably* to Jerusalem, and say unto her, that her warfare is accomplished;" that "she has received double from the Lord for all her sins." Brother Beebe, would that I could be satisfied that I am an inheritant of Jerusalem, then could I feel that my "warfare is accomplished." My humble petition to the Lord is, that he may manifest himself to all his people, and unto me also, who am less than the least of all, and may we be enabled to ascribe all praise to his great name, now and forever.

W. F. KIRCHERAI.

CANADA, March 17, 1858.

ELDER G. BEEBE:—By reading your invaluable semi-monthly paper, I see how you are busily engaged in giving your views upon obscure passages of scripture, so that you stand in need of the rich grace of him who is full of grace and truth.

I am solicited by some friends to write my views on the parable of the Prodigal Son, and his brother "the Elder Son," in which I believe is held forth the state of mankind in general, whether Jews or Gentiles, (Rom. iii.) and the grace of election to bring his sons from afar and his daughters from the ends of the earth.

Luke xv. 11, "And he said, a certain man had two sons." God, who created man after his own image, I take to be the "certain man," and the "two sons" to be the elect of God, whether Jews or Gentiles, although all died in the first Adam, yet ALL shall be made alive in the second, 1 Cor. xv., Rom. v. God reserved to himself a remnant from Seth to Noah, and from Noah to Abraham, for he left not himself in the darkest ages, without witnesses, or a witness to declare the glory of his free grace. Noah is said to be "a preacher of Righteousness," not the righteousness of unbelief, but that of faith in the promised Messiah. To Abraham he gave the distinguishing sign of Circumcision and to his seed called Jews, who are said to be near when the Gentiles are said to be far off, Acts ii. 39; Eph. ii. 17.

The Gentiles, the prodigal, turned their backs to God, who suffered them to worship the creature, Acts xiv. 16; but when God's time came, or comes, he will visit his sons and daughters, Ezek. xvi. 1-15. In verses 14, 15 and 16, we see him, the prodigal, famine-stricken, and he must do something to save his life. O how natural for the corrupt children of old Adam, when God convinceth them of their spiritual nakedness, to go to work. Gen. iii. 7, "And he began to be in want." God taught him to see his deplorable state—John xvi. 9. It soundeth in his mind, "The soul that sinneth it shall die." "He that believeth not is condemned already." "Cut it down why cumbereth it the ground." "Cursed is every one that continueth not in all things written in the book of the law, to do them," &c. What to do he knows not, he breaks off many of his outward evil habits, he is serious, the righteous notice him, he now goes forth to meeting, he findeth transient peace, he is persuaded to join the church, he standeth up, telleth some of his foolish ramblings, and addeth, in the conclusion, the common-place saying, "the Lord spoke to me by his word and spirit," and the effect his word had upon his spirits.

"And he went and joined himself to a citizen of that (far off) country." A citizen is a freeman. See John viii. 30-45. I take this citizen to be a spurious church, professing religion but knowing not God, John xvii. 3. "And he sent him into his fields to feed swine." Here we see him officiating, perhaps a Minister, a Deacon, a Class-leader of some denomination, &c., "to his fields," to worldly-wise legalists. He was strengthening the hands of evil doers, telling them to do all they could do, believe, repent, come to Jesus, give your hearts to God, look back to your infant baptism, you are children of the covenant, your parents are pious members for generations back, only you want a little grace

to qualify you. He will likewise tell them to be diligent in attending the Sunday school, bible class—no matter who is teacher—and join the templars, then you are qualified for church membership. What darkness and thick darkness, cover the professors of the religion of this generation! "To feed swine." Swine chew not the cud and are unclean, though they clave the hoof, Hagarites, cakes not turned, hypocrites, whited sepulchres, saying "siboleth." Sowing divers seeds in the "field," law and gospel, works and grace, plowing with oxen and asses together, weaving woolen and linnen together, &c. O, what a mixture! "Satan blinds the eyes of them that believe not," and is permitted to do so, to fulfil the word of God. "And he would fain have filled his belly with the husks." He was willing that his legal teaching would save himself too, but no, there was something wanting, he knew not what, "and no man gave unto him." His soul had no faithful friend there, they were all satisfied with their legal forms, well spoken of by all, the numbers converted, published annually by the political press. He was starving, notwithstanding the abundance of husks. God wrought in him mysteriously. Job xxxiii. 14.

Verse 17—"And when he came to himself, he said," &c. Here the gracious Lord teaches him further; he is now brought to his right senses. His legal religion lyeth heavy upon him. Saying to himself, "I have been baptised or sprinkled, I have gone fearlessly or reluctantly to the Lord's table, as the case may have been, I have done all in unbelief, I have taught others my errors, and I cannot reclaim them, they shall cry eternally against me, Lord have mercy upon me, if this be thy will!" Read Zech. 3. In the 18th and 19th verses, we see the agitation of his mind, resolving and re-resolving, confessing and forsaking. "I will go to my father." Some say this is rather applicable to a backslider, because he saith, "my father." I believe many may be in good standing in the church, in the estimation of their brethren, who are backsliders in the sight of God, whom God calleth back because he is married to them, for he loveth his purchased bride.—John x. 27-31. But the prodigal is a son by an eternal covenant: "bring my sons from far." See also Gal. iii. 36, and 4, 5 and 6: "And he arose," &c.

Some poor souls think they are at home by experiencing foretastes of the love of God to buoy them up on their sometimes tedious journey. God draweth with the cords of love and the bands of man. See Jer. xxxi. 18, 19, and again the 20th vs. And see clearly the work of God in converting sinners—22, 23 and 24. "But the father said to his servant." Read again Zech. iii. We see the converted soul clothed with the robe of Christ's righteousness; "a wedding garment," "wrought in gold," a "raiment of needlework," &c., by which the Church, the Bride, the Lamb's wife is clothed, "and put a ring on his hand." Here is an indissoluble union, an endless love, an indissoluble marriage. "And shoes on his feet." Here are the precepts and precedents of the gospel, for the believer to walk in them. See Ephe. vi. 13-19. Can. vii. 1. O how beautiful does the believer appear, even in the eye of nature, when he

walketh in Christ's gospel. 2d Cor. 2-5. Is. lxi. 9. "Bring hither the fatted calf and kill it, and let us eat and be merry." Here was a feast. Is. xxv. 6-9. The bread of life—the water of life—the flesh and blood of the Son of God—well refined wine—the rich promises of the gospel, &c., and above all, the presence of Christ. Joy in heaven and joy on earth; the pardoned sinner rejoicing and as happy as any in the company, singing, too, To him that loved me, &c. Jesus was the theme of his song. 1st Tim. i. 15. Psalm cxvi. The Church can tell the glory that is in her Redeemer when she holdeth communion with him. Cant. v. 10. When he toucheth her hard heart she then rises to open, but he may absent himself for a season to try her.

We come now to say a few words of the Elder Son, and to see that the Jews are meant, see Ex. iv. 22. "Israel is my son, even my first born.—verse 13: "let my songs." Hosea xi. i. "When Israel was a child then I loved him and called my son out of Egypt," &c. "In the field:" we see the prodigal sent to the fields by the freeman; he made no pretensions to religion until he joined himself to the "citizen;" but the "Elder son was in the field;" for, by nature, there is no difference in the sight of God between a Jew and a Gentile. Read Rom. iii. Although the Jews had many advantages as the peculiar people of God, as we see in the law and the prophets, and the epistles to the Romans and Hebrews, testifying the gospel church, verse 28. "And he was angry and would not go in." Moses prophesying of the coming in of the Gentiles, (Deut. xxxii. 21) quoted by Paul—Romans x. 19: "But I say, did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." When the Lord's time came to call the Gentiles, He convinced Peter by a miraculous vision. Read the 10th chap. of Acts; again, Acts xi. 2, 3, 4: "saying," &c. Here, "the Jews contended (were angry,) with him," but when he rehearsed the matter from the beginning, they were reconciled, saying, "then hath God granted unto the Gentiles repentance unto life."

Verse 29.—"So, these many years do I serve thee, neither transgressed I at any time thy commandment." "Noah was a just man and perfect in his generation, and Noah walked with God."—Gen. vi. 7. "Job was a man perfect and upright."—Abraham, David, Hezekiah, Zechariah and Elizabeth, had that perfection. Read Ezek. xvi. 14. This perfection of the saints is the rich grace of God upon them. Saul of Tarsus supposed that, "touching the righteousness which is in the law, he was blameless." (Phil. iii. 6,) while he was murdering the disciples of Christ—i. e. when he was, like the Elder Son, in the field. We see in the prayer of the Lord, in John xvii. and John x.: "And other sheep I have which are not of this fold," &c. The child of God, whether Jew or Gentile, can say by faith, (Is. lxiii. 4, 5, 6, and 11, 11 and 12—and in conclusion, will be constrained to say with the holy Apostle—Rom. xi. 3: "O, the depth of the riches both of the wisdom and knowledge of God," &c.

I have here given a few outlines of this great parable, which would fill many folio volumes; and if you think it may be of any benefit to the church who read your invaluable paper, give it an insertion.

Yours, in the bonds of christian love,

T. M. C.

FEBRUARY 14, 1858.

DEAR BROTHER:—I am still the spared monument of God's mercy, and am permitted to write to you once more; still I am a poor unworthy sinner, not deserving the least of the favors of God. It cannot, I am sure it cannot, be for anything good that is in me, that I am permitted to participate in the blessings, so graciously bestowed upon His dear people. I ought to be thankful for the rich mercies of His love; for I must acknowledge that if I am saved, it is Jesus that is my salvation—it is Jesus from first to last; for I know no other Savior. Sometimes he appears precious to my soul, then again I am in the dark, everything gloomy, and my hope is almost gone. Sometimes I think that I am deceived, and that all is imaginary. I receive a great deal of comfort from your paper. I would rather read the communications of the dear brethren and sisters, than anything else I ever read, except the Bible. I think the scriptures teach that Jesus had a body, the church, before the foundation of the world, and that he had redeemed that body from all sin, and consequently that not a single member thereof can ever be lost; but all will finally be brought home, where they shall see him as he is, and be like him in glory. The only doubt with me is, whether I am one of the members of that body—sometimes I fear that I am not; but I do think that God will do right, and if I am not, still God is righteous. Of this I am sure, I have never merited, and have no right to claim his mercy. I still desire you and all the Old School Baptists to remember me at the throne of grace. Yours, in hope of eternal life,

THOMAS DAVIS.

From the Southern Baptist Messenger.

Appointments.

PARIS, Miss., Jan. 29, 1858.

BROTHER BEEBE:—I have received a letter from brother Joseph L. Lurington, dated Jan. 9th, informing me that himself and brother D. W. Patman contemplate making a visit to Mississippi, in April next, to be at Oxford April 7th, and remain some fourteen days, and request that I should make appointments for them, and have the appointments published; I therefore request a space in the Messenger for that purpose. If the brethren will, I desire they should preach in Oxford, Wednesday night after their arrival. Thursday, April 8th, at Antioch, 2 1-2 miles south of Oxford.

Friday the 9th, at Water Valley, Yelobusha Co., Miss.

Saturday and Sunday, 10th and 11th, at Shiloh, Miss.

Monday 12th, at Pilgrims Rest, LaFayette Co., Miss.

Tuesday 13th, at Hopewell, Pontotoc Co., Miss.

Wednesday 14th, at Laodieca, LaFayette Co., Miss.

Thursday 15th, at Oxford, LaFayette Co., Miss.

Friday 16th, at Pleasant Grove, LaFayette Co., Mi.

Saturday and Sunday, 17th and 18th, it being the 3d Sunday at Tallaloozo, Marshall Co., Miss.

Sunday night, at Holly Spring.

Monday 19th, at Chewalla, Marshall Co., Miss.

Tuesday 20th, at Shiloh, Marshall Co., Miss.

Wednesday 21st, at Concord, Fayette Co., Tenn.

I would say to the several churches, that the brethren will travel by public conveyance to Oxford. They will then be dependent on the brethren and friends for conveyance. It is desirable that some from each church meet them at the appointment the next day previous, with conveyance to their own church the next day, who will. Let this be understood among yourselves, and that nothing be lacking, but as Paul says, be ready beforehand.

It gives me great pleasure, my brother, to have it in anticipation to see the brethren and hear them preach the unsearchable riches of Christ. May God so order it, that they may come in the fulness of the gospel, and that he may pour out his best blessings upon them, and those that hear. May they so hear that their souls may live. Elders Purington and Patman: Brethren, language fails, I cannot express the pleasure it gave me when I read the information of your anticipated visit. May God in his providence open the way for you to come.

Although I have moved some fifteen miles from my former residence, you may confidently expect to see me at Oxford on your arrival, or at the Junction, three miles east of LaGrange, Tenn. Accept for yourselves my warmest Christian regard, also your families, and to the brethren, sisters, and kind friends in Georgia, I have not forgotten your kindness and hospitality. Often have I thought of the pleasant acquaintances formed with you, I richly realized the sayings of David, "How good and pleasant it is for brethren to dwell together in unity."

How glad I should be to take you by the hand and mingle again with you in endeavoring to exalt our dear Redeemer.

Brethren, pray for me and the church of God in this region, we are few and far between. Churches and congregations small generally. May God add to the church daily.

Yours in hope of eternal life,

E. A. MEADERS.

THE PILGRIM'S PRAYER.

O thou Omnipotent, Omniscient, Omnipresent
Thou searcher of all hearts! [God!]
Known unto Thee are all the intents, desires
thereof;

Great King of Zion, when we approach thy
throne,

We need thy spirit to imprint upon our lips,
Implant within our hearts, impress upon our
tongues,

The name of Jesus, that in and through that
precious name
We may to Thee find access.

O grant to keep us humble at the Redeemer's
feet,

That we may learn obedience, love to walk
therein,

Shunning strange bye paths. Keep us from
temptation,

From its alluring baits, from slothfulness, deceit
and discontent;

Remembering a cheerful walk is based upon
An unreserved dependence on the Lord our
Righteousness.

As little children, may we cast our care on
Thee,

In every strait enquire the way. With single eye
Be jealous for thy glory, zealous for the truth,
Hating sin, and garments not made white in
Jesus' blood.

If prone to trust in man, or to make flesh our
arm,

Do thou blessed Spirit intercept the hold,
Teach us to turn from fleeting breath and trem-
bling arms,

To that strong ARM which can alone support,
sustain,

And strengthen us to walk as strangers and
pilgrims on the earth.

Refresh us with a daily unction from on high,
With dews of heavenly grace, that we may be
Strong in the Lord, and in the power of his
might,

May we with joy put on the armor of our God,
and thus enrobed,

Withstand the wiles of Satan, and our evil
hearts.

Make Zion joyful in the Lord her God. In
mercy bless

The watchmen on her walls; O may they feel
Thy presence ever near to cheer them on the
way.

O grant them wisdom to obey Thy mandate—
Feed thy sheep and lambs—boldness to declare
thy truth,

Thy righteousness, thy mercy, power and might
And holy zeal in thy great cause.

Have mercy on the trembling,
Wavering, tempest tossed; the sick, the afflicted;
Lift up the head of him who is bowed down.

Grant thy dear saints enlarged views of Thee,
And stronger faith in all thy promises.

And O our Father, gant here in our midst to
glorify thy name.

Do thou forgive what we have asked amiss,
And make us grateful, watchful, prayerful fol-
lowers of Thee,

For Jesus' sake.

MARIANNE

ATLANTA, PA., March 18, 1858.

EDITORIAL.

Middletown, N. Y., April 1, 1858.

Owing to sickness, we have not been able to bestow our usual attention upon this issue of our paper, or to comply with the request of any one of the many brethren who have desired our views upon different portions of the scriptures. Hoping to be so far recovered in time for our next number, as to be able to take our post and discharge our customary duties, we would ask our patrons to overlook such errors as may occur in this, and to pardon any apparent neglect of their private correspondence, business orders, or other communications.

ASSOCIATIONAL MEETINGS.

DELAWARE—The Delaware Association will be held with the Rock Spring Church, to commence on WEDNESDAY before the last Sunday of May, 1858.

DELAWARE RIVER—The Delaware River Association will be held with the church at Harborton, commencing on WEDNESDAY before the first Sunday of June, 1858.

WARWICK—The Warwick Association will be held with the church at Warwick, to commence on WEDNESDAY before the second Sunday of June, 1858, at 10 o'clock, A.M.

WASHINGTON, D.C., March 19, 1858.

NOTICE.—The Baltimore Association will assemble with the church at Black Rock, Baltimore Co., Maryland, commencing on WEDNESDAY, May 19th, and continuing three days.

The brethren coming from the North via Philadelphia, will go directly on to Baltimore City, Md., and at 3 o'clock, P.M., Tuesday the 18th, will inquire for Calvert Station, Baltimore City, at which place and time aforesaid, they will take the cars for Cockeysville, on the Northern Central Railroad, a distance of about 15 miles from Baltimore, at which place there will be conveyances to take them to Black Rock. Also those who may come on by the way of Harrisburgh, Penn., will arrive at Cockeysville at the same hour of the day as the up and down trains pass there.

A cordial invitation is extended to the brethren North, South, East and West, to visit the Association, especially the brethren in the ministry. We hope as many as can possibly come will, for they will remember that a noted battle was once fought at Black Rock, between the loyal subjects of the king and the aliens; therefore we earnestly desire our brethren to come and view the "old battle ground."

WM. J. PURINGTON.

NOTICE.—BROTHER BEEBE:—The Second Baptist Church of Roxbury, have sent a call to our sister churches to send their pastors and faithful brethren, to meet with us on the first SATURDAY in May, 1858, to take into consideration the propriety of setting our brother Cyrus B. Fuller apart to the work of the gospel ministry, should it appear to them expedient. You, brother Beebe, are requested to attend. We expect the ministering brethren to continue with and preach for us on the Sunday following.

Yours in love and fellowship,

ISAAC HEWITT.

P. S.—Our meetings are considerably interesting, and there is some ingathering in some of our sister churches. Seven have been added to the Middletown and Roxbury church, by baptism, and others are received as candidates for the ordinance of baptism.

I. H.

A meeting will be held at the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at 10 o'clock, A. M., and to continue three days. A general invitation is given to the Old School Baptists, and especially to those in the ministry. Can you come, Br. Beebe?

JAS. P. HOWELL, Pastor.

MARRIAGES.

Oct. 20—By Elder Peter Ausmus, at La Clede, Mo., Mr. SAMUEL B. LEWIS, to Miss PHOEBE M. DEAN, all of Westfield, Mass.

Feb. 22—By the same, at Linneus, Lynn Co., Mo., Mr. C. M. FREEMAN, of Milan, to Miss MARGARET WILKINSON, of the former place.

Oct. 20—By Elder Isaac Hewitt, Mr. EDWARD BURHAM of Roxbury, to Miss SUSAN O'CONNOR of Middletown, both of Delaware Co., N.Y.

Dec. 28—By the same, Mr. ELISHA G. CASE, to Miss PHOEBE ANN, daughter of Elder L. P. Cole, both of Coneville, Schoharie Co., N.Y.

Feb. 19—By the same, Mr. ALEXANDER S. GRANT, to Miss JANE MCGREGOR, both of Andes, Delaware Co., N.Y.

Feb. 25—By Eld. Daniel L. Harding, Mr. JOHN T. GILKISON, to Miss MARY YERKES, daughter of Mr. Silas Yerkes, both of Northampton, Bucks county, Pa.

On Sunday morning, Feb. 28, by the same, in the Old School Baptist Meeting House of Southampton, Mr. SAMUEL H. STILLWELL, to Miss MATILDA WILLARD, daughter of Deacon James V. Willard, all of Bucks Co., Pa.

March 18—At the Franklin Hotel in this town, by Elder Gilbert Beebe, Mr. WILLIAM H. HILL, to Miss ABBY MARIA ROBBINS, daughter of Mr. Sterrit Robbins, all of Middletown.

OBITUARIES.

SCHUYLER Co., Mo., Jan. 17, 1858.

BROTHER BEEBE:—It has fallen to my lot to send you for publication, the obituary of brother WM. PROCTOR YADON, who departed this life December 23, 1857, aged 66 years, 7 months and 18 days.

Brother Yadon's father was born in Down county, Ireland, emigrated to America at the age of 12 years. He enlisted in the service of this country, and served during the Revolutionary war, and after the termination of the war, he located in Bartley county, Va., at which place brother W. P. Yadon was born, May 5, 1791. At the age of 11 years his father moved to Grange county, Tennessee, where the subject of this obituary grew up to manhood and married. In the war of 1812 he served as an officer, in defence of the rights of his country. In August 1834, he united with the Old School Baptists, and continued a worthy member of that communion until his death. He never failed to fill his seat on the meeting days of his church, unless providentially hindered. He possessed a commendable zeal in the cause and doctrine of sovereign grace, and when the great Missionary war broke out among the Baptists of Tennessee, he took a decided stand against them, and fought for the truth, side by side with the old veterans of the cross, until they got rid of them. Afterwards he moved to Missouri, where, for a year or two he was deprived of church privileges, but it was the pleasure of the Lord to send ministers into that country of his own choosing, men who were sound in doctrine, and a church was constituted in brother Yadon's house, in which he held his membership from that time until his death.

The writer of this was present when the old brother was called home by death. He bore his illness with Christian fortitude, and died at his post, leaving a widow and ten children, with a numerous train of connections and friends to mourn their loss. His children are all grown, and four of them, with their mother, are members of the Old School Baptist church, and beloved of all the members. Her loss is truly great. Pray for her that she may be resigned to the will of God. The Hazle Creek church will long feel her loss, and we can truly say, "A great man has fallen in Israel." His memory will long be cherished by the church; but we sorrow not as those who have no hope, for we believe he has gone to the full embrace of his Savior, whom he so dearly loved. Let us then, in the language of the poet, respond,

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high."

Yours in the tribulations of the gospel,

ISAAC D. SIDWELL.

BROOKLYN, N. Y., March 15, 1858.

DIED, February 19th, which was his birthday, Mr. GEORGE DAMEREL, aged 62 years. His happy spirit took its flight in the full assurance of faith, knowing that when the earthly house of his tabernacle should be dissolved and fall

he had a building of God, a house not made with hands, eternal in the heavens. He continued a firm believer in the Old School doctrine. It was evident, for some time past, that he was ripening for glory. He frequently remarked that he was certain that his heavenly Father was about to take him home, as he had such manifestations of the love and mercy of God, as would not be conceded to him if it were not so.

He has gone to realize the riches of that grace which was his theme and his song; and we feel assured that the memory of the just is blessed. Please insert this notice and oblige,

Yours in tribulation,

MARY DAMEREL.

WARWICK, N. Y., Feb. 10, 1858.

DIED, at Warwick, Feb. 10, Mrs. SALLY ANN WOOD, in the 32d year of her age. Sister Wood was baptized on profession of her faith in the Lord Jesus, and received into the fellowship of the Warwick Baptist church, on the 29th day of September, 1840. Although not rich in worldly goods, she was rich in faith and in the grace of our Lord Jesus Christ. She delighted in the society of the saints, and to her it was a real enjoyment to meet with them, where prayer is wont to be made.

About two years since, disease laid its hand upon her, and that fell destroyer Consumption, was soon developed. Although living some miles from the place where the meetings were held, yet she embraced every opportunity of meeting with the brethren as long as her strength permitted. When confined to her room, she bore her sufferings with the utmost patience, and scarcely a murmur or complaint ever escaped her lips. Her countenance wore a serene smile, and she ever spoke of the goodness of the Lord towards her, and talked of death, as of a friend whose approach was to relieve her from her sufferings. I visited her several times during the last few weeks of her illness, and never did I witness such calmness, patience, and resignation to the divine will. On one occasion she handed me her Hymn Book, opened to the hymn commencing—

Dear Lord, thy hymn bitter is the cup,

Thy gracious hand deals out to me;

I cheerfully would drink it up,

That cannot hurt which comes from thee.

She said the hymn expressed the desire of her heart. She suffered much the last week she lived, but bore on with the same constancy to the end, and her end was indeed peace.

An appropriate discourse was preached at her funeral by Elder G. Beebe, from 1 John iii. 2—"Beloved, now are we the sons of God. And it doth not yet appear what we shall be, but we know that when he appears, we shall be like him, for we shall see him as he is."

W. L. BENEDICT.

GLADE HILL, Va., March 6, 1858.

FRIEND BEEBE:—Please publish in the SIGNS the obituary of WILLIAM H. MCCALL, son of John M. and Juliana J. McCall, who died on the 3d day of March, 1858, aged 5 months and 17 days. After suffering for four days the most excruciating misery, he closed his eyes in death, and his spirit took its flight to him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." May those who mourn their loss, be enabled to exclaim with Job—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Life is a span, a fleeting hour,

How soon the vapor flies;

Man is a tender, transient flower,

That e'en in blooming dies.

Death spreads his withering, wintry arms,

And beauty smiles no more;

Ah! where are now those rising charms,

Which pleased our eyes before.

That once loved form, now cold and dead,

Each mournful thought employs;

We weep, our earthly comforts fled,

And withered all our joys.

Hope looks beyond the bounds of time,

When what we now deplore,

Shall rise in full immortal praise,

And bloom to fade no more.

Come then, fond nature, cease thy tears,
The Savior dwells on high;
There everlasting spring appears,
There joys shall never die.

Yours, with the greatest regard,
ELISHA JOHNSON.

UTICA, March 17, 1858.

BROTHER BEEBE:—Another of your subscribers has gone to the land of rest:

DIED, in New Hartford, Oneida county, N. Y., the 4th inst., sister ALICE, wife of Mr. William Bunny, aged 64 years. Sister Bunny has been a member of the Old School Baptist church in Utica about thirteen years, and during that period has maintained a course worthy the profession she made. She possessed the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.

She was humble without affectation,
Cheerful without vanity,
Zealous without bigotry,
Firm and unwavering without ostentation.

A few weeks before she died, the enemy was permitted to cast a gloom over her mind, but before her departure, the Lord scattered the cloud, and gave her perfect peace and tranquility of soul. Some of her last words were, "I am happy in the Lord." She expressed herself very thankful that God had never suffered her to forsake the truth which was first revealed to her. Her mind was fixed, trusting in the Lord, yet she confessed herself a sinner saved by grace alone.

Sister B. has left a kind husband and family to mourn their loss, but they "sorrow not as others which have no hope." Her funeral services were attended at the Methodist Meeting-house in New Hartford village, when a funeral discourse was delivered to a very large and attentive congregation.

Yours affectionately,
THOMAS HILL.

Dear sister, though death hath deprived us
Of one we have known but to love;
Yet, our faith in sweet confidence tells us,
Thou art gone to thy home far above.

To the home which the God of all grace,
For the church had secured in his Son;
E'er he gave to the mountains their place,
Or the rivers their courses had run.

To the home where thy spirit did long,
In the beauty of Christ to appear;
There in glory to sing the deep song
Of salvation by Jesus more clear.

Yes, at home with thy Lord the great centre of
Whose infinite love is thy heaven; [bliss,
Where Jesus is seen and known as he is,
In the Fulness the Father hath given.

Yes, there, far removed from earth's fettering
care,
From where sin, death and sorrow, doth reign;
No more to be tempted or harrassed by fear;
By affliction, distress, or by pain.

But ever rejoicing in view of that love,
For which all things were made and remain;
Thy spirit has gone to its mansions above,
There to sing its omnipotent reign.

J. M. B.

SOLANO Co., Cal., Feb. 19, 1858.

BROTHER BEEBE:—Please insert the following obituary notice:

DIED, in Sonoma county, California, December 26th, 1857, LOUISA, daughter of John and Amelia Ann Lane, aged 4 years, 4 months and 8 days. Her disease was putrid sore throat. May her parents be consoled with the assurance that their child is enjoying that rest which remains for the people of God. And may this dispensation of God's providence, admonish them to walk in duty's paths and do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

I am yours in hope of eternal life,
THOS. H. OWEN.

LEXINGTON, N.Y., March 8, 1858.

BROTHER BEEBE:—It has become my duty to inform you, and the readers of the Signs, that another of our brethren has fallen asleep in Jesus.

DIED, at his residence in Lexington, Green county, N.Y., February 22, WILLIAM P. DUNHAM, in the 64th year of his age. Brother Dunham had been a worthy member of the Lexington church nearly thirty years. During the last four months he had been confined to his house, and for the greater part of that time to his bed, but in the midst of his bodily pain and affliction his mind was calm and serene. He often was heard to say, "I am going home," and that he could cheerfully bid the world and all that belongs to it, farewell, and go to that house which is not made with hands, eternal in the heavens. His wife was called away about six years before him. He has left a large family of children and other relations to mourn their loss. His funeral was attended on Tuesday by a large congregation, to whom I tried to preach from John xi. 25-26. Truly yours,

HARVEY ALLING.

LEXINGTON, N. Y., March 18, 1858.

BROTHER BEEBE:—By request, I send the following obituary for publication in the Signs:

DIED, at Lexington, N.Y., February 8th, after a painful illness of eleven days, FREDIE, infant son of brother Isaac C. and sister Charlotte E. Van Howsen, aged 4 months and 21 days.

Little Fredie, thou art gone,
How short thy stay has been;
Thou would'st not set thy heart upon
This world of grief and sin.

O ye who saw that lovely face,
So graceful and serene;
How could ye wish to bring it back
To this vain world of sin.

Sleep, little Fredie, sleep in peace,
'Till the last trump shall sound
To call thee up to see his face,
On Canaan's holy ground.

A. A. FORD.

DEAR BROTHER BEEBE:—Will you permit me through the Signs, to ask Elder Trot's views on Romans v. 20—"Moreover the law entered" &c. I have long desired his views upon this subject, and I have observed the readiness with which he responds to the requests of others, and the willingness he manifests to instruct the weak and ignorant lambs of the flock, one of which (though very unworthy) through grace I claim to be.

ABIGAIL A. FORD.

SUBSCRIPTION RECEIPTS.

NEW-YORK—Wm. Jarrett 1, Eld. J. Bicknell 8, Mrs. A. A. Ford 3, Mary M. Kendall 2, Mrs. M. Woodhan 1, G. J. Beebe 9. 25, Mrs. M. Demerel 2, Eld. I. Hewitt 3, Eld. T. Hill 2, J. E. Player 1.50.....\$32 75

TENNESSEE—A. Mathews 9, Eld. J. Cox 7, Eld. H. Gassett 2, Eld. J. H. Gammon 1, J. H. Ezell 1.....20 00

ALABAMA—Eld. E. Thompson 1, West & Daniel 1, John Myers 1.75, H. F. Pickett 1, Wm. J. Hay 2, E. H. Ireby 2, H. Nichols 2.....10 75

MISSOURI—D. S. Woody 1, A. Tobin (to Vol. 26, No. 15) 1, C. Dennis 3, G. W. Jones 8, Peter Ausmus 5.....18 00

ILLINOIS—Mrs. N. Davis 1, W. R. Freeman 1, N. Wren 1, Eld. D. Bartley 1, Wm. Clover 1, P. L. Campbell 3.....8 00

INDIANA—Eld. J. F. Johnson 8, J. G. Harvey 1, J. H. Baker (for Eld. B. Jones) 2, M. M. Morris 3, John Thurman 6.50, J. H. Sawin 1.....21 50

TEXAS—D. H. Sisk 2.12, Geo. Parks 6, T. S. Whitely 1.....9 12

NEW-JERSEY—P. T. Bainbridge 3, Eld. P. Hartwell 1.....4 00

VIRGINIA—M. P. Lee, Esq. 1.50, Mrs. L. A. Calmes 1, J. W. Simpson 1.....3 50

KENTUCKY—John S. Clark 1, H. Shelton 2, E. P. Chandler 1.....5 00

OHIO—Susannah Haggarty 1, Ira Yeomans 3, John Fry (to Vol. 27, No. 6) 2, CANADA WEST—M. T. McColl.....1 00

PENNSYLVANIA—N. Rockwell 25c, Eld. D. L. Harding 6.....6 25

MISSISSIPPI—Mrs. C. West 1, A. McArthur 2, Eld. J. L. Pennington 2.....5 00

OREGON TER.—Eld. J. Stipp.....3 00

CALIFORNIA—Eld. T. H. Owen.....3 00

IOWA—Sarah Calvert 1, J. S. Price 1, WISCONSIN—Owen Grinshaw 1, D. Bicknell 1.....1 00

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., APRIL 15, 1858.

NO. 8.

CORRESPONDENCE.

PALO, Ogle Co., Ill., Dec. 20, 1857.

BROTHER BEEBE—As I have to make a small remittance, I want to fill a little of this blank paper by expressing my thanks to you and brother Trott for his communication in the 21st and 22d numbers of the present volume of the SIGNS, on "Elder Parker's Two-Seed System." It is just what I have wanted to see in the SIGNS this long while. The fact is we, in this part of the land, have been nearly overrun with "Parkerism," by some who hold Parker's views as their "private opinion," and because a few of us cannot fellowship that doctrine, or those who hold it as their "private opinion," and preach it in the chimney-corners, and occasionally in public when they think it will be received, we have to bear no little calumny and reproach, and are sometimes told that we are the only Old-School Baptists that make that doctrine a bar to fellowship, and that we, by so doing, have left the Old School Baptist ranks. This would not trouble us much if they would not occasionally tell us that brethren G. Beebe, I. Hewitt and several other highly-esteemed and well-beloved brethren were with them in fellowshiping "Parkerism." And even this could pass without notice, if they did not tell it to blind those who are ignorant of the facts, in order to lead them astray. I am nearly 53 years of age, and I have been a member of the Baptist church almost 35 years, and I am certain that no such doctrine as "Parker's Two Seeds" was held among the Baptists of my acquaintance, until several years since I united with them. And I have been a subscriber and constant reader of the SIGNS ever since the middle of the first volume; and if brother Beebe has, in any of that length of time, been advocating "Parkerism," or any of the heresies attributed to him, I must confess myself a very careless reader not to have discovered it. I never saw anything in his writings to make me believe it, and, until I do, I shall consider it a base slander. On looking at an old number of the SIGNS, which I have by me, I find the closing sentence of the original prospectus reads as follows, viz: "THE SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath-School Unions, &c., &c., waging war with the mother, Arminianism, and her entire brood of institutions." Now, if "Parker's Two-Seed System" is not an offspring of the "mother, Arminianism," then I have failed to get the right idea of it. The reason why I think so, is because those I have been acquainted with who hold to that system, tell me they cannot reconcile it with the justice of God, to create all mankind equally alike, and choose a part of them to salvation, and leave the others

to perish in their sins. What is this but an Arminian idea? Does not the Arminian contend that God is unjust, if he has from the beginning chosen a part of mankind to salvation and left others to perish, without making any provision for them, or giving them a chance to save themselves by closing in with the offer of mercy? It is true the "Parkerite" tries to shun the charge of Arminianism, by contending that God's people are saved by grace alone, without any conditions to be performed on their part. But what is the groundwork of this grace being extended to them? Is it because they were chosen in Christ from before the foundation of the world? No, certainly not. It is because God created them in Adam, and it would be unjust for him to let them perish after he had created them. Says the Parkerite, All that he created in Adam he will most assuredly save; for it would be unjust to let them perish, therefore Christ has redeemed them.

Querist.—But hold on a little, friend; it strikes me that THAT is Universalism; for, we learn from bible testimony, that all mankind were created in Adam; and if all that were created in him are saved, then all mankind are saved; and I don't see what else you can make of that but Universalism.

Parkerite.—It is not Universalism, by any means; because there was another production after Adam sinned, and these last had no standing in him previous to his transgression, and consequently were not under the law, but were under the curse. Those who were in Adam previous to his sinning, were the elect; and they were under the law, and it was them that Christ came to redeem, and he has redeemed them all. But after Adam sinned, God added to his body by multiplying, and these last bodies were for the seed of the serpent or non-elect to occupy.

Q. Do I understand you to say that God is the creator of the non-elect?

P. He has created their flesh-and-blood bodies, but nothing more.

Q. But did he not give them souls?

P. I don't know whether they have any souls or not.

Q. I would like to know your opinion about it.

P. My opinion is, that, if they have any souls, they did not receive them from God, but from the devil.

Now, brother Beebe, if others can stand in fellowship with those who contend in their private conversation for such opinions as the above, let them do so; but, as for myself, I prefer standing entirely alone. When I can receive them into fellowship, I can receive the whole Arminian phalanx. When I compare their opinions with the language of the prophets, I find such a vast difference between them, that I think one, or the other must be wrong. Jer. xii, 1, 2, 3, says, "Righteous art thou, O Lord,

when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me; thou hast seen me, tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter."

How different the above language of the prophet from the language of the "Parkerite!" While the "Parkerite" denies that God is righteous if he has planted (or created) the wicked, the prophet declares that God is righteous, and that he has planted the wicked. Although the prophet would enquire why the wicked prosper, and why the treacherous dealers are very happy, yet he does not for one moment ascribe unrighteousness to God for so ordering it; neither does he attribute their planting to some other power. Would it not be well for us, poor, blind mortals, to take a lesson from the prophets, and, instead of trying to bring the Almighty down to our little, puny judgment, and dictating to him what to do that we may consider him just and righteous, let us conclude that he is righteous in all his ways and acts, whether we are able to understand all the why's and wherefore's or not. By the prophet's asserting that God has planted the wicked, I understand him to mean that God is their creator and preserver in life; and this agrees with what Solomon says, (Prov. xvi, 4) "The Lord hath made all things for himself; yea, even the wicked for the day of evil." As I cannot learn from scripture testimony that there is any other being but God that is able to give life, and as the scriptures abundantly testify that he has and does give life, I must of necessity conclude that all beings that have life, receive their life from him. And as God alone gives life, so he alone can preserve life when it is given. But, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii, 20. "See now that I, even I, am he, and there is no god with me: I kill and I make alive; I wound and I heal: neither is there any that can deliver out of my hand."—Deut. xxxii, 39. "And unto God the Lord belong the issues from death."—Ps. lxxviii, 20. "Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."—Isa. xlii, 5. "Seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men, for to dwell on all the face of the earth." "For in him we live, and move, and have

our being.—Acts xvii, 25, 26, 28. "Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."—Job xii, 9, 10. Although much more testimony might be brought, yet, as I think the above is amply sufficient to prove that God is the only giver and preserver of life, in all beings who have life, and that without him no being can exist in life, I will not add any more now, as I fear I shall extend this to too great a length, and weary your patience, if I have not already.

Now, brother Beebe, I want to tell you that your editorial, in the 23d number of the SIGNS, on "Eternal Vital Union," pleased me the best of anything I have read on that subject in a long while. To confess the truth, I have had some difficulty in understanding you and other brethren who have written on that subject; and have several times thought I would write and ask you for some little explanation: but I thought you took great pains to write, and wrote as plain as you could; and I feared my questions would tend to perplex rather than help you to afford more light on the subject; and as I had not the smallest desire to add to your perplexity, I forebore to write. But in the present number you have removed my difficulty; and it looks so plain to me that I confess I can hardly see how any consistent Old-School Baptist can differ with you. There is one word in the last column, on the 183d page, thirteenth line from the top, at which some, who are so disposed, might cavil; though I think it is a mistake in setting the type. The word is "generation;" I think it should be regeneration. You say, "Our generation is the manifestation of that life that was given us in Christ." I think you meant, "Our regeneration is," &c. I was also well pleased with your "Reply to a Sister," in the same number. I have often been comforted in hearing sisters speak of the goodness of God, and of his power to save sinners; and I confess I can see no reason why they should not exercise the gifts God has given them, in exhortation and prayer, as well as in singing.

I would here close this communication, but I want to say a word in relation to brother J. F. Johnson's letter in the same number. I highly approve of the latter part of his letter, in relation to the amalgamation of the Old and New-School Baptists. It does really seem to me that no real Old-School Baptist who has ever been sufficiently mixed with the New-School to be fully acquainted with them, and has got clear of them, can ever want to mix with them again. And if there are any Old-School Baptists now among the New-School that really want to get away from them, my advice to them is, to take their hats and bid them "good-bye." I think that is much the cheapest and best

way for them to manage; and I have no doubt but any Old-School church would heartily receive them, if they can distinctly pronounce the gospel "Shibboleth."

I remain, as ever, yours,
CLEMENT WEST.

[From the Southern Baptist Messenger.]
EATONTON, Ga., Oct. 27, 1857.

DEAR BROTHER BEEBE:—As many of my brethren and friends have often solicited me to give a sketch of my experience of Grace, and call to the Gospel Ministry, I have concluded to commit it to writing, and send it to you for publication, if you think it worthy, hoping that it may be of benefit to some of the children of Zion, in their pilgrimage in this world of sorrow.

"I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread."

I was born on the 9th of January, 1775, in sin, as are all of Adam's race. In the year 1783 I learned to read, and from some cause it soon became a great pleasure to me to read the Scriptures, and while reading the Old and New Testaments, I became alarmed. In 1784, finding that the world had been destroyed by water, and that it should be destroyed once more by fire, I came to the conclusion that it would take place about day-break. I was so much alarmed that I was afraid to sleep, for fear it would take place before I awoke again. I was so distressed that I could not help weeping. About the end of the same year, my father, seeing that I was distressed, called me to him and asked me if I was afraid that I was going to die. I told him yes; but that was not the case, I was afraid the world would be burned up, and that I, a poor sinner, would be forever lost. My distress continued off and on, until 1788. I went to meeting with the rest of the family, to hear Samuel Harris preach, and while he was preaching and telling what an awful situation the sinner was in, by reason of the fall, that they were in a state of condemnation, without hope and without God in the world—their hearts desperately wicked, and deceitful above all things. Before he closed I began to examine myself, and from some cause—I could not tell why—I was made to acknowledge the truth of what he said—and saw, for the first time in life, that I was a poor condemned sinner. I was so much alarmed that I could no longer hide it—I wept and trembled 'till he closed. My father seeing the condition I was in, came to me, and then asked the minister to come and pray for me. He then asked me something about my condition. I told him that I was a poor, lost and ruined sinner, and if I died in that condition, I must be forever lost. He tried to pray for me, and when he closed his prayer he asked me some questions. I answered him the best way I could. He then said to my father that the Lord was about to give him a preacher, but my thoughts were that the Lord was going to send me to hell. I went home in great distress, making many promises to the Lord, and solemn vows. I thought that

If my soul was sent to hell,

His righteous law approved it well.

But I did not want to ever commit another sin while I lived.

So I went on from day to day, seeking rest and found none. I was made to try many ways in order to ease my troubled

mind. I would often go among merry company to get rid of my troubles, and would do and say many things to prevent any one from knowing what my troubles were; I was compelled to leave the company that I was in, to weep and mourn.

Thus I went on until 1792, I was called to witness the death of one of my uncles. I stood by his bed and saw him breathe his last, and when they closed his eyes an awful thought occurred to my mind—if those had been my eyes closed in death, my soul would now have been in hell. My feeling at that time is more than tongue can express—but my life was still spared, and I roved on still in darkness and great dread continually on my mind, until June, 1794, while at my work one day, there were some thoughts occurred to my mind, as though some one had spoke to me—Why are you thinking so much about the word of God? How came it the word of God? Did God come down to earth and give it to men? Or, did men go up to heaven and get it from God? This being the devil's tricks, the world and flesh united to persuade me that there was no reality in religion, nor truth in the Bible, and they planted me firmly on the doctrine of Deism. Some time after this I had a very hard spell of sickness—my friends thought my recovery doubtful—but in all this my faith in Deism was unshaken, and I still went on in open rebellion.

In 1795 I was engaged to marry, under promise to my intended wife that when I married I would reform my manner of life; but before the time come for us to marry she died. I then thought that all my hopes for happiness in this life were gone. I then thought I would spend the balance of my life in traveling through the world. In 1799 I took a trip to Georgia, and while there I got in possession of Paine's Age of Reason, which confirmed me still more in Deism. In that year I was very sick, but all this did not shake my faith in Deism. I then went back to North Carolina, and when I got there they told me that there was a revival of religion going on not far off, and that one of my cousins was very much concerned. I thought that when I saw her I could put a stop to all of that. And in January there was a meeting coming off where I would go and convince her of her folly—but to my utter astonishment, there was a power hold of her that was out of my reach or control. When I saw her fall as dead before me and all the people, I went up to her and for a while I thought that she was dead. I then took a seat near and laying her head on my arm I saw her lips begin to move. I placed my ear near her mouth and heard one of the most pleasant prayers that I ever heard in my life. I remained with her that night without much impression. The next morning as I went on thinking, these words came to my mind, If the righteous scarcely be saved, where shall the ungodly and sinner appear? My answer was, if the Scriptures are the truth, I am forever gone. My troubles began to increase. I could not tell what to do to find rest, nor could I tell how to find out whether the Scriptures were the truth or not. I verily thought if the world was all mine I would give it all to know whether the Scriptures were the word of God or not. I thought if the Lord would perform some miracle before me that I

would believe, and while I was standing gazing as though I was waiting for him to perform the miracle, this passage of Scripture occurred to my mind: "Cursed is every one that continueth not in all things written in the book of the law, to do them." This seemed to remove every doubt from my mind, in reference to the word of God being the truth. All the reasoning of Tom Paine and the devil could no longer keep me from believing the Scriptures were the truth, and that my condemnation was sealed. My trouble here was inexpressible—my tongue cannot tell it, my pen cannot write it. All of my former promises rushed to my mind, and the advantages of my past life seemed to crowd around me as witnesses to the justice of my condemnation, and I a poor, miserable creature had to unite with them all, and in the language of the poet say:

"If my soul is sent to hell,

Thy righteous law approves it well."

I then was made to grieve that I ever could read the Scriptures, and ever had a praying father and mother, for her prayers and tears seemed only to aggravate my wo. Thus I went on for weeks and months, thinking often that when I went to sleep I should awake in hell. Thus I went on in great distress, until some time in February, I walking among a flock of sheep, looking at the little lambs jumping and playing, my thoughts were, oh, if I were as happy as these lambs! But their happiness seemed to increase my distress. I thought that I would go to a certain place and try to pray, but when I got to the place I was afraid to bow myself in prayer for fear the Lord would destroy me if I attempted to bow before him. In this distressed condition I went on until the 5th Sunday in March. That night I ventured to try to pray once more before I died. I bowed myself, and while trying to pray I thought some would see me, I jumped up and ran to the house, then this thought came to my mind, what has kept you out of hell until now? Nothing but the mercy of God, was the answer. At this my distress was so great that I did not think I should live until morning, but life was still spared, and when at the breakfast table my mother supplied my plate and gave it to me, my thought was, this is the mercies of God which have kept me out of torment all my days, and now shall only turn as curses on my head. I left the table in great agony of soul. I could think of the happy state of my father and mother, brothers and sisters, if they were called to die. All this seemed to increase my distress, and I could see no way how such a sinner could be saved. One Wednesday, while plowing, my distress was so great, I thought that every hour would be my last. That evening my father came out where I was plowing, and while I was facing him I looked at him and his eyes were flowing in tears; he then turned away from me. I thought that he knew that I was dying a ruined sinner, and was grieving about it, and I could think of the conversion of my comrades, and think how they had found favor with God, but their case was not like mine, for I was the worst out of hell. At this time another thought occurred to my mind: Are you not willing to live in all this distress and trouble, even to old age, if you could then find pardon? See what the Lord Jesus Christ did suffer in his life and death that poor, lost, ruined sinners might

live before him. I was made to view the Son of God on the cross in the most dreadful agony of death, but in the very midst of them he could say, Father forgive them, for they know not what they do. At these words light and peace burst upon my poor soul, and the burden of guilt that had so long pressed me down, now fled away, and a new song was put in my mouth, praising God with all my soul for the gift of such a Savior. I felt at the moment as if all my sins were gone, and I had received a robe of righteousness that was sufficient to appear before God in. I then had no doubts, no fears, but could sing, Grace, grace, free grace shall ever be my song while I live in this happy situation. My mind was drawn out after some of my young comrades who were still in sin, and I thought if I could see them, I could tell them all about the Savior, and the plan of salvation, and I had a desire to tell it, and was telling it in my mind as fast as I could, when all at once this thought came to my mind: Now you are thinking about preaching, and that only because some of the old preachers have said that you would have to preach. Now you know it is all men and not of God; and in a moment doubts and fears covered my mind, and sure enough it was all a delusion of mind, and I was deceived. This left me in great distress of mind, and my conviction was gone and I could not get it again, and I had no hope that would do to depend on. Thus I went on in error and anguish of soul for twelve or fifteen months, while the tempter was busily engaged in throwing every temptation before me that he could, though he could not keep me from loving the cause of God and Christians, and my mind was constantly exercised on preaching, and I thought if I was in the church and was to attempt to preach in my weakness, that I should dishonor the cause, and therefore I would never do it; and here the tempter takes hold again, and says, now you know that you are no Christian, for if you were you would do what God bids you to do; so you had as well curse God and die. This was continually on my mind for several days, and again the tempter would ask, do you not believe in the doctrine of election? Yes? Well, if they are to be saved they will be saved anyhow. This put me to reading the Scriptures, and I soon found this doctrine was well established, that God had chosen his people in Christ, and had blessed them with all spiritual blessings in Christ. But my fears were that I was deceived and had not been chosen nor blest in Christ, for surely no one that loved Christ would have so many doubts and fears and sore temptations, as I did. For it did seem that temptations in every shape were presented. A number of hard questions would be put in different ways, such as this: what will you take for Christ? I would not take the world—no, nor ten thousand such worlds as this. The tempter then would tell me, now you know that you are no Christian, or you would not think about selling Christ, for he is the chiefest object with Christians; so I could not pass one day without sore temptations and fears. I was afraid that I should soon lose all my hopes and fears, and go back in sin as others had done before me, and I feared that it might be so, and in order that I should never bring a reproach on the cause of religion, I would leave my native land, and

go to a far country, and when I got there, I would never say anything about religion in life, and I got ready and bid farewell to father and mother, brothers and sisters, and to my native land, and after a short stay in a strange land, from some cause, I could not tell why, I become uneasy and restless, and said, I cannot stay here; I will arise and go to my father's house, and to my native home, and seek for pardon there. I reached my native home again in March, 1802, but could find no peace of mind there until June. I remained in darkness and distress of mind. The last Saturday in this month I went to visit one of my neighbors, and on my return home I went through a piece of woods; my distress was so great that I turned aside to pray once more, that if I was deceived to undeceive me, and if I was not deceived to instruct me and give me brighter evidences of my acceptance with him, and confirm my hope in Christ; and while in this place I was made to pray aloud that by his help I would try to preach or do anything else that was his will. On Friday night I went to hear Eld. Sanders preach; his text was, "Comfort ye, comfort ye my people, saith your God;" and while he was speaking of the people of God, and they were comforted, I thought that I felt some gleam of comfort to my poor soul, and I went and shook hands with him and others, and I thought if they should ask me the reason of my hope that I would tell it; but they did not ask me, and I thought it was because they knew that I was a hypocrite, and would not tell the truth. Thus my distress returned, and the next night I went to hear Eld. Dorris preach, and after preaching they began to sing, and when they sung these words, "And when to that bright world I rise," in a moment I forgot all my darkness of mind, and by faith was made to see the glories of that bright world above and then I began to tell it. On Sunday night I went to meeting, and while the meeting was going on, my feelings were so much roused, that I got up in the midst of the congregation and began to tell about the goodness of God and the plan of salvation in and through the Lord Jesus Christ. I spent the time in much comfort, with little exception, until the next Saturday. When I went forward to the church I told them the exercises of my mind, and was received into the fellowship of the church. The baptism was put off for two weeks. After I left the meeting, I began to think of what I had done, and thought that I had deceived the church, and darkness would soon cover my mind again. Doubts and fears filled my mind so much that I thought I would never be baptized. But before the time came I was made willing to do anything that the Lord demanded of me, so I was baptized on the fourth Sunday in July, 1802. I then found rest in that act which was nowhere else to be found, and thus went on rejoicing for a short season, thinking that all of my troubles were now gone forever, but to my astonishment they soon returned, and filled my mind with doubts and fears and it was continually on my mind that I ought to do something and I knew not what. I therefore was crying out, Lord, what wilt thou have me to do? Though it was continually on my mind, preach the gospel, or feed my sheep, I could not think that it was the Lord's will for me to preach, but I could find no rest nor peace of mind

day or night. After all the excuses that I could make about my poverty and imperfections, it was continually rushing to my mind, Feed the flock of God, or some such expression.

I will here mention that I come in the church at the close of a great revival, and as it began to cool off, there seemed to be some restless ones in the churches—some soon made shipwreck of their profession, which increased my trouble; my soul was drawn out after them, while at the same time it was continually sounding in my mind, Feed my sheep, and finding all other things had failed to give me peace of mind, in September, 1802, I ventured to preach for the first time, from Isa. xxxiii. 18. "Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might."

This effort moved a burden off my mind, but brought on another, which troubled me so that I thought I never would try again, but I had to try it again and again. Thus I went on. About 1810, when a revival took place, I could preach day and night with pleasure. All seemed well for a while, but after many bright days of sunshine the wintry season again must come. Religion was now cold again—many dear brethren and sisters turning back to the world. Thus my fears increased, that I would soon disgrace myself and bring a reproach upon the cause of Christ; but the Lord gave me grace to help my infirmities, so that I retained a name and place among the people of God, as a poor, feeble minister of the cross of Christ. Thus I passed through mixtures of joys and sorrows for fifteen or twenty years, when another revival took place throughout the country. This was one of the most delightful seasons that I ever witnessed in life. This revival continued about two years, and large numbers were added to the church, 140 members joined Willears church in the time; but every sweet will have its bitter, for here was about the first introduction of Free-willism among the Baptists. A number of their preachers got the "big-head" and then they could no longer wait for the Lord's appointed time to do his pleasure, but must lend him a helping hand, and thus brought into the church a number of strange women, calling themselves benevolent societies, and which produced a number of strange children. They did not understand the language of Canaan, but they began to mock, and growl, and fight, and soon caused divisions in the church and associations, spreading their poison from land to land and from sea to sea, but by the grace of God I was made to stand in the defence of the gospel of the Son of God down to old age, determined to know nothing among men save Jesus Christ and him crucified.

Thus I have spent a life in the service of my God, poor as it has been.

Thus I have given you the reason of my hope in Christ, and a few hints of my poor progress in the ministry for the last fifty-five years. I am now in Georgia, where I shall spend my few remaining days before my departure, which is near at hand. I am now eighty-three years old.

Dear brethren in the ministry—you and your cause are still dear to me. Brethren, live in peace, contend earnestly for the faith, watch over yourselves, shun every

appearance of evil—and what I say to one I say to all—watch.

And now may the God of all grace be with his children in every land, to help them all their journey through, is the prayer of one near home. I have fought the good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8.

Now, dear brethren and sisters, with whom I have taken sweet delight in days that are gone, we can never meet again on earth, but I have a hope that I shall meet you and all the blood-washed throng in heaven—to see as we are seen and know as we are known.

Yours in love—farewell,

RICHARD HENSLEE.

MUNCIE, IND., March 17, 1858.

BROTHER BEEBE:—I find in the fifth number of the current volume of the *Signs of the Times*, a communication from sister Dutton, of Texas, in which she requests my views on the ten lepers who were cleansed, and of the one that returned to give glory to God. I consider myself a poor expositor, but perhaps that consideration should not exonerate me from giving such views as I may have. I do so the more readily through the *Signs*, because there are so many able communicators to overhaul them, and who I trust will be faithful enough to correct any mistakes that I may make, or detect and amend any error that I may advance, so that others may not be troubled with them.

The circumstances alluded to are found in the 17th chapter of the gospel recorded by Luke, 12-19 verses.

I consider, in the first place, that the case exhibits a notable miracle performed by our Lord—one that is calculated to display a most convincing proof of his eternal power and Godhead, and thereby to confirm and establish the truth and authenticity of his everlasting gospel. Perhaps there is no malady to which humanity is incident, that is more direful and appalling in its nature, or one that has more effectually baffled the skill of earthly physicians, than leprosy. In the progress of the disease, the surface of the body becomes affected with grievous ulcers, the skin thickened and scaly, the features and voice changed, the ulcers not unfrequently extending to the toes and fingers, which separate joint after joint, the breath becomes highly offensive, fetid virulent sores cover the body, which at length becomes a mass of corruption, wastes away, the hair falls off the head, and at last the wretched sufferer sinks under the weight of misery. The medical faculty have ransacked the *Materia Medica* to find an antidote, but all their researches have ended in disappointment; and yet a touch or a word from the Divine Immanuel could check its malignity and perfect a cure.

"And it came to pass as he went to Jerusalem, that he passed through Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers; which stood afar off; and they lifted up their voices and said, Jesus, Master, have mercy on us." This circumstance transpired no doubt according to the pre-arrangement of Him, who worketh all

things after the counsel of his own will. This divine arrangement led him through the midst of Samaria. Samaria was the land of the Ephraimites. Ephraim was a conspicuous character in the scriptures, and a subject of much prophesy. At one time we hear it said, He is joined to idols; at another, He is a cake not turned. Yet the Lord says, "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I WILL SURELY HAVE MERCY UPON HIM." Here, in his unerring Providence, is a fit opportunity for the exhibition of his mercy. Another, equally as well arranged and conducted, was when he left Judea and MUST NEEDS go through Samaria—which lay between Judea and Galilee—to meet the woman at Jacob's well, who proved to be another of those vessels of mercy, together with others, who dwelt in the city of Sychar, in the country of Samaria. Perhaps these circumstances contributed no little in opening the way for the labors of Philip, and the reception of his brethren who were scattered in the great persecution which was against the church at Jerusalem; and Philip went down to the city of Samaria and preached Christ to them, and they received the word of the Lord, viii. 1, 5, 14.

The all-wise Savior always paves the way for his servants, the preachers of his gospel, before he sends them to their respective fields of labor, as was exhibited when Abraham was about to procure a wife for Isaac; he told his servant that the Lord would send his angel before him.

All the newly organized missionary machinations, aided by their ill-gotten earthly treasures, measures, means, and instrumentalities, if combined to one effort, can never eject one Ephraimite from the temple of his idols, nor will it ever be done until the Lord bends Judah for him, and fills his bow with Ephraim, Zech. ix. 13. While Ephraim was joined to idols, the Lord said "let him alone." He would have no means used. But the means-mechanics are not willing to do so. They would sooner take the lead themselves and have the Lord follow them to bless the means." They prefer to compass sea and land to make their own proselytes, for they will better subserve their interests. But, when the Lord takes the "cake not turned" in hand, he cries, "Turn thou me, and I shall be turned, for thou art the Lord my God." When the Lord turns him, he says, "Surely after that I was turned I repented, and after that I was instructed I smote upon my thigh. I was ashamed, yea, even confounded, because I did bear the reproach of my youth. The time had come, for an Ephraimite was to be turned, and they stood afar off, and lifted up their voices, and said, Jesus, Master, have mercy on us.

Perhaps they were not permitted to approach the company, for the Jewish law forbade the lepers to mingle with the multitude, to guard against the spread of the disease by infection or contagion. And when he saw them, he said unto them, Go shew yourselves to the priests.

But why shew themselves to the priests? Not that they might be the means of cleansing them, for As they went they were cleansed. Doubtless, then, it was for the purpose of stopping their mouths. Christ and his Apostles did not fail, on all proper

occasions, both by morals and examples; but when his servants pursue that course, they are denounced as *fighters* by arminians, and sometimes by their *tender-toed* or *weak-eyed* brethren, who will often cry PEACE, where war is absolutely necessary.

And ONE OF THEM, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face, at his feet, giving thanks; and he was a Samaritan. What the other nine were is not said. This one, however, was a Samaritan, or in other words, a true Ephraimite. Now, perhaps one of the most prominent ideas and necessary lessons conveyed and taught in the whole connection, is the fact that whatever judgments or mercies may be visited upon the depraved sons of Adam, nothing short of the inward work of the life-giving spirit of God, and the gift in faith of the Son of God, will ever cause them to give glory to God.

"And Jesus, answering said, were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger." And he said unto him, Arise, go thy way, thy faith hath made thee whole.

Men often cry to God for mercy, when afflicted with pain or misery, or when terrified with the fear of torment, and not unfrequently make great pretensions to reverence, and often "get religion" ("our religion") in that way; but when their sufferings are removed or their fears subsided, where are they? Like the nine, not returned to give glory to God, who removes their diseases, but it happens to them, according to the true proverb, The dog is returned to his vomit again, and the sow that was washed to her wallowing in the mire. The Lord asks where are the nine? Not intending that we should attempt to trace their steps and ascertain their particular abodes, but evidently to impress upon our minds that they did not return to glorify him, although he had cleansed them, in removing one of the most foul, appalling, and (save by him) incurable diseases.

Many of us, no doubt, recollect, in our former lives, passing through scenes of sickness and pain, when our bodily sufferings and mental agony would extort cries for mercy in the time of our affliction, and when, too, we have been liberal with our promises to reform, but how soon are our promises as well as our Deliverer forgotten when our maladies are removed.

My sister, can we not say with the poet, even now, when we trust that the Lord has blessed us with sensibilities to appreciate his mercy:

"Thy judgments too, unmoved I hear,
(Amazing thought) which devils fear;
Goodness and wrath, in vain combine
To stir this stupid heart of mine."

Then, it takes something more than mortal diseases or their miraculous cures to bring us to the feet of Jesus, and cause us to give him glory. His spirit, the spirit of life in Christ Jesus, must rouse us from the slumbers of death, and thereby make us feel the malady of sin, worse than leprosy, and also give us faith to behold the Lamb of God who hung upon the blood-stained cross, groaning under the ponderous weight of our sins, and writhing beneath the withering curse of the righteous law that we had transgressed, until his quivering lips were sealed in death for our sins, and thereby an eternal redemption obtained for us. Was ever love like this?

"Love divine, all love excelling,
Joy from heaven to earth came down;
Fix in us thy bumble dwelling,
All thy faithful mercies crown."

Imbecile and powerless as we are by nature to give thanks and glory to God, prone as we are to forget his mercies and wander heedlessly from him, His divine power will raise a revenue of eternal glory to his worthy name, by giving unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue. Those gifts brought the returning leper to his Deliverer's feet, and caused him to thank and glorify him, while the nine (as I conclude) only had a temporal cure performed, and therefore were not careful to return for that purpose.

Brother Beebe, if you think the foregoing remarks are calculated to be of any service to sister Dutton or others, you can publish them, otherwise, dispose of them in any way you may think best. They are the best I have, and should they prove beneficial in any degree to any of our Father's family, I shall be fully remunerated for the time that I have spent in thus hastily penning them. In conclusion, accept of the special regard and best desires for yourself and for all the household of faith, of your brother,

J. F. JOHNSON.

KINSTON, Lenair Co., North Carolina,
March 29, 1858.

DEAR BROTHER BEEBE:—Enclosed you will find \$2.50, for the *Signs of the Times*, *Southern Baptist Messenger*, and *Banner of Liberty*, one year. I am not yet ready to drop the *Signs of the Times*, because of the roaring of a dead Lion of the South. I have seen nothing, Mr. Beebe, in your editorials, but the publication and exposition of those great truths that were once delivered to the saints, and have been written in a book for our learning and instruction in righteousness, &c. If men in nature's night should oppose these, we that have been bought with a price, even the precious blood of a crucified redeemer, should, with more zeal, stand in the defence of them, the same being manifested unto us by the leadings of the Holy Spirit, and hath brought us to a knowledge of the truth as it is in Christ, whereby we are made to hope and to believe that we are born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever. Therefore, seeing we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. As children of hope and of promise, we may expect to be troubled, as were the primitive saints, on every side; yet not distressed, (or made miserable thereby,) perplexed, but not in despair, our hope will still be as an anchor of the soul, both sure and steadfast—being founded upon the immutability of God's counsel and oath, we have a strong consolation, and therefore will not despair. Again, we may expect to be persecuted, for it is written, "All that will live godly in Christ Jesus, shall suffer persecution." But the promise of God is, they shall not be forsaken; and though they may be cast down by evil men and seducers who shall wax worse and worse, deceiving, and being de-

ceived, they shall not be destroyed; but live to bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So, then, death worketh in us, (us the ambassadors of Christ,) but life in you, (the believers in the Lord Jesus Christ.) So, then, when Christ who is our life, shall appear, then shall you also appear with him in glory. There the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. There all will be hushed, hushed in eternal silence, and God's great name eternally praised. Then shall come to pass the saying that is written, "Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Victory over persecutors, over sin, over death, hell and the grave; and the Lord God will wipe away tears from off all faces, and we shall ever be with the Lord. Then will be verified the truth of the poet,

"When we've been there ten thousand years,
Bright shining as the sun—
We've no less days to sing God's praise,
Than when we first began."

And may this be the happy lot of all whose names are written in the Lamb's Book of Life, from the foundation of the world, is the prayer of a poor unworthy sinner, for Christ sake, Amen.

J. R. CROOM.

PLATTE Co., Missouri.

A request to our beloved brethren, Elders G. Beebe, T. P. Dudley, S. Trott, W. Thompson, J. F. Johnson, T. Threlkeld, P. Hartwell, R. C. Leackman and J. H. Walker, and as many others as the Lord our God may put into their hearts to visit us when convenient:

This is to inform you that there are a few names out here in the far west that have a hope, as we trust, in the blood of the everlasting Covenant of our God, and wish the family of our Father to remember us as being poor and having nothing to recommend us in his right, and being greatly oppressed by our enemies, and mightily misrepresented by those who once professed to be of us, we would sincerely and humbly beg and greatly entreat those able, firm and faithful ministers and Elders of our covenant God, with some of whom from our long acquaintance, and others their able writings, have given a sweet fellowship for, and the utmost and full confidence in, as able ministers of the New Testament, to come out and see us, and give us that instruction in righteousness and encouragement under our many trials, and that admonition which we so much need, and of which we feel confident they are able and fully competent of giving, and we would say as one of old said to Paul, "Come over and help us." And we hope they may be able to come shortly, and as they did of old, one or two, or four or six at a time; and we pray that God will send them in the fulness of the blessing of the gospel of Christ. And as a request or invitation, brother Beebe, we have adopted a letter, with some slight alteration, written and published some

years since in the *Signs of the Times*, if you feel willing to give it an insertion again in your welcome visitor, as it appears to suit our feelings and embrace all our wants and desires upon that subject. And we have formed ourselves into a committee of invitation of the following brethren:

J. W. THOMAS,	LEWIS JOHNSON,
ELI PENNY,	THOMAS MCCAIN,
P. J. BURRUSS,	JOHN T. MURDOCK,
J. J. ARNOLD,	J. S. DAVIS,
R. M. THOMAS.	

Our dearly beloved brethren—Grace, Mercy and Peace be multiplied:

This is to inform you that we greatly desire your presence, and that the King of Zion may direct your feet, and labors of love to see the Elect Lady and her children in this portion of your Heavenly Father's vineyard, to execute your ministerial office; and we pray our gracious Bishop of souls may bestow on you ten thousand talents of gold for your hire; and as there are several useful things wanting for the use of her household, we will endeavor to stir up your pure minds by way of remembrance to bring the following serviceable articles, viz: *A coat woven from the top throughout without seam*, that will cover a poor sinner from head to foot, and bear the test of strict justice and infinite holiness; for we have some in the house that are out of conceit of their own filthy rags, and are seeking a righteousness that will cover all their transgressions, and make them all glorious. It is called the Robe of Righteousness, the wedding garment. Bring also some change of raiment, such as the garments of praise for the spirit of heaviness; also the clothing of humility, but let it be such as is woven by the Spirit, and produced by a feeling sense of nature's great depravity, and of God's everlasting love in Jesus. Likewise the cloak of zeal, for we have some among us who have not fortitude to withstand the world, nor vindicate the injured cause of Christ against the enemies of the cross. Some shoes are also wanted among us, for some are longing to enjoy a solid peace between God and conscience. We then shall be enabled to say, "Oh how beautiful upon the mountains are the feet of them that bring glad tidings of great joy." Also bring a girdle called Truth, for we have some weak in the lions, unstable as water, and in knowledge they shall not excel. You must be sure to bring some good, wholesome food, especially the Pascal Lamb; for we have some who are perishing with hunger, and you know that Christ crucified is rich food for a starving soul—who can no longer feed on husks; but the bitter herbs you need not bring along with you, for them we have already prepared. And be sure not to forget some of the Lamb's blood in a basin, with a bunch of hyssop, for some among us long to feel the blessing of a purged conscience by having it sprinkled therewith. Also some bread that came down from Heaven, or manna out of the golden pot, and tell the household that the corn by which it was made was bruised for their iniquities. Some strong meat also bring along with you, such as Eternal Election, Absolute Predestination, Eternal, Unchangeable Love, and Vital, Indissoluble Union between Christ and his chosen. Endless Mercy, Irresistible Power, Omnipotent Strength, the Inviolable Oath of Jehovah, which secures them all, and an eternal weight of

glory at last; for we have some hearty young men who you know, require strong meat, because by reason of use, they have had their senses exercised to discern between good and evil. You may also bring some milk along with you, but let it be sincere, for we have some who can live on nothing else. Bring also some flagons of wine, the blood of the grape, the wine of the Kingdom, wrung out of the wine press of God's wrath; do not let it be mixed with water, *negus* being too weak for those who are ready to perish, and others who are fainting and ready to halt. You must also bring some *water* out of the well of salvation, which issued out of the Rock of Ages—the water of life, clear as crystal. Do not fail if you can possibly help it, for we find these waters very salutary, when parched with heat it refresheth us, and sweetly allays our thirst after what this world calls good or great, honors, grandeur, fashions, maxims, applause, or good name: it also cleanseth us when defiled, through the wanderings of the affections from their darling object. We must also have a repast of fruits; let a cluster of ripe grapes be brought from the promised land, for these will encourage the poor seeking soul that is still in the wilderness of Sinai, and in sound of that mountain's dreadful thunders. Likewise some apples from the tree of Life, for some are saying, "Comfort me with apples, for I am sick of Love." Words fitly spoken are like apples of gold in pictures of silver. And do not fail to bring some pomegranates from between spiritual Aaron's bells; it is a sweet and savory fruit, and very strengthening to a weak stomach, and keepeth from fainting. This will refresh the weakling. Bring also some oil from the true olive, such as is used at the anointing of persons to the sacred office of a priest, or the dignified office of a king. This sacred unction is prepared by the Apothecary or Physician of souls; and endeavor to bring it in a horn, that the excellency may be of God alone. It may be that some of us may be anointed to the offices above mentioned. This oil is likewise to supply our lamps, and as it maketh the face to shine, it will be very useful to those who are cast down, and are of a sorrowful spirit. Likewise bring the alabaster box of ointment, or unction, from the Holy One, to anoint the eyes with, for we have those that cannot see afar off, but are looking too much at the things that are seen; others are longing to see the King in his beauty and the land that is very far off. This ointment when applied will enable such to see out of obscurity and darkness. "I counsel thee to buy of me eyesalve to anoint thine eyes that thou mayest see light." Bring also some balm of Gilead from the tree of Life, for some are wounded so deeply that nothing but that precious medicine will heal them. Oh, may the Great Physician be present to heal. "I wound and I heal." You may also bring with you some purging draughts, for some are disordered by eating of forbidden fruit from a tree called Self. And as we have notorious villains infesting the house, especially in the night time, you must bring a sword along with you, but let it be a right Jerusalem blade, else it will not do, the rogues are so sturdy; he that leads the gang is Unbelief; be sure, dear brethren, you aim at him, for if he fall all the rest falls with him. We hope

you will be enabled to cut and slay among the infernal troops without mercy—above all, aim at the following, viz: Doubts, Groundless, Slavish Fear, Mistrust, Diffidence, Desponding Thoughts, Shame, Fear of Man, Carnal Reason, Worldly Sorrow, Pride, Feshly Confidence, Vain-glorying, Self-seeking, Carnal Security and Presumption; and as we have many in the house, who are called to the field of battle, and you know we have many potent enemies to contend against, bring with you some armor of proof from Emanuel's armory; such as the shield which true faith lays hold of, as it was given to faithful Abraham; for none but this will be proof against the fiery darts of the Devil. Also the helmet of salvation, and for a breast-plate the hope of salvation, these will keep the judgment uninterrupted and clear from error, and support the soul under the sharpest conflicts that a christian soldier can be engaged in. Oh, that sweet, heart-cheering promise! Romans, 5th Chap., 21st verse. And bring along also a sling and some sling-stones, for the promises in the hand of Faith are sufficient to bring down all our foes, though gigantic as Goliath of Gath. And bring for yourself a bow that cannot start wide, arrows dipped in Immanuel's blood, and by drawing a bow at a venture, it may enter into some poor sinner's heart, between the joints of his harness. And be sure let the banner of love come along with you, for when we have a clear view of that flag, and see it unfurled and waving over our heads, streaming from pole to pole, from everlasting to everlasting; then we can valiantly run through a troop, or leap over a wall. Also bring some crowns for conquerors, particularly those of loving kindness and tender mercies; and he whom you had them of, shall receive them again. Bless his precious name—let him have all the glory. And be sure do not fail to bring the two-edged sword and matchless shield, "above all things taking the shield of faith." Bring also some instruments of music along with you, such as the great Jubilee trumpet, for we have bond servants and insolvent debtors in the house, who long to feel a goal delivery from their long and tedious servitude under their merciless master, Moses. Likewise bring the silver trumpet, for the calling together of the assembly to the feast of fat things, the Marriage Supper of the Lamb. Oh, may they come in who are ready to perish! And bring another trumpet to sound an alarm, to warn of approaching danger; and the trumpet of ram's horns. These blown forth are sufficient to overthrow the walls of mystic Jericho. Moreover, bring with you a harp, not hanging on the willows, if you can possibly help it, but sweetly strung, and set in tune to praise Saving Grace and Redeeming Love. For if we should drink pretty deep of the sacred wine, we shall be disposed to have a dance; and we can assure you we have those who can foot it very well to a good shrill harp. And do not forget to bring along some good old songs, composed by spiritual Solomon; and let them be all love songs; and let us hear how melodiously you can sing, for we have some poor widows who have given up all hopes of having a survivor from their dead husband, Moses—are sick of love, and long to make a match with our master Jesus,

who, they perceive, is white and ruddy, the chiefest among ten thousand, and altogether lovely. Remember also to bring Aaron's rod, that buddeth and beareth almonds; it is sprung from the stem of Jesse; its precious fruit is most sweet, to the palate, and regaling to our spirits; and, besides, it is by this rod that the waters of tribulation are parted hither and thither, while the ransomed of the Lord pass over. Likewise bring a golden censor, and a live coal and frankincense therein; this will cast an odoriferous smell all around you, and the fervent prayers of a good man availeth much. Bring also a scourge, not of scorpion, but of small cords, for no doubt you will find buyers and sellers in the temple. Also bring a pair of snuffers, for some of our lamps are burning dimly. "Rebuke them sharply, that they may be sound in the faith," but take care how you use them, for you know that in snuffing a candle you may snuff too close, and then it burns more faintly and dimly than before, and it is a good while ere it revives again. But by no means bring an extinguisher, for there was no such thing used in the temple. May you be enabled to utter knowledge clearly, building up the saints in their most holy faith. You may also bring the two tables of stone, provided you bring them in the ark, for we cannot endure to see them anywhere else, and we, his followers, are not without love of Christ. Lastly, do not fail to bring with you the parchments containing God's ancient records; likewise the precious legacies of our own dear testator Jesus, for there are some very desirous of knowing whether their names are written in the Lamb's book of life, and longing to receive for themselves those durable riches promised to every legatee; "I will cause them that love me to inherit substance." We have many things to write for, but for the present would only add, as you will find those various articles too much for you to bear, you may be enabled to lay them on the shoulders of him whose name is Wonderful, and hath told us to cast our burdens on him, and he will sustain them. You will know by the following marks: If you have sinned, and consequently contracted guilt laying heavy upon your conscience, he will appear as your atoning high priest, with mitre, breast-plate, girdle, shoes, and golden censor. Again, if your spiritual enemies are making head, and endeavoring to defraud you of your inheritance, he will appear as your wonderful counsellor, or advocate with your Father, who hath pleaded your cause against all the enemies of the cross. Again, if you have gained a single victory over your foes, and overcome them through the blood of the Lamb, he will appear an eternal conqueror over death, hell, and the grave, with the scars of honor in his flesh, having all power in heaven, earth and hell, and the keys of the house of David upon his shoulder. Thus, dear brethren, you may know him, and you need not be afraid to venture your all upon him, for he is neither an Arian nor a Socinian Jesus, but all the fullness of the God-head dwells richly in him. Be sure, dear brethren, to entreat him to come with you, for without him we can do nothing, and to his tender care and protection we will now leave you, with an earnest pray-

er for grace, mercy and peace in all the Israel of God, throughout all ages, world without end, Amen. This from your brethren in the everlasting bond of love unchanging.

Gleanings from the Signs of the Times.

NO. SIX OF THE CURRENT VOLUME.

God speed thee little messenger of love! Wend thy way to the lonely, depressed, disconsolate seeker of truth. Carry tidings of great joy, "Blessed are they that mourn for they shall be comforted. Blessed are they that hunger, and thirst after righteousness, for they shall be filled. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you *falsely* for my sake." At this time when error seemingly rules triumphant, refreshing it is to sit down and quietly peruse thy columns, teeming with gospel light, causing the precious pearls of truth to glisten before us.

First we come to a subject which has of late much exercised our mind, "Election is eternal because it was before the world began. According as he hath chosen us in Him before the foundation of the world, that we shall be holy, and without blame before him in love. Eph. i. 4. Again, who hath saved us, and called us with an holy calling, not according to our works, but according, (O that every wavering child of God might pause here,) to his own purpose and grace, which was given him in Christ Jesus before the world began. 2 Tim. i. 9. We pass on, and read of a church in Maine, steadfast in the truth, eager to hear the word of life. Why is this? A voice from Missouri answers, That God hath loved them with an everlasting love, and therefore with loving kindness hath he drawn them. We read the testimony of one who has attained the years allotted to man, That she is still panting for the gospel's joyful sound. Precious is that hope which buoys up the soul in declining years, that hope which is "an anchor of the soul, both sure and steadfast." Another calls to mind those soul cheering words of our Savior, "I am the resurrection and the life; whosoever believeth in me, though he were dead, yet shall he live. The next bears witness that the King's servants are not idle. Then follows a whispering of the little messenger, Why art thou welcome there? Is that immortal principle, the love of God implanted in that soul, causing yearnings after the truth as it is in Jesus? And now in reading the remarks on the Parable of the Rich Man and Lazarus, a ray of light gleams across the mind, that formerly obscure Parable seems full of meaning, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Yes, Lazarus, the poor beggar, who laid at the rich man's gate, full of sores, died, and was carried unto Abraham's bosom; also the rich man, the legalist died, and was buried, and notwithstanding all his abundance, his prayers and zeal, he was denied that repose, and a great gulf was fixed between Lazarus and him, that they could not pass. Thus, we are told, ended the legal dispensation. Old things are passed away, behold all things are become new. Here is a rich, an abundant field for the gleaner—the poor in spirit, they need not go empty away; Christ has become the end of the law for righteousness, to every one that believeth. "Ho every one that thirsteth,

EDITORIAL.

Middletown, N. H., April 15, 1858.

REPLY TO BROTHER D. L. HARDING, ON ACTS XXVI, 18.—In this chapter, the apostle Paul, in making his defence before Agrippa, related his remarkable conversion to the Christian faith; and in the course of that relation, mentions the words which were spoken to him by our Lord Jesus Christ, whose voice, pealing from the high throne of his supreme glory, came with almighty power and irresistible force to his heart, at once removing his violent prejudice against the truth, and making him to feel most sensibly his lost and helpless state and condition as a sinner against, and persecutor of Jesus Christ.

Elder Harding desires our views on a portion of the words which were spoken by our Lord Jesus Christ to Saul on that occasion, and by him narrated in his address before Agrippa, namely: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In the context we are told that our Lord designed to make Saul a minister and a witness, both of the things which he had seen and of those things in the which he would afterward appear unto him; and that he would send him as a minister and a witness unto the Gentiles, to open their eyes, &c. Not by any means implying that Paul, even as an inspired apostle had power to quicken the dead sinners among the Gentiles or the Jews, to see the things of the Spirit, which are foolishness unto the natural man, and which no unregenerated man can either see or know, because they are spiritually discerned; but ministerially and as a witness of Jesus, he was to open their eyes. God had a people among the Gentiles whom he was about to call, quicken, and bring to his fold. They were now afar off, and in darkness, error, idolatry, and under the power of Satan; but they were soon to be called by grace, and instructed. To qualify this witness and minister, he must, like the husbandman, first be a partaker of the fruits; and as we see in his own experience, when quickened by the life-giving voice of Jesus, he found himself in darkness, in bondage and ignorance, and instead of being led to fancy that he would be able to give eyes to the blind, by any power which he possessed, he found himself unable to open his own eyes, but remained in darkness, until one of the Lord's ministers and witnesses was sent to him, as he was now about to be sent to the Gentiles, saying to him, by divine authority and in the name of Jesus, "Brother Saul, receive thy sight."

The work for which Paul was qualified, and to which he was called, was to open the eyes of God's quickened children among the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God, &c. Certainly his ministry had this effect. God's people, to whom he was sent, had been brought up in Pagan darkness, and, although quickened and prepared by a divine power for the salutary benefits of Paul's labors, had never had their sight directed to the adorable way of salvation by grace. To open their eyes, implies that they had eyes to open—not

come buy wine, and milk, without money, and without price." None but the *poor in spirit* thirst, none but the *poor in spirit* come, none but the *poor in spirit* drink, for theirs is the kingdom of heaven. "Whoever drinks of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14. A little father we read, That fightings without, and fears within, are a part of the inheritance of the saints, and still farther, that Faith is not the exercise of the natural mind, for the Apostle says, "The natural man discerneth not the things of the Spirit." And that the spirit of God must dwell in us, before we can have faith, because Faith is the fruit of the Spirit. In the relation of the dealing of the Spirit of God with two of his afflicted children, we see the exercise of that faith which is the gift of God. One says, after she was released from the bondage of the law, "Everything was lost in the thought that Christ was my Savior; that he had died that I might live, and to redeem me from that state of sin and misery in which I lay. After this, Christ filled my whole heart." The other was prompted to speak a word in season, to her afflicted companion, and earnestly sought in her behalf the blessing of God, with a strong assurance that he would carry on the work which he had begun. And in speaking of the loss of sight, says, "This gave me no unhappiness—I felt perfectly resigned for the will of my Master to be done. I had one wish only, that was not the restoration of my sight, but if it was his will, that I might learn to read as the blind do. My only desire in this was, that I might read his word."

Precious reproof! May that also be a word in season to all of us who have the blessing of sight. O how instructive is the study of the word of God, if in his light we see light, and although the natural vision of the children of God may be obscured, the glorious works of grace are revealed in their spiritual horizon, Jesus being the light thereof. Now we have a casket of pearls before us, "the unreserved out-pourings of the emotions of the soul," under the influences of the teachings of the spirit. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Next, we are told who are the possessors of faith, and that the children of God do not all enjoy the same measure of faith, and we are reminded of the admonition to the strong, to bear the infirmities of the weak, an admonition too little heeded. Let the strong men, who eat meat to the fattening of their souls, not put stumbling blocks in the way of tottering babes, hardly able to walk. If they stumble, let it call forth their sympathies, in feeding them with the sincere milk of the word, that they may be nourished thereby. Little Messenger! What a bundle of sweet messages thou hast brought, and yet these precious tidings are foolishness unto many who profess that they have found Jesus. Can it be that Jesus of whom the apostles and prophets spake? That Jesus who told the murmuring Jews, "No man can come unto me except the Father which hath sent me draw him; and I will raise him up at the last day," John vi. 44.

May the spirit of the Searcher of hearts dwell richly in the souls of thy correspond-

ents, that they cannot hold their peace. Hover over them in all their meditations, that they may speak of the things of Jesus with wisdom and understanding, exposing error, but fighting not with carnal weapons, bringing forth things new and old to the comforting and edification of the strong, and the strengthening of the feeble ones. And may a double portion of the spirit of the Most High, rest upon the Editor, and as the outward man perisheth, may the inner man be renewed. May "the consolation of Israel" be his support. May his messages be so clothed with power, as to convince the hearts and consciences of the doubting pilgrim, and also the enemies of truth, that he is engaged in the King's business.

MARIANNE.

P.S.—It would be well for those who feel interested in this subject, to turn to the editorial remarks on the same—No. 2, Vol. 19.

M.

HECTOR, March 28, 1858.

BROTHER BEEBE:—I have often felt it my duty to write for the *Signs*, but feeling so unworthy and my hope sometimes being so small, that I have been afraid of exposing my ignorance and have put it off from time to time, until I feel I can put it off no longer. I read so many comforting pieces in the *Signs*, that I feel if I can write some of my feelings, that will be as cheering to others as theirs are to me, why may I not cast in my mite. About ten years ago God saw fit in his mercy to show me that I was a sinner; but previous to that time I thought I was as good as any one, and if I wanted religion, there would be time enough before I died. At least such was preached by most all I heard; or, that I could get it at any time I chose. Sometimes I went to hear my grandfather Burritt preach, but him I could not understand; but when God showed me that I was a sinner, I tried all I could to get religion. I cried, God be merciful to me a sinner. At times I would feel more composed than others; but all was gloomy without and within. I would go off alone and try to pray. I tried all the inventions of modern religionists; but their rule did not seem to touch my case. In this way I was trying for about two years, and it seemed that all my own strength was gone and I was sinking. I thought hell was open to receive me. At that moment Christ flew to my relief. O, it seemed that heaven was just above my bed, and I thought I saw Jesus extended upon the cross. I rejoiced, I tried to tell my brothers how good Jesus was. My burthen that had hung to me so long was gone, all was peace. The next morning when I awoke, I felt so different I did not know what it was; but all nature seemed changed. I read the Bible, it was now a new book to me; as the apostle says, Old things have passed away and behold all things have become new. Could I say, as many say now-a-days, that I set out to get religion and found or got it, and am determined to hold out faithful? No; but as David said, He lifted me up out of the horrible pit, and out of the miry clay, and put my feet on a rock, and established my going. How comforting to the child of God, that we are not left to ourselves; but that Christ is our righteousness, and our sanctification, and redemption. I had a desire to go to meeting, and went all around, but there was no home for me only with the Old

School Baptists, and this was to Burdett, and the preaching I heard there corresponded with my experience. My mother being an Old School Baptist, I one day, when dragging in the field, asked my father if I might go to church meeting, he said I might, and so I went. I heard them talk of what God had done for them, and it was cheering to me. After they were done they asked me if I had anything to say. I got up and told them something, but they did not seem to notice me much. So I went to church meeting once in a while for over a year. One day I was away from home to work and I remembered that that day was church meeting; I felt I must go. I went off alone a number of times, and tried to pray God to enlighten me. I wanted to go to meeting, but what for I did not know, only to hear christians talk; for often when I was in darkness and heard them talk, it would strengthen me. After they had all talked, my grandfather asked me if I had anything to say. I got up and said something and when I sat down, one of the members said, what is the use of keeping him outside bleating? Grandfather said he thought if I was a lamb there was no danger of my being lost. They took a vote to receive me, and I was baptised the next day, and went on my way rejoicing. That morning I opened my testament, and it happened to be at the sixth of Romans. I read it, and it seemed that it was all for me; but since then I ask myself how has it been with me. Sometimes so cold that I feel I am not what I profess to be, and sometimes I catch a crumb that falls from my master's table. I have longed to see sinners flocking to Jesus. The world is seeming to be doing a great deal; but the flock of God seems small in comparison to other people. The promise is to the small flock, and I feel that God can work and none can hinder. My prayer is that God will strengthen his people, especially the watchmen that he has placed upon the walls of Zion. May the grace of God ever sustain you, is the prayer of your unworthy brother, if a brother at all.

HIRAM B. ELLIOTT.

COBB Co., Georgia, Jan. 27, 1858.

MY DEAR BROTHER:—I embrace this opportunity to write you a few lines, although I am a stranger to your face; yet I do hope that I am not to the doctrine that you preach. I do believe the doctrine of the Primitive Baptists is the only God-honoring and soul-cheering doctrine there is in the world. I have the opportunity of reading your paper, the *Signs*, and am much pleased when I hear the dear children of God testifying to the one and the same faith; because we are told there is but one Lord, one Faith, and one Baptism—one Lord Jesus Christ, who is head over all things to the church, God blessed for evermore, Amen.

Brother Beebe, if you please, give me your views on the words "Absolute Predestination of all things." The *all things* is the particular point. Dear brother, do not think hard of us; but we want you to grant the request through the *Signs*, and it is for our edification and instruction that we ask it.

I remain yours, in hope of eternal life,
FLETCHER A. T. BURSON.

If not providentially prevented, we will notice the request in our next number. [Ed.]

their natural eyes, for with them no man can see the kingdom of God, as it is written, "Eye hath not seen," &c. "The natural man receiveth not the things of the Spirit of God." But when "God who commanded the light to shine out of the darkness, has shined in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ;" then the ministerial labors of the servants of Christ are of service to remove from them their "grave clothes," as Christ commanded in the case of a quickened Lazarus, and to take the napkin from his eyes, as Ananias had done to Saul, and as Paul was to do to the quickened Gentiles, by preaching to them the glorious gospel of God our Savior, administering to them the ordinances of Christ, "teaching them to observe all things whatsoever Christ has commanded them," and warning them to beware of false teachers and false doctrine. Should Paul, or any other person open the eyes of a dead man, it would not enable the dead to see; for if dead they can see no more with their eyes than with their hands or feet; but opening the eyes of the living, removes that covering from the eyes which prevents their seeing. Hence to open the eyes of God's quickened children ministerially, is to turn them from darkness to light. Living persons, if their eyes be shut, are in darkness; and when in darkness, as Peter said, they are blind and cannot see afar off, and have forgotten that they have been purged from their old sins. Much may be written on the subject of that darkness to which God's living children are subject; sometimes by reason of doubts, fears, unbelief &c., and sometimes by following their own carnal reasoning instead of living by faith upon the Son of God; but the darkness from which the Gentile converts were to be turned, seems to have been from pagan idolatry and superstition to the divine radiance of the glorious gospel of the blessed God. The darkness of this world is connected with the power of Satan, who is the prince of the power of the air, the spirit that worketh in the children of disobedience; and satan and his emissaries are spoken of as rulers of the darkness of this world. But God has delivered his children from the power of darkness and translated them into the kingdom of his dear Son; hence they are admonished to walk as children of the light. Perhaps there never was a time when the power of darkness was more strikingly demonstrated than at the present day, in which men put darkness for light and light for darkness. And the power of their darkness is so great that they who are under it "Wonder and perish; while God is working a work in their day which they shall in no wise believe though a man declare it to them." Even God's people, in all their natural powers are inclined to darkness rather than light, and the constant tendency of their carnal minds is to run into it; but God has provided for the effectual turning of them from it, and from its satanic power unto God. And the gospel ministry, and especially the apostolic gifts and labors are eminently calculated to secure this object. *That they may receive forgiveness of sins, &c.*—The forgiveness of sins, and the reception of that forgiveness by the sinner are very different things. "Christ is exalted to be a Prince and a Savior, for to give repentance to Israel and the forgive-

ness of sins." There are many witnesses on earth who can testify that Christ has power on earth to forgive sins. But the forgiveness of our sins cannot afford to us consolation until such evidence or assurance of their forgiveness is afforded us to enable us to receive that forgiveness by faith; then we realize a full and free discharge from the guilt and condemnation of them. Isaiah had neither power nor commission to forgive Jerusalem; but God commanded him to speak comfortably to Jerusalem, and cry unto her that her warfare was ended, and her iniquities were pardoned," &c. They were already pardoned, but they were to be apprised of the fact, that they might receive the forgiveness, and rejoice in it. A quickened sinner, until thus enlightened, will seek for justification by the deeds of the law, and will labor and mourn in darkness where he is annoyed by the tempting power and cruel suggestions of satan, until he is enabled by grace to see how God can be just and the justifier of a poor guilt burdened sinner; but when the assurance is brought home to his understanding, that "he has received at the Lord's hand, double for all his sins, then he receives the forgiveness of his sins. This is to them a great and glorious deliverance; and in it they rejoice with joy unspeakable and full of glory. Now they receive not only the evidence of the remission of sins, through the redemption that is in Christ Jesus, but they are placed experimentally among the heirs of God and joint heirs with our Lord Jesus Christ, and as heirs, they receive inheritance among them which are sanctified. Not a purchased possession, or a reward for their efforts at reformation, their use of means, or payment for services rendered to the Lord; but an inheritance, the gracious patrimony of their heavenly Father.

And this inheritance, being a joint inheritance, is among them which are "Sanctified by God the Father, preserved in Christ Jesus and called." "Saved and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus, before the world began." The King who sits upon the throne of his glory, who has separated them from the goats and put them on his right hand, says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And that faith which is in him, of which he is both the author and finisher, is given them, and by it they receive their forgiveness and inheritance among them which are set apart, separated or sanctified.

But let it not be forgotten that a part of the legacy is, that in this world the heirs of glory shall have tribulation. "If any man will live godly in Christ Jesus, he shall suffer persecution." God has chosen his people in a furnace of affliction, and the saints are destined to encounter many trials, temptations, doubts, fears, reproaches and afflictions, but they have the blessed assurance that these comparatively light afflictions, which are but for a moment, do work for them a far more exceeding and eternal weight of glory; while they look not on the things which are seen, but on the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Hence, "We know that all things do work

together for good to them that love God; to them who are the called according to his purpose."

"Do men gather grapes of thorns, or figs of thistles?" Among the thousands of instances illustrative of the abominable wickedness of the age, immediately resulting from the religious delusions of the day, we copy the following from the New York Daily News:

ADULTERY CASE.—Edwin H. Fitts, son of the Rev. Henry Fitts, of Middleboro, Mass., has been arrested for committing adultery with a Mrs. Chapin. They were both Sabbath-School teachers in the Sabbath-School of the Baptist church in that place, and their criminal intimacy commenced at a Sunday-School excursion last August. The guilt of these parties was discovered by the wife of Fitts, who became jealous of her husband's conduct toward Mrs. C. and found evidence of his infidelity in a letter which she took from his pocket while he was asleep. Fitts fully confessed his guilt to his pastor.—ROCHESTER DEMOCRAT.

RELIGIOUS FANATICISM.—We had intended to devote some portion of this number to an account of what is now, and has been for a few months passed going on in most of the cities and towns of our Northern States under the name of a religious revival, but more properly a revelation of that man of sin of which God has given due warning to his church, 2d Thess. ii. 3-12. Whose coming is after the workings of satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Such is truly the power of the present delusion that they who dwell upon the earth are made to cry, "Who is like unto the beast? Who is able to make war with the beast?" The grand lever by which the world is to be moved out of its place, is a general conglomeration of the various Arminian sects with as many of the non-professing portion of the community as they can decoy into their net, under the name of Union Prayer Meetings, in Theatres, and other places of the kind, where from two to three minutes only are allowed to each to insult Heaven by their mock prayers, and workmongrel harangues. In a future number we will give further particulars.

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R. T. Beebe 1, John Graves 2, J. A. Lyon 1 \$6 00	
KANSAS TER.—H. Drisdien.....	1 00
INDIANA—A. A. Cole 2, D. Goff 2, B.	
Underwood 1, D. Goble 1, I. I. Miller 1.....	7 00
MICHIGAN—D. P. Johnson 2.50, A. Pamerlee 1.....	3 50
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MARYLAND—James Lowndes.....	6 25
TENNESSEE—Eld. J. Cox 5, E. Garret 1, W. T. Perry 2, R. B. Hendricks 1, J. Harlan 2, OREGON TERR.—Eld. J. Stipp.....	13 00
GEORGIA—Wm. L. Beebe 38.25, J. G. Barrow 1.....	39 25
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MISSOURI—Eld. P. J. Burruss 2, T. Dyson (paid to Vol. 26, No. 19.) Eld. J. W. Thomas 10, J. Rogers 1, Eld. J. Tewell 1.75, CANADA WEST—J. S. McColl.....	1 00
ALABAMA—J. A. Lee.....	1 00
Total.....	\$229 49
NEW AGENTS—W. T. Thomas, Kentucky.	

We have been laboring for the last three or four weeks under severe indisposition—inflammation of the lungs, neuralgia, and bilious fever, by which we were prevented from writing for our last number; but having, through great mercy, nearly recovered, we are enabled to resume our labors. We hope this explanation will be regarded as a sufficient apology for our failure to answer several private communications, and for the delay of some communications for the SIGNS, which require revision before they appear in our columns.

MARRIAGES.

MARCH 22.—At the residence of the bride's father, at Westmoreland, Wyoming Co., Penn., by Eld. John Donaldson, Mr. SIMON HEMREY to Miss SOPHIA PENNEY, both of the former place.

OBITUARIES.

FRANKLIN Co., Va., March 26, 1858.

DEAR BROTHER BEEBE:—It becomes my melancholy duty to announce through the SIGNS the death of sister TEMPERANCE DUDLEY, consort of Thomas Dudley, Esq., of Franklin Co., who departed this life on the 30th day of November, 1857, in the 53d year of her age. Sister DUDLEY became a member of the church at Bethel in 1852, and was baptized by the unworthy writer of this tribute to her memory. She was a decided Old School Baptist in sentiment, and contended earnestly for the faith once delivered to the saints; and while she believed that salvation was wholly of grace, yet she did not neglect to maintain good works for necessary uses. She rarely ever failed, unless on account of sickness, to fill her place at our monthly meetings, as well as to the appointments of preaching brethren in the surrounding country. Her house was emphatically the home of Old School Baptist preachers, as the writer can abundantly testify, having spent many nights happily and comfortably under her hospitable roof, in conversing upon the all important subject of salvation by and through the sovereign grace of God abounding to the chief of sinners, through our Lord Jesus Christ. I think she could with propriety adopt the language of the great Apostle of the Gentiles, and say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." Sister Dudley had an excellent voice for singing, and delighted much in celebrating the praises of Zion's king in psalms and hymns and spiritual songs; and in this respect her place in the church will not be easily filled. During her last illness, which was very painful and excruciating, so much so that she was at times delirious, she gave the strongest assurance when in her right mind to those around her, that she was prepared by grace divine to meet her God in peace. And let me say to her bereaved and afflicted husband, and her surviving children, to sorrow not even as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him, being confident that their loss is her eternal gain.

Oh for the death of those
Who slumber in the Lord;
Oh be like theirs my last repose,
Lik theirs my last reward.

Yours in gospel bonds,
JOHN R. MARTIN.

FAIRFAX C. H., Va., March 30, 1858.

DIED, at his residence in Fairfax Co., Va., Feb. 18, 1858, Col. JOHN MILLAN, in the 75th year of his age. He was the husband of our sister, Elizabeth Millan, and has been ever since my being acquainted with him, twenty-five years, a decided Old School Baptist in sentiment. He had never made a profession of religion. From conversation I had with him in his sickness, he gave what appeared to me a satisfactory evidence of being a subject of grace, and before his death he was favored with a comfortable hope of acceptance through the precious Redeemer.

Yours, &c., S. TROTT.

KIRKWOOD, April 7, 1858.

BROTHER BEEBE—By request I send you for publication, the obituary of JAMES S. TOMPKINS, who died at the residence of his son, in Kirkwood, Broome Co., N. Y., December 8th, 1857, in the 78th year of his age. His disease was consumption—his sufferings were severe—but he bore them patiently—he said he never could get well—but that he was wholly reconciled to the will of God—he said he thought he had had a hope in Christ for many years—he had never made a public profession of religion. The Bible was his constant companion—he had for many years been a decided friend and efficient supporter of the Old School Baptists, and from the interest he took in listening to the administration of the gospel, and in the company of those who hold the truth, we entertain a hope that he had been made savingly acquainted with that grace which bringeth salvation. I tried to preach on the occasion from 2 Thess. ii. 16 and 17.

JOHN DONALDSON.

I also send you, by request of sister Griffin, the widow of Dr. Griffin, the enclosed notice for publication, or so much of it as you think proper. He died on the 18th of January last. He was baptized by Eld. Reed Burritt in West-erle, Albany Co., N. Y. Since moving to the Great Bend, he had not united with any church. Sister Griffin belongs to the New Milford church.

"In Great Bend, on the 18th ult., Doct. JAMES GRIFFIN, aged 65 years. Doct. G. was a native of Newtown, Conn., and practiced medicine for several years in Schoharie Co., N. Y., and for the last twelve years in Great Bend, Susquehanna Co., Penn. As a physician he stood at the head of his profession, possessing to an unusual degree, the confidence of his patients, in a very extensive and laborious practice; and, being a Christian, he prescribed faithfully and successfully for both the bodily and spiritual diseases of those around whose sick and dying beds, he was called to administer relief. As a citizen, and civil magistrate, he held a high place in the respect and esteem of the community in which he lived; while in the more tender and endearing relations of brother, father and husband, he was greatly beloved for his many virtues and excellencies of both his head and his heart. In his death the poor have lost a good friend indeed. His last illness, of many months continuance, was one peculiarly trying and afflictive, both to himself, his family and his friends. All his organs of speech were so paralyzed, that his lips were sealed as in the silence of the grave, and his last adieu to his deeply afflicted family, was given by expressive and affecting signs, which satisfied all around his dying bed, that he was departing for the 'rest that remains for the people of God.' His funeral services were full of deep and imposing interest. The Presbyterian church, in which they were held, was crowded to its utmost capacity, by a sympathizing and afflicted community, who feel that his everlasting gain is a great loss to them."

DIED, at his residence, in Henry Co., Virginia, on Thursday, the 17th of September, 1857, Capt. JOSIAH H. TURNER, in the 40th year of his age. Capt. Turner was a most useful, enterprising and benevolent citizen—filling every sphere of life in which he was called to act, in a highly dignified and honorable manner. He was an affectionate husband, a tender parent, a good master, and a never varying and devoted friend. He left a desolate companion, with five small children, together with many ardent friends, and a numerous train of connection, to mourn their irreparable loss. Yet they mourn not as those without hope. He died perfectly composed, and in his last moments gave many assurances of a blessed immortality.

He to his weeping mother said,
As she stood leaning o'er his bed,
"O, mother, I am going home,
I have the wedding garment on."

Although he had not made any public profession of religion; or united himself to any church, yet he was an orthodox believer in the faith and doctrine of the Old School Baptist church; and we have an humble hope that his spirit has been borne on angels wings to the paradise of God, where it will ever be engaged with all the sanctified on high, in singing anthems of praise to its glorious Redeemer.

OLD SCHOOL MEETING.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hilldale County, to commence on the 11th day of June, A. D. 1858, at ten o'clock, A. M., and continue three days. A general invitation is given to the Old School Baptists, particularly to those in the ministry. Can you come, brethren Beebe? JAMES P. HOWELL, Pastor.

ASSOCIATIONAL.

DELAWARE ASSOCIATION.

BROTHER BEEBE—In accordance with the desire of the brethren at Rock Springs, I hereby request you to publish that the Delaware Association will convene, the Lord willing, with the Church at Rock Springs, in their meeting-house, in Lancaster county, near the Maryland line, and about ten miles from Port Deposit, to commence at eleven o'clock, a. m., on WEDNESDAY preceding the last Sunday in May—and as it is desirable that it may be well attended, a general invitation is given to the Old School Baptists, and particularly to those in the ministry. For the information of those who may come by public conveyance, we would state that the Philadelphia and Baltimore Railroad is the most convenient. The cars leave Philadelphia every morning at eight o'clock, and Baltimore at half-past eight, and both arrive at Haver de Grace before noon, at which place there will be a Steamboat in readiness to convey passengers to Port Deposit, about five miles up the river. On Tuesday, the day before the meeting of the Association, there will be private carriages provided to carry our friends to the neighborhood of the meeting. Owing to an arrangement between the Railroad Company and the above mentioned Steamboat, it is best to ask for tickets, either at Philadelphia or Baltimore, for Port Deposit, instead of Haver de Grace.

SAMUEL WICKS.

LANCASTER CO., PENN., March 22, 1858.

BALTIMORE ASSOCIATION.

BROTHER BEEBE—The Baltimore Association will assemble with the church at Black Rock, Baltimore Co., Maryland, commencing on WEDNESDAY, May 19th, and continuing three days. The brethren coming from the North via Philadelphia, will go directly on to Baltimore City, Md., and at 3 o'clock, P. M., Tuesday the 18th, will inquire for Calvert Station, Baltimore City, at which place and time aforesaid, they will take the cars for Cockeysville, on the Northern Central Railroad, a distance of about 15 miles from Baltimore, at which place there will be conveyances to take them to Black Rock. Also those who may come on by the way of Harrisburgh, Penn., will arrive at Cockeysville at the same hour of the day as the up and down trains pass there. A cordial invitation is extended to the brethren North, South, East and West, to visit the Association, especially the brethren in the ministry. We hope as many as can possibly come, will, for they will remember that a noted battle was once fought at Black Rock, between the loyal subjects of the king and the aliens; therefore, we earnestly desire our brethren to come and view the "old battle ground."

WM. J. PURINGTON.

WASHINGTON, D. C., March 19, 1858.

WARWICK ASSOCIATION.

The Warwick Association will be held with the church at Warwick, Orange county, N. Y., to commence on WEDNESDAY before the second Sunday of June, 1858, at 10 o'clock, A. M.

DELAWARE RIVER ASSOCIATION.

The Delaware River Association will be held with the church at Harborton, commencing on WEDNESDAY before the first Sunday of June.

ORDINATION.

BROTHER BEEBE—The Second Baptist church of Roxbury, have sent a call to our sister churches to send their pastors and faithful brethren, to meet with us on the first SATURDAY in May, 1858, to take into consideration the propriety of setting our brother Cyrus B. Fuller apart to the work of the gospel ministry, should it appear to them expedient. You, brother Beebe, are requested to attend. We expect the ministering brethren to continue with and preach for us on the Sunday following.

Yours in fellowship, ISAAC HEWITT.

P. S.—Our meetings are considerably interesting, and there is some ingathering in some of our sister churches. Seven have been added to the Middletown and Roxbury church, by baptism, and others are received as candidates for the ordinance of baptism.

I. H.

SPECIAL NOTICES.

THE OLD SCHOOL BAPTIST HYMN BOOK.

Being a choice collection of Hymns, Psalms and Spiritual Songs, carefully selected from all the Books now in use among the Old Order of Baptists in the United States and in Europe, compiled especially for the use of the Old School or Primitive order of Baptists, will be put to press as soon as the stereotype plates can be prepared. It will comprise about twice as many hymns as any book now in use among the Old Order of Baptists, except that of "Watts and Rippon," and will be printed on clear and beautiful type, in the best workmanship of the art, and supplied to order on the following

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This book, when we consider its size and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

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CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

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THE EVERLASTING TASK FOR THE ARMINIANS.

Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

WILLIAM L. BEEBE, Covington, Ga.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., MAY 1, 1858.

NO. 9.

CORRESPONDENCE.

WASHINGTON, D. C., April 12, 1858.

BROTHER BEEBE:—Having been requested by Miss Sallie Woolford, of Dorchester County, Md., to give my views upon the following portion of Scripture: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v., 19 & 20, will you again indulge me by publishing another communication?

Immediately preceding the text which is quoted, it is said by the inspired Apostle, that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." He being subject to passions like other men, was as liable, as a man, to err as any other child of God; but when he prayed earnestly, it was not an impulse of human nature that caused him thus to pray; for, viewed in that light, it would seem that a spirit of revenge was occupying his mind, and that he sought to gratify the same by imploring the judgment of God upon the Israelites, as well as others, in having the earth cease to yield her fruits, by having the "bottles" of heaven stopped.

Elias stood in a very peculiar relation to Israel, and as God often frowned upon that nation, it was revealed to Elias concerning the drought that was to come upon the earth, and he, being thus inspired by God, prayed exactly according to the will of Jehovah, which harmonizes with the declaration of the apostle Paul, concerning prayer, for, said he, "We know not what to pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints according to (the will of) God." Now, does not the language of Paul show conclusively that the prayer of faith is the intercession of the spirit, and that that intercession is according (leaving out the supplement) to God?

Brethren, if any of you do err from the truth. James, after setting forth in his epistle the vast importance of adhering strictly to the commands of Christ, as found in the precepts of the Gospel, positively averring that such precepts, being complied with by the professed votaries of the dear Redeemer, were the effects of the new heart, or the fruits of grace; and that pure and undefiled religion was known from false, by producing such results, so salutary in their nature, upon the lives of the children of God, when under the immediate exercise of the same, closes with a direct address to the brethren.

We discover, by comparing the commencement of his epistle with the closing address, that it was restricted *entirely* to the brethren; and these were not simply brethren by the ties of consanguinity, or the flesh, but the relation was of a higher and more noble character, heavenly in its origin, divine in its nature, and eternal in its duration; and, it being of such a nature, these brethren had powers of comprehension which are not possessed by natural men; they had eyes to see, ears to hear, and hearts to understand divine truth, so far as it might please God to give them a knowledge of the same; therefore, lessons of instruction given them were of lasting benefit, being designed for their good; otherwise they would not have been given; consequently, we have *no liberty* to apply any portion of this text directly or indirectly to unregenerated men.

Said James: "If any of you do err from the truth," &c. Were it not possible for God's people to err, the apostle would not have used such declaration; but the expression shows very plainly that Christians err from the truth. [Notice—James does not say they err *in* the truth, but *from* the truth.] There are many ways in which Christians err from the truth, some of which become so dear to them that they cling to them with great tenacity; but sooner or later, not merely by profession and a visible standing in the Church, but by possession, and are united to him, being members of that mystical body, they are separated from the errors into which they may have fallen. The most devoted followers of Christ that ever have lived, when left measurably to themselves, fell into error; and we will adduce Scripture proof to sustain us in the assertion.

Israel, as a nation, was God's chosen people, and they were miraculously preserved and delivered from their enemies; yet, when Moses was called up into the mount, and tarried long, they had a golden calf made of their jewelry, and, strange as it may appear, after seeing such displays of Almighty power in their behalf, they were found dancing around the calf, the work of their own hands. The man Moses, who was their leader, fell into error, and was not permitted to go into the promised land. At a later day an Elijah was sure that he was left alone; but God made known to him that he had reserved *seven thousand* who had not bowed the knee to the image of Baal. Still later, a Peter and a John fell into error—the former by making a rash promise in his own strength; and the latter, by desiring, while in prison, that Christ would inform him certainly whether he was the Christ, or whether he should look for another?

Now let us notice some of the errors into which Christians fall in this day, when suffered to confer with flesh and

blood. At the time Christians, in their experience, are brought to know their lost and ruined condition by nature, every hope of being saved by any deeds of theirs is taken away; and when brought to deliverance, it seems that a complete deliverance from law and sin has been accomplished; and they then think that the way of life and salvation will always appear plain, and that they shall never doubt the reality of their interest in Christ; that the trials and conflicts, of which they hear others speak, shall never be permitted to disturb their peace; but when the dark clouds of doubt and sorrow obscure the sun of their hope, and the storm comes on in the soul, and Satan comes to buffet them, they think certainly that they must be deceived; because, if not deceived, they would enjoy peace of mind, and that a *real* Christian could not be thus tempest-tossed. Though they thus exclaim so bitterly against themselves, God has designed it for their good; and the direct tendency of such conflicts is to make them humble. Again, Christians sometimes become so led astray as to think that the *proclamation* of the Gospel is the *means* of awakening dead sinners; and some (lamentable to state) think that though the doctrine of eternal predestination, definite atonement, effectual calling, and final perseverance of saints, *are all true*, and sustained by the Scriptures, yet they ought not to be publicly preached. All such ideas are the results which follow the *erring* from the truth; and they are not only unsound positions, but anti-scriptural.

And one convert him.—In treating upon this clause of the text, it is of vast importance to keep in view the difference made in Scripture between CONVERSION and REGENERATION. Conversion literally means a change from one state to another, or to turn from one use or destination to another, without changing the *inherent* principles of a person thus converted; or if it be immaterial substances, without imparting any new material to the substance thus converted.

Regeneration signifies, according to Scripture testimony, the second begetting of the church from the dead, by the resurrection of Jesus Christ.—(See 1st Peter i., 3.) By virtue of that regeneration, the vessels of mercy, in God's time, have divine life communicated, or are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

A man may be converted from a drunkard to a sober man; from a thief to an honest man; from a liar to a man of truth; from a tale-bearer to a peace-maker; yet that does not regenerate such person, neither does it give divine life; but if a person experiences the work of grace in the heart, by heavenly and divine life being implanted, conversion will certainly

follow. And if the person has been addicted to the preceding named vices, he will be led to shun them as a deadly poison. The rock of the quarry may be broken up, and prepared by the artisan, and erected into a spacious temple, yet it is the *same* material as when imbedded in the earth.

When we view this clause of the text relative to conversion, we see how far God's dear people, by him, and under his power alone, can go, and *no further*. They are his instruments (thus to speak) at times to convert a brother or sister from error—not directly, nor indirectly, to give divine life, for that emanates from Jehovah. Said the Redeemer to Peter: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke xxii, 32. Furthermore: "The law of the Lord is perfect, converting the soul."—David. Now, it must be distinctly borne in mind that the conversion to which we have referred, by quoting the language of the dear Redeemer and David, has reference to the *living*—not the dead.

We will now briefly notice what construction natural religionists, of every class, put upon the term conversion, as found in the Scriptures. They teach that man, by nature, possesses a principle which is just and holy, which they can foster at pleasure, or let lie dormant, it being perfectly at their control. Now, what does that lead to, when a person can wrap the mantle of self complacency thus around himself, by saying I can be a Christian when I please—can obtain a conversion in a few minutes, or hours at most. According to that doctrine, the bloody sacrifice of the Son of God on Calvary, *long time ago*, can be made effectual or not, just as man pleases. O, how monstrous! how God-dishonoring is such a system! But, if any arminian should read this, it will be said we mean no such thing! Well, whether you mean so or not, you *both* preach and practice it. But, as it is often said, the doctrine of grace leads to licentiousness, we must trace this system of self-will a little farther, and see which of the two leads to looseness of character. If a man fully believes in his own power to obtain what he calls a conversion, and feels envy and revenge prompting him onward; suppose he is permitted to carry that into effect by taking the life of one of his fellow beings, he concludes there will be ample time to make his peace with God before he receives his just deserts. It is certain that such a system leads directly to such a result, notwithstanding it may be denied; but the doctrine of grace leads to the restraining of the passions, and making its recipients honest, upright, and strictly moral. But I may be asked: "Do you think that some true Christians have not been led astray?" Most certainly; and that

is the very point more directly involved in the text; for if they did not go astray, the inspired apostle would not have used such language. I may be asked still further: "Do you doubt the fact, that murderers may have been the real children of God?" Not by any means; but I have but little confidence in State prison and gallows repentance.

There are but few, if any, of God's people now upon the earth that have not experienced *many* conversions, and sometimes they are of daily occurrence; for that, which to the careless observer is of little or no consequence, is to the humble follower of the adorable Redeemer of vast consequence. This train of reflections leads us to the great usefulness and benefit derived from the organization of Christians into churches, and of their frequently assembling themselves together, and freely and faithfully warning each other of the dangerous nature of false doctrine; of its sorrowful effects upon members of churches, and *entire* churches; and, when assembled as members of the same church, contending for the same faith, if need be, they must warn and *rebuke* with all long-suffering and doctrine. When such a course is manifested, it shows a desire to contend for the truth in sincerity, and that the children of God are *knit together*; and being thus united, they are to contest every *inch* of the ground with anti-Christ, and make no compromise with error whatever.

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves," is often referred to, I fear, to sustain or tolerate error amongst God's people, so that the mantle of charity should be so broad as to conceal what is known to be contrary to Scripture. Now, I wish to be distinctly understood to say that true charity, or the real love of God, shed abroad in the heart, *never* leads to the free toleration of error amongst God's people; but directly the reverse; and when a strong member (in the faith) beholds another in error, at the proper time he strives to *CONVERT* such one from (not in) error. Perhaps the erring member thinks it would be better to make a *little* compromise with the enemies of truth, and, by so doing, it would be an advantage to the church; but *when and where* this feeling is made manifest, *TRUE CHARITY* meets it in the spirit of the gospel; and, after the fallacy of such course is pointed out, and its pernicious consequences set forth, and Scripture testimony adduced to substantiate the same, the erring member may see the error so plainly, and feel the force of Scripture testimony, as advanced and advocated by the faithful brother, that he becomes converted (convinced) from the error—not regenerated—and saved from death—not eternal, but a death of brotherly love, union and fellowship of the church, &c.; but when all admonitions fail, all warnings become fruitless, and every Scriptural injunction produces no change, the discipline of the church must be enforced; and if such person is truly a child of God, a death then takes place in the soul that words can never express; and it may be possible that some of God's dear people are now suffering that very death.

There is another error into which I think it quite possible some of God's dear people fall; and that is after they are experimentally brought to a knowledge of

the truth, and feel the obligations binding upon them, as his children, to follow him in the commands of the gospel, they bring up many excuses for not obeying, such as the following: I am not worthy of a place amongst God's people; I possess such a wicked heart; if I make a public profession, I shall soon dishonor the same; and many other similar excuses. I am not able to say but that my friend, who has requested me to write upon the text now under consideration, may be in just that condition; and if so, may I be allowed to ask a question? Do you expect, dear friend, that your nature will ever be any better while you sojourn upon earth? Were you to hear a person, in relating the exercise of the mind, tell how well he had lived, and how well he intended to live, after joining the church, would that be satisfactory to you? Well, if that would not be satisfactory in others, *why* look for and desire the same in yourself? Do you not discover an error in that?

A faithful exposition of Scripture, and an enforcing of the injunctions of Christ, in power and demonstration of the spirit, by a faithful servant of God, oftentimes is designed, in the counsel of God, to *convert* some out of just such errors as the last named class of persons are sometimes in.

Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death.—I need say but little concerning this clause of the text, having already spoken of the death as being a separation from the love, union and fellowship of the brethren, and an awful conflict of soul, which, it is to be feared, many of God's dear people, for some wise purpose, are now suffering.

And shall hide a multitude of sins.—The one, under God's special guidance, that thus converts the sinner from the error of his ways, saves the soul from death, and *HIDES*, does not destroy, human nature, or remove the corrupt fountain whence issue the streams of error; but it is *hidden*, for the person being thus converted, feels to restrain the carnal inclinations of the mind; therefore, does not go so far, nor so zealously, into error as he felt to before being convinced; consequently, a multitude of sins, in the *absolute* sense of the text, are hidden.

The sinners of whom James speaks, I understand to be living children of God, who have ears to hear, eyes to see, and hearts to understand; and the conversion of which he speaks, *follows* being born again, instead of preceding it, as all natural religious teachers advocate; and, also, that regeneration and conversion are not only different in signification, but vastly different in their effects upon the children of men.

I am not prepared to say whether my manner of treating upon the text will be satisfactory to my friend or not; but I have briefly expressed my understanding of the text.

WM. J. PURINGTON.

EVANSVILLE, Indiana, April 12, 1858.

BROTHER BEEBE:—Having been a reader of the *Signs of the Times* but a short time, and being so well satisfied with the doctrinal matter contained in the communications of the Brothers and Sisters, as also the editorials, with the relations of many of their souls' travelings, having received

so much comfort from the same, it has created a desire in my heart to try to cast in my mite, thinking probably it may (if it be the Lord's work) be of some comfort to some of the Lord's tried family. But where shall I begin? I do not know of any better place than where I hope the Lord began with unworthy me. I was born in a far distant land from this. My father was an Old School Baptist, and I was compelled to go with him to meeting, often contrary to my desire, until I would go no longer, for the company of godly people was no pleasure to me, because I was delighted in sin, for that was my element, such as frolicking, dancing, &c. At that time I despised all professors of religion, and especially the Old Baptists. I would sometimes go to hear the Methodists, and make promises to myself that I certainly would be better, and not live so ungodly any more. They spoke of an eternal hell, and that unless we made our peace with God, and accepted his offered mercy, we should be eternally lost.

These things often made me make promises; but as sure as I made them, so sure was I to break them. I was about twenty years of age, and had not enjoyed as much pleasure in sin as I desired; consequently, I promised that when I got older I would take to a religious life, for I verily thought that I could have religion when I chose. I also thought that I was as good as those, or at least many of them, who professed religion. And if any of the saints of God stepped a little aside from the obedient path, it would be a matter of rejoicing with me.

Brother Beebe, how careful ought the children of God to be in their walk, so as not to give the enemy any cause to gain-say or resist. In this condition I continued two or three years—and should have done so until now, if the Lord had not showed me my true condition—making promises that when I would be older I would perform; but my promises were always sure to be broken.

About this time the Baptists had a new preacher, and there was so much talk about his being such a good preacher, that I was induced to go and hear him; and I well remember a remark made in my hearing, after meeting was out, by one of the members to my father, that Thomas was at meeting to-day; he also asked me how I liked the preaching. The answer I made was, that I liked it very well, not knowing anything about good or bad preaching, for it was all alike to me. This was in the summer, in which time they built a new meeting-house, at which I became a regular attendant. I now thought I was getting along very well, and sometimes thought God would save me; but I little knew the plague of my wicked and depraved heart, until the Lord sent his word with power to my soul. It was about Christmas, fifteen or sixteen years ago. I remember the time as if it were but yesterday.

The text was taken from the 9th chapter of St. John: "Dost thou believe on the Son of God?" About the close of the discourse the preacher desired all to ask themselves, "Do I believe on the Son of God?" and the Lord sent his own word with power to my soul, that I shall never forget. The text would run in my mind hundreds of times, "Dost thou believe on

the Son of God?" and I as often could say, No.

I now saw and felt different than ever I had in my life before; but thought that it would work off my mind, as other impressions had. Now my sins began to look me in the face; but I tried to drive them away by going in company with my acquaintance; but all to no purpose. I went home a guilty and miserable man, hoping that sleep would drive away such thoughts; but, instead of sleeping, my sins lay heavy upon me. I could now adopt the language of the prophet, "Woe is me, for I am undone; I am a man of unclean lips!"

When I arose next morning the words were fresh on my mind, "Dost thou believe on the Son of God?" My answer was "No;" that day I was working with my father, and I remember of his saying that he had enjoyed a very pleasant morning, looking over the things he heard yesterday. I said to myself that I never experienced such a miserable one. I now began to wish I was out of his company, for he would be talking often about the Lord Jesus Christ; and I was in hopes if I got away from him, these things would pass from my mind. I tried with all the strength I had to get rid of my burden. I now began to break off my sins by my righteousness, and a throne of grace was frequented by me; but no relief could I obtain. According to my desire, the time came that I was placed by myself from my father, but still my distress did not leave me; and instead of getting relief, my burden was heavier than ever. I now began to get very lean, so that my companions often would remark how poor I was getting; but they did not know what was the matter with me, for I never told any one. In this condition I remained about six months, during which time my mind was very tender of sin, for I now saw God to be a just God, and that I was a very great sinner, so that I was made often to cry out: "What must I do?" I had before thought my prayers were worth something, but they now appeared to me to be useless.

About this time, I well remember, to my shame, that I went with another young man to a place of worldly amusement, dancing, drinking, reveling, &c. This I done for the purpose of relieving my mind of its distress. I thought I had accomplished my object; but I had no sooner got out of the place than my sins began to rebound with double force, not only for sinning with my eyes open, but also for taking that young man with me; because he did not want to go in. Now, sleepless nights and troublesome days were my portion; but, here let me say, I could not help praying day and night.

My Brother, if I may use the term, I cannot help trembling while I am penning these few lines to you, when I think of my sins, and the long forbearance of a covenant-keeping God to one so unworthy. But when the set time to deliver my soul from bondage came, he sent his own word, which was this: "Shall the prey be taken from the mighty, or the lawful captive delivered," which brought such relief to my soul, that I shall never forget as long as I live and retain my senses. But there was something in it I could not understand. I got the Bible, but could not find the

passage, and in the afternoon I had a thousand thoughts about how the prey could be taken from the mighty, as also a lawful captive delivered; and yet it gave me much relief.

I was now living with a good man, one that feared God, but had not publicly acknowledged him. One evening I thought I would ask him about it, so I asked him, and while asking him I could not refrain from weeping. He told me that although the Lord's children was led captive by the devil, and he was a mighty enemy, yet he was not Almighty, for the Lord will deliver them from him; so the lawful captive should also be delivered. He also asked me several questions, to which I answered as well as I could. He gave me to understand it was a work of the Lord and tried to encourage me. Now my burden was gone, and I was led to know, by experience, that salvation was all of grace from first to last. I also saw that the Lord's work was irresistible, for I had tried all in my power to stop God's work. I could now rejoice in God my Saviour. I now could, with the church, say: "He is the chiefest among ten thousand, and altogether lovely." And those people I had so much despised before, I now saw the loveliest. I would like to be in their company, to hear them talk of the way the Lord had led them, and compare my experience with theirs; but still I was afraid they would ask me some questions, for I sometimes thought that perhaps mine was not a work of the Lord; and I did not want to deceive any one. Then again I would receive assurance from the Lord, that I was his, and that he loved me long before I loved him; that he had called me by his grace; that I was his. I had not told my mind to any but my friend, and told him not to tell any one else. Duty began to manifest itself to me; that as the Lord had done such great things for me, and had done what all the men in the world could not do; that he had revealed his Son in me—the hope of glory; called me by his grace; that I ought to obey his commandments, and follow him practically; and these portions of Scripture, pointing to our duty, was often enforced to my understanding: "If you love me, keep my commandments!" "Ye are not your own!" "He that believeth, and is baptized, shall be saved!" "Take up your cross and follow me!" "Be ye followers of God, as dear children," &c. When I witnessed the ordinance of Baptism, how I would wish it was me to be baptized, I saw such beauty in it, to follow Jesus. But there was first going before the church to relate my experience; for without that I could not be received. I would sometimes think of my friend; he was a good man, and was not baptized, and I felt assured he would be saved. He now became a great stumbling block to me, for I often gave heed to his conduct in not following the Lord in Baptism, and argued it against the Lord's command. I would just say to such, if any should read this, be careful not to despise the Lord's command, and do not stand as a stumbling block to any of the Lord's tried family; and ye lambs of Jesus discharge your duty, and it will be well. At one time, while thus reasoning, these words came with great force: "What is that to thee, follow thou me!" Still I neglected my duty.

About this time I had some thoughts of emigrating to this country, which I did, and arrived in the place, where I now reside, in December, 1844, when I tried to find the Baptists. I hunted, but could not find them. I went out in the country, and heard a man preach a funeral discourse; he was an Old School Baptist, and I liked him very well; but could not find any here that suited me. At last I obtained a Presbyterian hymn book, which contained their articles of faith, and it suited me in every respect, except Baptism; so I went to hear them preach. I had not been many times to hear them before the preacher and deacon visited me. We had considerable conversation, and as my duty was fresh on my mind, and being young, I had not much judgment, so, with their inducements, I consented to become a member with them; but there was one thing I wanted them to decide first, that was, the ordinance of Baptism; so they endeavored to make it appear that it made no difference whether we were sprinkled or immersed. But this did not satisfy me, for I would not consent to be sprinkled. The preacher told me that if I would insist upon being immersed, he would get a man to baptize me, but would not do it himself. After considerable conversation, I told them I understood that I was sprinkled when I was a baby. This was done before my parents became Baptists. They said that was enough. I then consented, and expected to have to go before the church, and relate my experience; but nothing of that, for I was a member already; but my mind was not relieved concerning Baptism.

I continued with them some time, until I began to see that their preaching and articles of faith did not agree; neither did it agree with the Scripture and my experience. I now had some thoughts of leaving them, but did not know where to go. I became attached to some of the members; but when I came from meeting I would talk to my wife and sister about the preaching, and endeavor to show them it contradicted the word of God. I have been at meeting when I could hardly sit on my seat, and in my mind condemn almost all the discourse. About this time I became acquainted with the missionary Baptists; would go to their meetings; join with them in prayer and Bible class meetings. The preacher, learning that I was dissatisfied, told me the door was open for me at any time to join them; but I found that would not better my condition in the least, for they only had the name of Baptists, but not the doctrine. I saw no difference between them, the Presbyterians and Methodists, for they were all arminians. Finally I heard of a few despised people called *iron-side* Baptists; but they were a very bad sort of people, and called by many hard names; but, notwithstanding their name, I must go and hear them. One of their members hearing of my desire, called at my house, and I went with him; but the preacher was not there, so I returned, determined to settle where I was, with the Presbyterians; but that could not be, for I felt not at home. The preacher now hearing of my running after the Old Baptists, did not like it very well, so he visited me. We had some talk about the doctrine of Predestination, in which we agreed. He said he did not know what I

wanted to leave for; but if I did, he would give me a letter of good standing, which I did not want. However, he left it at my house.

I went again to hear these people, and Brother Piper was there; and if any one had told him my thoughts, he could not have told them any plainer than he did; also, how he exalted a precious Jesus laying man low. This was food for the hungry; this was a time of refreshing from the presence of the Lord to me. Grace, free grace, was his theme, and I hope it will be as long as he lives. I now thought that this was my people, no matter by what name they may be called; and, after hearing them a few more times, I was satisfied that I could live with them, if they would receive me.

In August, 1849, I came before the church, and related some of the Lord's dealings with my unworthy self, and was received and baptized by Elder B.B. Piper. Now, and not till now, was my conscience clear of discharging my duty; but since that time many trials, distresses, disappointments, hardness of heart, as well as many refreshing seasons, have I experienced with this people, and, if spared, expect many more, for it is through much tribulation we are to enter the kingdom.

Brother Beebe—Do with these lines as you may think proper, and all will be right with me.

I remain, your unworthy Brother, in the best of bonds,

THOMAS MACER.

JASPER CO., Illinois, March 25, 1858.

DEAR BROTHER BEEBE:—Another year has rolled around, and we are one more year nearer our graves; but I feel myself to be the same poor, helpless creature, deserving nothing from my Lord; but he has still remembered mercy for me.

It has been impressed on my mind to write you something of my travels in the Lord, or my experience, for publication in the *Signs*, if you think it worth notice, and if not, you will not hurt my feelings by throwing it aside.

About ten years ago I joined the Methodist church, and felt myself to be as good as any one. I thought salvation depended in part on myself, that is, I must read my Bible, and pray to the Lord, and be good, and then he would save me. For some time I went on in this way, and then I got discouraged, for I found myself to be in the same old standing—no better than when I first began. I now found it was not in me to do good.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

My father and mother were also members of the Methodist church, and, as I believed, they were children of God. Out of regard for them, I thought I would say nothing about leaving that church, for I soon expected to be married, and move to this State. I then lived in Indiana. This was in the year 1851. Accordingly, I married, and moved here, and left the church, and said nothing about it. But I still believed that I was a Methodist, and that they were the only true church.

I was hard against the Old School Baptist Church, for I thought them worse than nothing in the sight of the Lord. I went

to their meetings to pass away the time, and to see and be seen. And thus I went on until the fall of 1856, when I went to Indiana, where I attended a Methodist meeting three times; but it did not seem like I thought it would. I tried to believe as they preached, but I could not. I felt as if I could not do anything good in the sight of God. I felt as if I were worse than any one else. While there I also attended the Conn's Creek Old School Baptist Association; but I felt myself to be so weak and feeble, I could not understand what they believed.

I then returned home, thinking that they (the Old School Baptists) suited me as well as any, and no one could believe how I felt. I felt as though I would sink in sin, and be lost forever. I would still go to hear Brother D. Bartley preach; but finally, I thought I would go no more, for when he would say *Arminian*, I thought he designed it all for me. In November, 1856, I thought I would go and hear him *once more*; and so I went with my husband, who had recently joined the Old School Baptist Church here, and I told him that I never expected to join any church again, for I could not go with him to the Old School Baptist Church, as I did not believe as they did, nor was I fit to join any church. When I went to this meeting, I felt like one alone, and tried to pray to the Lord to save me from my sins, or I should perish. On the way, feeling so sinful, I thought I would not sit near Brother Bartley, so as not to be noticed; but the house was full, and he had to stand by me and preach. I could not describe my feelings when he got up. I looked around, but saw no where else to go. He said that he had no text, and, therefore, he would try to tell what the Baptists believed, as well as he could. And before he got through, I found out what I was; and it was a happy meeting for me. And now when he would say *Arminian*, it would pass me, and I would not feel the shock as I did before. I found there was a people that believed as I did.

After this, I would find myself alone, as if relating my mind to the church; and I would stop, and it would perplex me to know what influenced me thus, for I had been so hard against them—the Old School Baptists.

In this way I was exercised until Christmas day, 1856, on which day I was exercised in the same way, about going to the church; and I was troubled about myself, for it was not in me to do good. When these words appeared as though they were spoken to me, "Fear not; it is not of yourself, for it is the gift of God. Go on, and discharge your duty," my mind was relieved, and it was a happy day for me.

I was willing and resolved to do my duty, and at the February meeting, 1857, I joined the Hickory Creek Regular Baptist Church of Christ, and was baptized by Elder D. Bartley, the pastor of the church. Since then I have had many doubts relative to myself. I feel that I can do nothing but put my whole trust in the Lord for his mercy, for "all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord abideth forever." This is a beautiful passage of Scripture.

Yours, in the hope of the Lord,
RACHEL ELIZABETH JONES.

GIBSON Co., Indiana, April 6, 1858.

DEAR BROTHER BEEBE:—I have a small remittance to make to you, and in as much as I have to write, I had a thought of offering some of my views on the duty of churches towards their ministers, in a pecuniary or temporal point of view. I am aware that on this subject many of the Baptist preachers cannot say as did Paul to the Elders and brethren at Ephesus, "For I have not shunned to declare unto you all the counsel of God," "And how I kept back nothing that was profitable unto you, &c.," they cannot, for they have been as silent as the grave in reference to the churches duty in this particular. There are two very plausible reasons that may be assigned for this silence and holding back God's truth: first, it is thought that to remind the churches of their duty tends to awaken suspicions in their minds, that it is money the man wants and is preaching for in place of laboring for the glory of God and the good of his people, and it is better to say nothing about the churches helping their preachers but leave the churches free to act in the premises as they may think right. All this would be well enough, and there really would be no necessity of the subject ever being named if, however, the churches would but do their duty. The second and most prominent reason in our judgment is, that many of our preachers having heretofore dwelt long and loud on the enormity of the mission operations, denouncing it as all being laid in dollars and cents, and at the same time failing to make a distinction between the schemes of the missionists, and the plain word of God upon the subject of communicating, and now to come out and admonish their brethren that it is their individual and respective duties to administer to those that administer spiritual instruction to them is a point that many cannot come to, and so they suffer the matter to rest. While at the same time some of those same preachers, are in private talking about the penuriousness and inattention of their brethren.

Now, for my life I cannot tell which is most to blame, the church or the preacher. The preacher has kept back that much of the truth that he should have told, and the fruit of his holdings and keeping back the truth is, that his brethren have neglected him. Yet it does seem strange that any persons who read the Bible, should be ignorant of what their duty is. For says our Savior, in Luke x. 7, "The laborer is worthy of his hire." And God said by Moses, Deut. xxv. 4, "thou shalt not muzzle the ox when he treadeth out the corn," and Paul quotes from Moses, when he would present the matter to his Corinthian brethren, and asked, "Doth God take for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." Paul still reasons with his brethren, and proves more fully that it is their duty to communicate to their minister, of their carnal things, by saying, "If we have sown unto you spiritual things, is it a great thing if we shall reap of you carnal things." Again, ix. 13, "Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar." "Even so

hath the Lord ordained that they which preach the gospel should live of the gospel," verse 14. This last quoted text seems, to our mind, to settle beyond all doubt, the ambiguity that there may have seemed to be in other portions of Scripture that we have quoted, and points out the precise manner and mode that God has ordained that his servants shall be supported. The truth contained in the 14th verse is strongly implied, in Paul's advice to Timothy iv. 15, in which he says, "MEDITATE upon these things; give thyself WHOLLY to them," &c. Second Tim., ii. 4, Paul infers the same doctrine when he says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Now, is it not strange that in the face of all this array of divine testimony, pointing out our duty to our poor preacher, who has for years, and is now, laboring for us in word and doctrine, that we should not obey its divine teachings, and see that our faith was proven by our works, in this particular. Yet it is not done. The most of preachers that I am acquainted with, have families, and some of them have large and helpless ones, too. I would ask, in the name of all that is sacred, how can these men support their families, and attend and preach for 2, 3, 4, and sometimes 5 churches in a month? Will some brother tell how? How can these preachers and their families live in any respectability unless the churches that they attend do something for them? If you cannot tell how such a preacher and family would live in the absence of communications from his churches I can tell you. It is done in two ways: first, by his making a slave of himself, and secondly, by his discharging his duty as a preacher very imperfectly. Many of our preachers and, indeed, nearly all of them are farmers, and under the non-intervention doctrine of their brethren, they have had to labor hard, and many have had to steal the hours of rest and repose in order to give themselves time to attend their churches. It is not unfrequently the case that they have to ride some ten, fifteen and twenty miles, to attend some of their meetings, and then, after preaching on Sunday, ride back home again that evening and night together, in order to be ready to go to work on Monday morning, when and where he plies himself to hard labor for the next five days, then saddles and starts again; and in this way the years of many of our most excellent preachers have been spent without receiving much of the sympathies of their brethren, and a great deal less of that aid and comfort that is unmistakeable—feeding the hungry, and clothing the naked. That this man performs his labors imperfectly needs no proof, for he has no time to read, and if he had a little time, his mind is so pressed and filled with the cares of a family that he can retain but little of what he does read, and so he is liable to fall into the errors that many other preachers have, to be cold and formal in their preaching, always preaching the same discourses on all occasions and under all circumstances, having none of that richness, depth and holy unction that should accompany the administration of the word.

No one knows but those who have tried it, the difficulties, trials and sorrows of the

man of God that is thus situated. It has appeared to me that the brethren and sisters have come to the conclusion that preachers are not men of like passions with other men, that they don't care for their families, don't care if their sons and daughters do grow up in ignorance and vice, don't care if their wives—poor souls—if they do have to complain of their husbands absence, and the cares that thereby necessarily devolve upon them, no; this has appeared to me, that in their eyes was all right, and ought not to be complained of. Many preachers that I am acquainted with are disposed to suffer on rather than bring this matter before their brethren. Others again feel that it is high time to awake from our sleep and to stir up the pure minds of our brethren, by way of remembrance," and I am happy to say that many of our churches are becoming roused up and are beginning to act in the matter. A strict conformity to the words of God is all that is asked, and if that is strictly adhered to we will administer to those that administer spiritual things to us. You are at liberty dear brother Beebe to dispose of these few lines as you may think best.

Yours affectionately,
JAMES STRICKLAND.

CHERRY FLATS, Penn., Jan. 23, 1858.

BROTHER BEEBE:—In reading so many communications in the SIGNS, from the brethren and sisters, I have long felt a desire to cast in my mite, but a sense of my own unworthiness and want of ability has hitherto prevented me.

I was born in Parsonfield, York County, Maine, Jan. 12, 1791, and in 1809, my father moved into Pennsylvania, which was then a wilderness. When I had lived here five years I had not heard a sermon preached. At this time I was married. My father came to my house and told me that two of my sisters were rejoicing in the Lord, and entertained a hope that God, for Christ's sake, had forgiven their sins; and that they were coming to see me. But I did not feel that I wanted to see them, yet I could not get it out of my mind. Something seemed to say to me, "You are parted now, not only in this world but will also be parted in the world to come." I felt as I had never felt before; that I was an awful sinner, and it seemed to me that there was no mercy for me, and I feared that I had committed the unpardonable sin. Thus I continued about two weeks, able neither to work nor sleep. One day, my wife went to visit one of our neighbors, and I accompanied her a part of the way, and then returned to the house. I went in and took the Bible and opened it, and it appeared to me to be a new book; and before I was aware, I was engaged in praising the Lord. I went out, and every thing I saw seemed to me to be praising God. The joy I then felt, I can never describe. I thought then I should never have any more trouble, but Oh! how much mistaken I was.

A Baptist preacher came, and my two sisters and myself were baptized. The Lord appeared to carry on his work, and many were pricked in the heart; and soon were enabled to praise God for what he had done for them, and to give him all the glory. We had some joyful seasons. A church was constituted with nearly forty members, and O, what love and joy we experienced when we met each other;

there was love and union. We were all of one heart and one mind. Many were added to our number, and we became a large church.

But now our number is greatly reduced—we have been divided and sub-divided—but the few who remain are united in doctrine, and are in fellowship, trusting in God to keep us from falling. We have preaching twice a month, by Elder E. Gitchell. It is our consolation to know that our God worketh all things after the counsel of his own will, and none can let, (or hinder,) him. I feel like a poor unworthy creature; but Christ is worthy of all praise; and sometimes I can say that he is to me the chief among ten thousand, and altogether lovely.

I receive the SIGNS regularly, and feel that I cannot well do without them as long as they continue to be what they have been. Brethren, pray for me.

LEVI ELLIOTT.

GREENE Co., Indiana, Jan. 20.

BROTHER BEEBE:—Through a well-directed train of mercies, and by the long forbearance of God, my unprofitable life is yet spared, and I am not yet numbered with the millions of the dead; and am permitted once more to attempt to relate what I trust the Lord has done for poor, unworthy me. I was born and raised in Indiana; my father was an Old School Baptist, and lived within half a mile of the meeting house, and I went to meeting almost every month; but I cared nothing for the preaching—it was as a sounding brass to me. I thought when I got old enough, I would get religion. I concluded I was too young, so I lived in sin until I was twenty-five years old, (Sept. 1850.) I went to meeting as careless and unconcerned as ever, and in time of preaching these words were quoted, "Cursed is every one that continueth not in all things written in the book of the law to do them." They struck me with horror, and seemed to condemn me. I concluded that I would try to do better, and break off all of my out-breaking practices; for I saw I had sinned against God, and that I was traveling down the broad road to eternal ruin. And it appeared to me, the more I tried to do better, the worse I got. My sins arose up before me like mountains, and now, brother Beebe, was the first time I ever cried to pray to the Lord to have mercy on poor, unworthy me; and it seemed to me that my prayers did not reach higher than my head. I could not rest day nor night; my family were no company for me; it looked to me that every body else was better than I was. I was such a sinner I could not see how God could be just and save me. I concluded that I had sinned away the day of grace, and that I must sink down to irretrievable woe; for I saw that I could do nothing for myself; that if ever I was saved it must be by grace, for it looked to me, of all the sinners in the world, I was the greatest. I was made to seek the silent groves, and try to pray to God that if mercy could come, to let it come to poor, unworthy me; but confessing that if he sent me to hell, his righteous law would approve it well; and if I was saved it was all of His mercy. The last of October, 1850, on Sunday evening, I concluded my time was about ended; I had no idea I should ever live to see the sun set again. I was made

to cry, "Lord save or I perish." I was about a half a mile from home, I had no idea of ever getting home, when it appeared to me that I heard a voice as plainly as if some one had spoken to me, saying, "Blessed are they that mourn, for they shall be comforted," and my troubles all left me in a moment, and I cried out "Glory to God in the highest." Then I thought that I should never see any more trouble, for I could now see how God could be just and save me; that Jesus had borne my load of guilt upon the cross. I thought I would go home and tell my wife what great things the Lord had done for me; but by the time I got home I was afraid I was deceived, so I lived in this way, in doubts and fears; but one thing I knew, and that was that I loved the brethren. At length I lost my wife, and I married my second wife; and in August, 1853, myself and my wife went to the Church and related our experience, and were received, and we were baptized by Elder A. Moss. There are a few here who have not bowed the knee to Baal; there are three churches within twelve miles of me. I must stop. Do with this as you please; it is the first time I ever attempted to write for publication. May the Lord bless you, brother Beebe, in all your labors, is my prayer.

HAMILTON BURGE.

ROCKY Mt., N. C., Jan. 10, 1858.

FRIEND BEEBE:—I have been a reader of your paper, the *Signs of the Times*, about three years, and am well pleased with it. The first communication I ever read in it, was in Vol. 23, No. 1, written by Eld. W. M. Mitchell, which I read with interest. After reading a few numbers, a desire seemed to arise within me to write you, but my inability and my imperfections forbid, lest I should wound the feelings of some of those whom I believe are Christians. I also had a desire to see you, and to hear you preach. My soul has been drawn out in love to many of your correspondents who write the very sentiments of my heart, if I know myself, and the very doctrine that I believe; which is, Salvation by grace alone, and that not of ourselves; it is the gift of God; not of works, least any man should boast. Last October I had the pleasure of seeing you, and hearing you, and other ministers from a distance, speak of the glory of God, which must have been a rejoicing season also to you; for the Scriptures say, "Behold how good and how pleasant it is for brethren to dwell together in unity," and you all seemed to see eye to eye, and to speak the same things, in substance, and to be all one in Christ.

Friend Beebe, I don't know that I have any right to trouble you with this scribble, but sometimes I am made to rejoice that I have a little hope in the blessed Redeemer, and then I can sing,

"The glorious hope of gospel grace,
Is spreading far and wide," &c.

But at other times, darkness seems to overshadow me, so that I am almost ready to conclude that my hope is not of the right kind, and then I have to repeat the words of the poet again:

"Tis a point I long to know,
Of it causes anxious thought.
Do I love the Lord or no?
Am I His, or am I not?"

There are some who get into the Primitive Baptist Church who cause much trouble. But thanks be to God, His foundation

standeth sure, having this seal, "The Lord knoweth them that are his." My desire is that not another such may ever be admitted into the Primitive Baptist connection; but still it may be for the best, for it may cause a more close examination of them who are of the flock.

I have thought, when reading the experiences published in the *Signs*, that I would give a relation of the dealings of the Lord with me, but your correspondents tell my feelings better than I can tell them myself; and as I have not made a public profession of faith in Christ, I will come to a close for the present. This is at your disposal, friend Beebe. When it is well with you, remember me, and may the God of all grace and truth cause His spirit to rest on you, and on all the true Israel of God, now and forever, and may all the glory redound to His holy name.

TAOMAS PROCTOR.

P. S. Is there any repentance for sin after faith in Christ, to the saving of the soul?

T. P.

PULASKI COUNTY, Indiana.

DEAR BROTHER BEEBE:—After reading so much of your editorials, and the communications in the *Signs*, which serves as good preaching to me, I feel to witness to the truth which they contain.

I was born in Ashford, Windham county, Connecticut, my parents were Baptists, but I was a poor sinner, and the Lord, in mercy, was pleased to show me that I must be born again or be forever lost. I felt to mourn on account of my lost condition; I read the scriptures, but they condemned me. I tried to pray, but my prayers seemed not to reach the throne of grace. One night when I was at meeting my father prayed, especially for his children, and it seemed to sink me in deep distress, and I thought my doom was irrevocably fixed. One night I left the room where the family were and retired to bed alone, but felt as though I should never see the light of another day. I could not sleep, I felt myself justly condemned; but I was constrained to cry, "Lord, save, I perish!" Lord have mercy on me, a sinner. In the latter part of the night I fell into a pleasant sleep, and dreamed that the sun had risen in beauty and all nature seemed lovely and cheerful. I felt happy and began to sing; everything seemed delightful. I cannot express the happiness I felt. Bless the Lord! O, my soul, and forget not all his benefits. But I did not continue long in this happy frame, I soon began to fear that it was only a dream, and not a reality. O, how miserable I felt. My convictions were gone and I was not converted. I went to a lonely grove and there lamented my situation and prayed the Lord to have mercy on me, a poor lost sinner. Suddenly my fears again left me and I returned to the house the happiest creature on earth. I said nothing about my exercises to any one. My mother asked me if I had met with a change; but I was afraid to tell her that I had; I still went on rejoicing from day to day. I went to meeting—the members all looked lovely to me, but I thought they were better than myself. The church invited me to unite with them, but I feared that I was not a fit subject for baptism and the ordinances of the house of God. After a while I began to go again with young company and was married and moved into the State of New York. By

this time I got into the Slough of Despond, or the castle of giant despair. Sometimes I had a little hope, and at other times I was in deep trouble, and sometimes careless and prayerless. After about two years we moved to Ohio; I resolved never to tell any one that I had ever thought on the subject of religion, but live as good a life as I could, and keep my troubles to myself. One night I dreamed that I went to the door, and in the South West I saw a small black cloud arise, and the wind began to blow very hard, and as it came over I feared it would blow the house down, but it passed by without touching the house and moved on to Zoar, a little town, and every tree fell before it. In about two weeks the Methodists began a meeting and had a boisterous time, they got up their mourner's bench and got it filled with small children and some older ones. They made a great ontery over them, some praying, some shouting and others making derision. I thought if that was true religion I was a stranger to it. The class leader asked me if I had religion. I told him I sometimes hoped I had; he told me I had fallen from grace. But I did not believe a Christian could fall from grace; but I feared that I never had any grace; this thought troubled me very much, and I prayed that the Lord would make known to me my real situation. My troubled heart sank almost into despair and I began to fear that I had committed the unpardonable sin. Sleep almost forsook me, I could not work, I searched the Bible, but thought it condemned me. "In my distress I cried unto the Lord and he delivered me out of my troubles." Then I felt as though I could almost fly and tell what the Lord had done for me. "As the heart panteth after the water brooks, so panted my soul for the living God."

Now I felt glad to go to the church and ask for a place with the dear children of God. I was received and baptized by Elder Drake and went on my way rejoicing.

Dear brethren and sisters continue to write for the *Signs of the Times*, I love to hear from you. What I read in the *Signs* is almost all the preaching we have. We have now moved into Indiana, and there is no church within ten miles of us, and we are old and cannot often go so far. I have written a part of my exercises, and I hope you, brother Beebe, will look this over, if you think it worth publishing publish it; but if not, throw it aside and all will be right.

MARY HUMPHREY.

We are requested, on behalf of the Ebenezer and Mount Zion Churches, of the City of New York, to publish an invitation to such ministering brethren as contemplate passing through the city, on their way to, or returning from, the Warwick Association, to send an appointment for preaching—say on the Sunday before or after the meeting of the Association, or on Friday or Saturday evening after the Association. Such appointments may be addressed to Brother Rinier Blauvelt, No. 189 West Twenty-fifth street, or to Brother John Gilmore, No. 92 Sixth Avenue, New York.

MARRIAGES.

In Crawfordsville, Montgomery Co., Indiana, March 20, by Elder Matthias M. Vancleave, Mr. ROBERT F. BECK, to Miss ANGELINA W. JOHNSON, all of Crawfordsville.

On Saturday evening, April 10, near Salisbury, Somerset Co., Maryland, by Elder Geo. W. Slater, Mr. ALEXANDER JACKSON, to Miss LEAH LEONARD, all of that place.

EDITORIAL.

Middletown, N. Y., May 1, 1858.

Absolute Predestination of all Things.

In our last number we promised to notice the request of brother Burson, who desired our views on the subject of the Absolute Predestination of all things. We have frequently given our views on this subject, and still feel willing to give such views as we have on this and all other scriptural subjects.

Although it is common for all wise men to lay out their plans and pre-determine, or predestinate what they intend to do, it is exceedingly hard for men to comprehend the doctrine in its application to him who has "Declared the end from the beginning, saying, My purpose shall stand, and I will do all my pleasure." Although our Savior has called that man a fool who without predestinating, preconcerting his arrangements, or predetermining in regard to his undertakings, would attempt to build a house, it is thought by many incompatible with the divine perfections of our Lord, that he should pre-determine, pre-arrange, or predestinate, in the building of a world. If God has declared the end from the beginning, he has so declared on the ground of positive knowledge of the end; and if he absolutely foreknew all things, all things must have been before determined, either by himself or by some other power. If not pre-determined by himself it might well be demanded, "With whom took he counsel, and who instructed him, and taught him, &c., when he measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—Isa. xl. 12-14. We must admit that God possessed all this knowledge of himself independently, or deny his omniscience; and we must acknowledge that his perfect knowledge rested on the counsel of his own sovereign will and pleasure, or conclude that he was instructed by some other, which conclusion we think none who know the Lord, will be likely to make. But we need not speculate, nor attempt to establish this matter by inferences, however clearly drawn; for in his holy word we are informed that it is the theme of reverence and worship of the four beasts, and the four-and-twenty elders, who, falling down before him, and casting their crowns before his throne, continually cry, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. And in his word Jehovah claims that he has created all things for himself; yea, even the wicked for the day of evil; and he says, in vindication of his supreme Godhead, "I form the light, and I create darkness; I make peace and I create evil; I the Lord, do all these things." We cannot read these declarations from the mouth of God himself, and resist the conviction that our God worketh all things after the counsel of his own will.

But our brother desires us to speak more particularly on the words "All Things." There are those who profess to believe that God has predestinated some things, but they cannot comprehend the

idea that he has predestinated all things. Among the things which they allow that he has predestinated, are the redemption of his people from sin, and their eternal justification and immortal glory, the unspeakable gift of his dear Son, his advent to our world, his sufferings, death, resurrection and ascension to glory; but they cannot admit that God absolutely ordained that sin should enter into the world, that there should be any sinners to redeem, or that wicked men should, with wicked hands, crucify and slay the Lord of life and glory.

The Lord predestinated that Joseph should lay up corn in Egypt; but had nothing to do with his dreams, the envy of his brethren, or any of the circumstances of their projecting his murder—had no hand in sending the Ishmalitish merchants to intercept their wicked designs, or with his being sold to Potiphar, nor the strange course of Potiphar's wife, or the dreams of the butler and baker, who were fellow prisoners with Joseph. But we confess we cannot conceive how anything can be predestinated unless all things are. In regard to both the cases referred to, we are informed that God did control all the events. Peter, being inspired by the Holy Ghost, charged upon the Jews the murder of our Redeemer, in these words, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain."—Acts ii. 23. Again: "For of a truth, against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. In regard to the case of Joseph, God had made known to his great-grandfather Abraham, his control over this matter, and that the children of Israel should sojourn in Egypt, and be entreated evil for the space of four hundred years. See Gen. xv. 13, 14. So also are we informed in the word, that "the wrath of man shall praise God, and the remainder of wrath he will restrain."—Psa. lxxv. 10. From this last quotation, we learn that God, in his providential government, according to his inscrutable wisdom and the eternal counsel of his own will, allows wicked men and devils to go just so far in wickedness as he designs to overrule for his own glory, and no farther—they would if they could do more, but God restrains them. His providential government, which is based upon the pleasure of his own will, according to which he works all things, extends to the falling of a sparrow, and the numbering of the hairs of our heads, and it is and should be a consoling thought, to all of God's dear children, that

"Death and hell can do no more
Than what our Father please."

But it is argued by the opposers of Predestination, that if God has predestinated all things, man is not accountable; and some go so far as to say that God is the author of sin. The apostle Paul anticipates the blasphemous cavilings of the enemies of Divine sovereignty. Thou wilt say then unto me; why doeth he yet find fault? or why doth he hold men accountable for wicked actions. "For who hath resisted his will?" It is true that God's eternal and immutable will cannot be successfully resisted or thwarted; for he doeth his pleasure in the armies of heaven,

and among the inhabitants of earth, and none can stay his hand. This the apostle does not deny nor modify to avoid their blasphemous cavils; but he says, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath and to make his power known, endureth with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." Rom. ix. 19-23.

As it is a mercy to us when God restrains us from sinning, and "leads us not into temptation, but delivers us from evil;" so is a manifestation of his wrath upon the vessels of wrath, when he endureth with long suffering; or allows them to fill up the cup or allotted measure of their iniquities, and when he sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. See 2 Thess. ii. 11-12. That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God; those who were charged with his crucifixion were guilty of doing it with wicked hands. They acted as voluntarily and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt; and although they meant it for evil, God designed it for good; to save much people alive. Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that he might make his power known in him; and from time to time hardened his heart that he should not let the children of Israel to go, until God's wonders were displayed in Egypt.

Every intelligent being knows that in committing sin, he acts voluntarily, and follows the impulse of his own depraved nature, and every one who is born of God and taught by his spirit, knows that sin is the opposite of holiness; that God is holy, and that sin is of the devil, and not of God. Still a consciousness of God's Supreme power and wisdom, to fix its bounds, and say to it as he has said to the waters of the deep, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed," affords a strong consolation to all who look alone to God for succour, protection and support, while destined to remain as strangers and pilgrims on the earth.

The Religious Excitement.

We have been prevented, by sickness and other causes, from noticing the religious panic which has for several weeks prevailed in the cities of New York, Philadelphia, Boston and elsewhere, and which, like an infectious epidemic, has found its

way into the villages and rural districts of our northern states, and is hailed by the great mass of will-worshippers and Arminians generally, as the dawning of their long looked for millennium. Like every other development of the man of sin, this out-burst of delusion and ranting fanaticism is strongly marked with the mystic names which were written on the forehead of her who sat upon the scarlet colored beast, Rev. xvii. 5. "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." While this mystery of iniquity shall be clearly distinguished from the pure and undefiled religion of our Lord Jesus Christ, by all who have ears to hear what the Spirit says unto the churches, it is expressly said that they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold this beast that was, and is not, and yet is. Rev. xvii. 8. The peculiar development of this mystery of iniquity, is foretold by Paul, 2 Thess. ii. 3-12, as the man of sin and son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." The church of God, is, in the book of revelation, represented as dwelling in heaven, and not on the earth, Rev. xii. 12. As standing in the sun, Rev. xii. 1. As standing on a sea of glass, in heaven, Rev. xv. 2. But the anti-christian organizations, are represented as dwelling upon the earth. Their origin being earthly—their doctrines, ordinances, signs and wonders, are all of earth. Their names are not written in the book of life from the foundation of the world. Their religion originates in their own earthly nature, and their revivals and excitements differ essentially from those of the saints. Seasons of refreshing descend upon the church of God, from the presence of the Lord; but the revivals of anti-christ have to be got up. And of this they seem to be aware, for they generally speak of getting up revivals, and of sustaining them by their own human exertions. The present excitement is strongly marked in all of these particulars. First, a convention for the purpose is held; a committee of arrangements is appointed, and called the Committee of the Young Men's Christian Association. This Association is composed of all such sectarian denominations as can unite in the enterprise, and their committee are authorized to superintend the getting up of the revival. Meeting houses are thrown open daily, store-houses and even public theaters are also employed for the same purpose, advertisements are published in the daily papers, and cards of invitation are issued, calling on all who want to get religion to attend the meetings from 12 to one o'clock of each day, and three minutes are allowed for each to

pray or exhort. These meetings are called Union Prayer Meetings; but what is united in them? Presbyterians, Methodists, New School Baptists, Congregationalists and the world in general. The novelty of these meetings serve as a charm to draw crowds together, and when thus assembled every human device is resorted to to excite the animal feelings and passions of the weak and nervous; for the religion engendered by them is not that connected with a faith that works by love and purifies the heart; but it is a kind of faith and religion which only works by fear, by terror and excitement, and which corrupts the heart. For it is a notorious fact, that every convert made in these hot-beds of fanaticism, in their conversion imbibe a deeper and more malignant hatred to the truth as it is in Jesus, to God's method of salvation by sovereign grace alone, to the order and ordinances of the church of God, and to the real children of God, and to God's ministers especially, than they ever possessed or evinced before. Like the proselytes made by the ancient Pharisees, they make them two-fold more the children of hell.

Are not these things so? What success would be expected at any of these meetings, were the managers of them to cease their efforts to terrify and frighten the people? Nothing is found so effectual as the preaching of fire and brimstone, the death-bed scenes of impenitent sinners, and the uncapping of hell, &c., together with the declaration that this is the last opportunity the unconverted will ever have of getting religion. Hundreds, by this course of treatment, have become so much excited as to deprive them of their reason, and if they have not thereby been fitted for filling up their churches, they have been duly qualified to fill the Lunatic Asylums. In that salvation which is of God, it is the goodness of God that leads men to repentance; but in these excitement meetings, the terrors of hell and torments of the damned are chiefly relied upon to produce what they call repentance.

Again, the religion which is of God produces in those who are the subjects of it, a love and reverence for the Scriptures, and a sacred regard for what God has said in his word; but it is a remarkable feature in these modern excitement meetings that the Bible is totally disregarded, so far as it respects its testimony. The converters and converted, at these meetings, will laugh you to scorn, if you attempt to call their attention to the word and testimony of God. Tell them that God has said in his word that sinners are saved by grace, and not by works—that the new birth is produced, not of a corruptible seed, but of an incorruptible; that it is not of blood, nor of the will of the flesh, nor of the will of man, but of God, and what respect will they show to this divine testimony? We might as well read to them an almanac as an inspired message from Jehovah.

Their whole machinery moves upon the presumption that every man has the power to save himself; and that if he neglects to use his power for that purpose, God himself cannot save him. This declaration has frequently been made at these excitement meetings, and the Scripture doctrine, that salvation is of the Lord alone, has been made the theme of ridicule. At

a meeting, a short time since, in Burton's Theatre, in New York, Henry Ward Beecher, of Sharpe's Rifle notoriety, openly and publicly repudiated the work of the Spirit of God, in the experience of the new birth; and although at a union meeting, and associated with his fellow-craftsmen of the same occupation, many of whom were with him on the stage; not one word of objection or remonstrance was uttered by any of them, to his bold and blasphemous declarations, nor have we, up to this hour, heard of any one who is connected with this general excitement, either in city or country, objecting to his sentiment. We will give his own words, as published in the city papers. The *Times*, and the *Tribune*, viz:

"The Rev. Mr. Beecher then commenced his expected address. He had not come there to deliver a sermon or a speech, but to converse with the multitude before him as if he had each individual singly with him in some quiet room. It was strange that in this christian county it should seem necessary to go over the same ground as with heathens. Had they not sermons every day in the form of praying parents, the solicitude of converted wives and husbands, and what better sermons could they have? Every man in that crowd was in a position to become a true Christian THAT VERY DAY. It had been imagined each individual must first pass through a few days of seriousness, then he must be very anxious, and having passed that Hell-gate, perhaps he might in due time lay hold on the Christian hope. Shame on such pervasions of truth. The work might be done in a moment."

In our own village, and within a few rods of where we now sit, Union Prayer Meetings, as they are called, have been held daily for several weeks, in which the Old and New School Presbyterians, New School Baptists, Methodists and Congregationalists, all profess to unite, and cards of invitation are sent to almost every family, to draw them out, (not even excepting the family of the editor of this paper,) and specially urging the young to come and participate in the performances. Morning prayer meetings have been held, as we are told at several places; but the grand Union Prayer Meeting has been held from one to two o'clock every day; and at night, all the sects who have bells begin at an early hour to ring them in earnest, as though exceedingly fearful that each sect was in danger of not securing a due share of the game. Every trap is set and baited, and every effort is made to draw men, women and children into their nets.

Such are some of the prominent signs of the times among us; how far this delusion is to extend is only known to Him "who now letteth, and who will let, until that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

OBITUARIES.

DIED, in this village, March 21, Mr. JEREMIAH COX, aged 72 years 5 months and 21 days. The deceased had for many years entertained a hope in Jesus Christ, for life and immortality. He united with the Old School Baptist Church of Middletown and Wallkill some forty years ago, on profession of his faith, and has uniformly held and rejoiced in the doctrine of salvation by grace alone. For a few years past he has been afflicted with rheumatism and the common infirmities of age. About three weeks before his death he was taken suddenly with a bilious attack, by which he was prostrated and confined to his bed, and suffered much pain, until relieved by death. During his last illness we visited him several times, and found his hope and confidence in God his Savior firm and unshaken. He gave very clear and satisfactory evidence that the same precious truth which had been his life in life, was his consolation in his departing hours. His hope and reliance being alone in Christ, he had no confidence in the flesh. He has left a widowed companion and two daughters, who mourn his departure, not as those who have no hope. He was generally esteemed and respected as a worthy and remarkably mild and peaceable citizen.

DIED, at Otisville, in this county, on Sunday evening, the 18th inst., of consumption, Mrs. KETURAH BELL, relict of Moses Bell, aged 57 years 4 months and 24 days. Sister Bell had been a member of the church at New Vernon, about thirty years, all of which time her walk and conversation have given the most satisfactory evidence that she preferred Jerusalem above her chief joys. Her seat in the church meetings, and public appointments of the church, was seldom vacant when she was able to fill it; and it was her element to talk with her brethren and sisters of the dealings of the Lord with her, and to unite with them in exalting his great and glorious name. With her last illness she was confined for several months, and suffered much; but she bore her sufferings with Christian patience and submission to the will of God. Her sun seemed to decline and set in peace. As she approached the borders of the heavenly land, her hope and confidence in her God and Savior brightened, and she longed to depart from earth, and be with Jesus. Death was, in her case, divested of his terrors; she

"Longed for evening to undress,
That she might be with God."

She has left one son and a step-daughter, and several sisters, with numerous relatives and friends, to mourn their loss. The New Vernon church feel the dispensation as a bereavement; but we sorrow not as they who have no hope; for, as we believe that Christ died and arose again from the dead, even so we believe that all who sleep in Jesus will God bring with him. Her remains were buried at New Vernon on Tuesday, the 20th, and a discourse was preached on the occasion, from John viii. 54.

DIED, near Horseheads, in Chemung County, N. Y., on the morning of the 9th of March, after a protracted and painful illness, Mrs. ELEA-NOR, widow of Daniel Wheaton, and formerly the widow of Timothy Wheat. In the demise of Sister Slawson, both the church and society have sustained a heavy loss. Although she had entertained a comfortable hope in Christ, she did not unite herself with the church until about three years ago, when she was baptized and received into church fellowship; and from that time until the time of her sickness her master was pleased to grant her an almost uninterrupted day of sunshine. Her only hope, rejoicing, confidence and strength, were in the Lord, and in him her confidence was firm and abiding. Her views of the wonderful plan of salvation were quite extensive and clear. She maintained, during her connection with the church militant, a most consistent and uniform walk; and if at any meeting of the church she was absent, it was at once understood by the brethren that some special providence detained her. She possessed, in a large degree, a kind, generous and sympathizing heart; and in this providence, the church has been bereft of an ornament, and one whom they loved in the truth. Society has lost a worthy member, and a number of children, one of the kindest and best of mothers. On the occasion of the funeral a discourse was preached to a large congregation, from the 24th verse of the 73d Psalm: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

DIED, on the 11th instant, Mrs. RACHEL FORD, of North Berwick, Maine, aged 93 years and 5 days. She had never united with the visible church; but it was very evident that she was a child of grace for many years before her death; and never at any time was she carried away in her mind with any of the new religious movements of the day. She was well established in the doctrine contended for by the old-fashioned Baptists. That the salvation of God's people is founded wholly upon the fore-ordination of God, as recorded, Eph. ii. 8-10, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." She had a great desire to be reconciled to God in all things. After suffering greatly, she has gone to rest, leaving children, with others, to mourn.

NORTH BERWICK, Maine, April 13, 1858.

BROTHER BEEBE:—Please give notice, through the *Signs*, of the death of Miss BELSEY ABBOTT, of this place. She died on the 7th inst., aged 58 years. The cause of her death, as thought by her physician, was internal cancerous tumor. Her sufferings, for six months before death, were great. She had never made a public profession of faith in Christ; but for many years she has been a believer in the doctrine contended for by the Old School Baptists; and her daily life has been, I presume, as circum-spect as that of any one living here in the flesh. She was much troubled with doubts and fears, in regard to her hope, fearing that it was not like the hope of a Christian. I saw her on the day before she died, and she said she was afraid that she might be deceived. I tried to comfort her by the assurance that she could not be separated in another world from the people she loved so dearly in this. But she has gone,

as I have no doubt, to her rest. She has left a mother, aged 90 years, and brothers and sisters, to mourn their loss.

WILLIAM QUINT.

WARWICK, April 9, 1858.

BROTHER BEEBE:—Please publish this notice of the death of Mrs. MARY LITTLE, which occurred on Tuesday evening, the 6th inst. Sister Little was in the 76th year of her age, and had been a member of the Warwick Baptist Church.

She was well established in the doctrine of the Gospel, and her life and conversation were in unison with its sacred precepts. It was her delight to meet with her brethren for the worship of God, and she never neglected the opportunity of being with them, unless providentially detained.

During the past winter she lived eight or nine miles from this place, and we have not had an opportunity of seeing her.

Her remains were brought to Warwick, when such services as were deemed appropriate were observed, with the expectation that a funeral discourse will be preached at some future time.

Most truly yours,
W. L. BENEDICT.

HOPE P. O., Franklin Co., }
Ohio, April 5, 1858. }

BROTHER BEEBE:—Will you publish in the *Signs*, the obituary of my companion, REBECCA TAYLOR, who departed this life, after a short illness, Feb. 22, 1858, aged near 39 years. She was baptized in her 17th year of age, since which time she maintained a steadfast Christian walk, highly esteemed by all of her brethren sisters and associates. If she had a personal enemy, her bereaved companion was not apprized of it. Truly, she was a jewel of my master's kingdom, and such a one as he did not choose to trust longer in my care. She bore her last illness with patience and resignation, leaving a bereft companion with the charge of four small children, but with the blessed consolation that their loss is her eternal gain.

The funeral concourse was large; they were addressed by Elder Martin Beaver, from 2d Thess., iv., 13.

Yours, to serve in truth,
JOHN P. TAYLOR.

FAIRFAX C. H., Virginia, March 28, 1858.

BROTHER BEEBE:—Please publish the death of Mr. WM. THOMAS SUMMERS, who departed this life, at his residence, near Fairfax Court House, Virginia, March 12, 1858, in the 39th year of his age. He began to complain early in the summer, and was not from home much until the time of his death. He was out to hear me preach once, for he was fond of hearing the Old School Baptists. He appeared to be sensible of his approaching dissolution, and expressed a desire to settle up his affairs. I visited and conversed with him, and, at his request, tried to preach at his house on the Sunday night before he died, which was on the Wednesday following. My companion visited him, and he expressed a desire to her to see and converse with me. I accordingly visited him, and found him desirous to converse on the subject of religion. He told me that he was an object of mercy; he did not expect to be saved only through Christ. At his request, I tried to pray with him. He complained of darkness of mind, and seemed not to enjoy a clear view of the way of life and salvation through Christ. But I have a comfortable hope that he is a subject of grace. His disease was of a dropsical nature, and disease of the kidneys. He leaves a widow and six children. His widow is a member of the Baptist Church at Frying Pan. I tried to preach on the occasion, from Rom. vii., and last two verses. May the Lord sustain Sister Summers and his mother, and all the circle of bereaved mourners, is the prayer of

Your unworthy Brother,
LLOYD KIDWELL.

SOUTH WARSAW, Ohio, Dec. 23, 1857.

BROTHER BEEBE:—By request, I send you for publication the obituary of Brother DANIEL RIMER, who died at the house of his son, Jacob Rimer, August 25, 1857, aged 69 years, 11 months and 13 days. He was born and raised in Pennsylvania, and in that State married Catharine Vandamark, soon after which he emigrated to Ohio, and settled in Franklin County; and about twenty years ago he moved to Putnam County, where he died. He joined the Baptist Church about eighteen years ago, and has ever since stood firmly in the faith and doctrine of the cross of Christ; and his seat in the church was never vacant, unless he was providentially hindered from filling it. He has left a wife and five children, with numerous friends, to mourn their loss, which, we trust, is his eternal gain.

ALSO,

Sister LORINA HALCOMB, who died Nov. 10, 1857, aged 20 years 7 months and 7 days. She was born and raised in Putnam Co., Ohio. She joined the Baptist Church last April, and was baptized by the writer of this notice. She

was a lovely young sister, and adorned her profession as a meek and humble follower of the Savior, in the church of God. She has left a kind husband, two children, nine brothers and sisters, a kind and affectionate father and mother, to mourn their loss. But she has gone home, from a world of trouble and sorrow, which is her eternal gain. She was the second daughter of our brother, Elder Henry Morris, of Allen Co., Ohio.

JOHN TUSSING.

HOMOWACK, Sullivan Co., N. Y., }
March 13, 1858. }

BROTHER BEEBE:—I am under the painful necessity of writing the obituary of Miss MARY FRANCES CLARK, daughter of Mr. Samuel S. Clark, of this place, who died March 4, 1858, aged 14 years 7 months and 16 days. She was confined to her room about two months before her death; but she displayed during this time the greatest Christian resignation and patience. About two weeks before her death she sent for a Christian friend to talk and pray with her; and informed him that she had a hope that she was prepared to exchange worlds, and every day seemed to gain fresh courage and strength. The evening preceding her death, and almost the last words she uttered were, a prayer for patience to endure the pangs of death without murmuring. A brother present sang the following hymn, which seemed to be her sentiments, as she gave unmistakable signs of pleasure, and soon after breathed her last, passing off with a smile of triumph on her countenance:

What is this that steals upon my frame?
Is it death? Is it death?
That soon shall quench this vital flame?
Is it death? Is it death?
If this be death, I soon shall be
From every pain and sorrow free;
I shall the King of glory see.
All is well! All is well!

Weep not, my friends, weep not for me;
All is well! All is well!
My sins are pardoned—I am free;
All is well! All is well!
There's not a cloud that doth arise
To hide my Savior from my eyes;
I soon shall mount the upper skies.
All is well! All is well!

Tune, tune your harps, ye saints in glory;
All is well! All is well!
I will rehearse the pleasing story:
All is well! All is well!
Bright angels are from glory come,
They're round my bed—they're in my room,
They wait to wait my spirit home.
All is well! All is well!

Hark, hark! my Lord and Master calls me!
All is well! All is well!
I soon shall see his face in glory!
All is well! All is well!
Farewell, my friends! adieu, adieu!
I can no longer stay with you;
My glittering crown appears in view.
All is well! All is well!

Hail, hail! all hail! ye blood-washed
throng!
Saved by grace! saved by grace!
I come to join your rapturous song!
Saved by grace! saved by grace!
All is peace and joy divine,
And heaven and glory now are mine;
Oh! hallelujah to the Lamb!
All is well! All is well!

S. K. WOOD.

WILTON, Me., March 15, 1858.

DEAR BROTHER BEEBE:—I have been looking impatiently, for some time, for the obituary notice of Elder JOSEPH MACOMBER, whose obituary notice was written last fall, by Sister Sarah H. Macomber, niece of the deceased, and mailed by Sister Sophia Macomber last December. We are desirous that you should find the notice spoken of, and publish the same in the *Signs*. If you are not able to find it, please publish the following imperfect sketch, for I have nothing but my memory to aid me in writing:

Elder Joseph Macomber was one of several sons of Deacon Thomas Macomber; was born in Bridgewater, Mass., July 29, 1776; moved into Jay, Maine, when quite a young man. He made a profession of religion when he was about thirteen years of age. He became a member of the Baptist Church in Jay. He was ordained to the ministry about 1812. Being settled down on a farm, with quite a family to support, he did not travel very extensively. When the separation took place in 1826-7, he, with many others, his father among them, came out on account of doctrine and discipline, and organized themselves into a Church. He was a man of good understanding, and a sound preacher. His moral character was above reproach, very exemplary in his conduct; a kind husband, and indulgent parent. Ever after I became acquainted with him, 1840, he labored under many infirmities. He had a breach, which was one prominent complaint. As he grew older, his many ails increased so much that the Church could put but little dependence on his attendance at our meetings. God made him a faithful soldier of the cross. He bore the burden in the heat of the day. He was enabled

by divine grace to endure afflictions, persecutions, the ridicule, jibes and sneers of the world. He bore it very patiently, although much of it came from the religious world. Last summer it was perceived that he failed. In August he was prostrated, being in much distress some of the time; but he was very patient. His desire was, that he might be reconciled, whether to live or die. He was firm and unshaken in his belief of truth, until the last. He departed this life September 5, 1857. His funeral was attended September 7, 1857, by Elder Joseph L. Purington, who preached on the occasion a very impressive discourse. His subject was contained in the last six verses of the 4th chapter of Thessalonians. His relatives, friends, and the Church, mourn his loss.

If you see fit to publish the above, I desire that you would publish the prefatory remarks also.

I remain your unworthy brother in Gospel bonds.

REUBEN TOWNSEND.

BLANCHESTER, Clinton Co., Ohio.

BROTHER BEEBE:—Will you insert in the SIGNS, the following obituary notice:

Died, at his residence in Lynchburgh, Highland County, Elder JACOB LAYMON, almost 80 years of age. He departed this life on the 5th of January last. Had he remained until April, he would have been 80 years old.

He was ordained to the ministry on the 15th of January, 1814, by Moses Frazee and James, at the Stonelick Church, in Clermont County, Ohio, and continued to preach until about a year of his death. He was born in the State of Tennessee; when young, joined the church, and began preaching before he came to Ohio. As a man, Brother Laymon sustained an unblemished character, of a cheerful and lively temperament; as a minister, he was faithful. He has traveled and preached to a very considerable extent in the southern parts of Ohio. Although he was not considered a doctrinal preacher, he continued unmoved by all the cunning movements of this fruitful age of priestcraft. His discourses were experimental, and a peculiar gift of exhortation he possessed, that is not common among our ministers.

To me, he was a father in the Gospel. An appropriate discourse was delivered on the occasion of his death, by Brother A. D. Hite, from 1st Pet., 1st chap., 24th and 25th verses: "All flesh is as grass," &c.

Yours, in defence of truth, J. C. BEEMAN.

SUBSCRIPTION RECEIPTS.

NEW YORK.—Eld. A. St. John 1, S. Springer 1, Perry West 1, Wm. Wilson 3, Jas. Tyler 1, G. J. Beebe 45, 85, J. Borthwick 4.....\$56 83
MAINE.—Eld. Wm. Quint 1 00
NEW JERSEY.—Dea. Asa Elston 1, Eld. P. Hartwell 4..... 5 00
PENNSYLVANIA.—M. Mathews 1, John Mirely 1, S. Miller 1..... 3 00
MARYLAND.—Wm. Davis..... 1 00
VIRGINIA.—Eld. E. B. Turner 1, J. J. Philpott 1, Eld. J. R. Martin 1, A. Toler 1 31..... 4 31
NORTH CAROLINA.—J. H. Powell 3, Mrs. P. Mabrey 2, Martha J. Powell 2 30
GEORGIA.—Allen Brown 5, J. H. Carson 3 1c..... 5 31
ALABAMA.—Reuben Bennet 10, Eld. P. Maples 1, R. B. Allison 2, Alex. White 3 16 00
LOUISIANA.—Eld. R. R. Fortson..... 2 00
ARKANSAS.—Eld. Tho. Dodson 2 50, Elkanah Anderson 2 50..... 5 00
MISSISSIPPI.—F. Cagle..... 3 50
OREGON TER.—Eld. John Stipp..... 3 00
MISSOURI.—Eld. B. O. Allen 2, Eld. Eli Penny 2..... 4 00
ILLINOIS.—Henry Walser 2, Eld. Wm. Stephens 5 50, Jas. P. Black 3, Levi Hess 3, Eld. D. Bartley 1, John Farr 1, Enoch Edmondson 2, Eld. J. G. Williams 3 50, Wm. D. Smithson 1 50, Craig White 3, C. C. Boyd 1..... 24 50
INDIANA.—John D. Johnson 2 50, Eld. Jas. Strickland 1 50, Eld. P. Webb 2, J. Woolery 83c, J. M. Logan 1 06, Merah Burt 2 50, J. P. Young 2 25..... 12 64
OHIO.—F. Cranch 1, M. B. Kelly 1, Eld. J. H. Biggs 6, D. Williams 2, Eld. George McCullough 1, Emily Roule 1, Rebecca Fidler to Jan. 1, 1858, 1 50..... 13 50
KENTUCKY.—J. Whitehead 1, D. J. Stark 2, Wm. Thompson 10, Eld. Morris Lassing 1..... 14 00
TENNESSEE.—Caswell Swindle 1 50, A. Mathews, P. M., 2 50..... 4 00
WISCONSIN.—Enoch Englass..... 1 00

\$183 91

NEW AGENTS.—Wm. M. Thompson, Ky., Eld. P. J. Burruss, Mo.

OLD SCHOOL MEETING.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at ten o'clock, A. M., and continue three days. A general invitation is given to the Old School Baptists, particularly to those in the ministry. Can you come, brother Beebe? JAMES P. HOWELL, Pastor.

ASSOCIATIONAL.

WARWICK ASSOCIATION.

The Warwick Association will be held with the church at Warwick, Orange county, N. Y., to commence on WEDNESDAY before the second Sunday of June, 1858, at 10 o'clock, A. M.

DELAWARE RIVER ASSOCIATION.

The Delaware River Association will be held with the church at Harborton, commencing on WEDNESDAY before the first Sunday of June.

Brethren and friends coming to the Delaware River Association, by public conveyances, by way of New York or Philadelphia, will procure their tickets for *Washington's Crossing*. (The place on the Delaware River where Gen. Washington crossed with the American army, in the time of the Revolutionary War.) It is on the Belvidere Railroad, and only about five miles from the place of the meeting. From Philadelphia, the train leaves for the Belvidere Railroad at about 2 or 3 o'clock P. M., and from New York, or Jersey City, at about 12 M., or 1 P. M., via Trenton, New Jersey, where they intersect the Belvidere Railroad, and change cars. It will be best to leave New York or Philadelphia on Tuesday, and they will be met at Washington's Crossing by brethren with carriages, to take them to their homes, and to the meeting. Those who come from Philadelphia, if they are not in time for Tuesday afternoon's train, may take the morning train on Wednesday, and expect to meet friends to convey them, on the arrival of the cars at Washington's Crossing. It is expected that several preachers from distant States will be in attendance; and a general invitation is given to brethren, sisters and friends, and especially ministers of our order to attend.

DELAWARE ASSOCIATION.

BROTHER BEEBE:—In accordance with the desire of the brethren at Rock Springs, I hereby request you to publish that the Delaware Association will convene, the Lord willing, with the Church at Rock Springs, in their meeting-house, in Lancaster county, near the Maryland line, and about ten miles from Port Deposit, to commence at eleven o'clock, a. m., on WEDNESDAY preceding the last Sunday in May—and as it is desirable that it may be well attended, a general invitation is given to the Old School Baptists, and particularly to those in the ministry. For the information of those who may come by public conveyance, we would state that the Philadelphia and Baltimore Railroad is the most convenient. The cars leave Philadelphia every morning at eight o'clock, and Baltimore at half-past eight, and both arrive at Haver de Grace before noon, at which place there will be a Steamboat in readiness to convey passengers to Port Deposit, about five miles up the river. On Tuesday, the day before the meeting of the Association, there will be private carriages provided to carry our friends to the neighborhood of the meeting. Owing to an arrangement between the Railroad Company and the above mentioned Steamboat, it is best to ask for tickets, either at Philadelphia or Baltimore, for Port Deposit, instead of Haver de Grace.

SAMUEL WICKS.

LANCASTER Co., Penn., March 22, 1858.

BALTIMORE ASSOCIATION.

BROTHER BEEBE:—The Baltimore Association will assemble with the church at Black Rock, Baltimore Co., Maryland, commencing on WEDNESDAY, May 19th, and continuing three days. The brethren coming from the North via Philadelphia, will go directly on to Baltimore City, Md., and at 3 o'clock, P. M., Tuesday the 18th, will inquire for Calvert Station, Baltimore City, at which place and time aforesaid, they will take the cars for Cockeysville, on the Northern Central Railroad, a distance of about 15 miles from Baltimore, at which place there will be conveyances to take them to Black Rock. Also those who may come on by the way of Harrisburgh, Penn., will arrive at Cockeysville at the same hour of the day as the up and down trains pass there. A cordial invitation is extended to the brethren North, South, East and West, to visit the Association, especially the brethren in the ministry. We hope as many as can possibly come, will, for they will remember that a noted battle was once fought at Black Rock, between the loyal subjects of the king and the aliens; therefore, we earnestly desire our brethren to come and view the "old battle ground."

WM. J. PURINGTON.

WASHINGTON, D. C., March 19, 1858.

WARWICK INSTITUTE.

The Summer Term of the Warwick Institute will commence on MONDAY, the 17th day of May next, under the charge of Charles E. Benedict, as Principal, and Miss Fannie M. Hastings, Preceptress.

BOARDING HOUSE.

The Boarding House will remain in charge of Mrs. W. L. Benedict, as Matron, where boarding pupils will find a home, and be treated with maternal care and kindness.

The Principal and teachers are competent and experienced, and enjoy a well earned reputation as thorough and successful teachers of youth.

Particular attention is paid to all the useful branches of a thorough English education, and no school in the country offers superior advantages to those who wish to acquire a knowledge of the useful and ornamental branches of female education, particularly compositions, music, drawing, painting in oil or water colors, French, German, &c.; the classics and higher mathematics, including geometry and surveying, will be effectually taught.

Circulars, with full particulars, will be sent on application to the Principal or Secretary. \$120 will pay for the board and tuition of a pupil in the English branches, for the Academic year of forty-four weeks.

JAMES B. WHEELER, President.

WM. L. BENEDICT, Secretary.

Warwick, Or Co., N. Y., April 9, 1858.

SPECIAL NOTICES.

THE OLD SCHOOL BAPTIST HYMN BOOK.

Being a choice collection of Hymns, Psalms and Spiritual Songs, carefully selected from all the Books now in use among the Old Order of Baptists in the United States and in Europe, compiled especially for the use of the Old School or Primitive order of Baptists, will be put to press as soon as the stereotype plates can be prepared. It will comprise about twice as many hymns as any book now in use among the Old Order of Baptists, except that of "Watts and Rippon," and will be printed on clear and beautiful type, in the best workmanship of the art, and supplied to order on the following

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In plain, substantial binding, at \$1 per single copy; 6 copies ordered at one time to one address, and paid in advance, for \$5, or 12 copies to one address, paid for in advance, for \$9. Our terms for books in extra binding will be published hereafter.

This book, when we consider its size and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

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CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

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Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

WILLIAM L. BEEBE, Covington, Ga.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., MAY 1, 1858.

NO. 9.

CORRESPONDENCE.

WASHINGTON, D. C., April 12, 1858.

BROTHER BEEBE:—Having been requested by Miss Sallie Woolford, of Dorchester County, Md., to give my views upon the following portion of Scripture: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v., 19 & 20, will you again indulge me by publishing another communication?

Immediately preceding the text which is quoted, it is said by the inspired Apostle, that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." He being subject to passions like other men, was as liable, as a man, to err as any other child of God; but when he prayed *earnestly*, it was not an impulse of human nature that caused him thus to pray; for, viewed in that light, it would seem that a spirit of revenge was occupying his mind, and that he sought to gratify the same by imploring the judgment of God upon the Israelites, as well as others, in having the earth cease to yield her fruits, by having the "bottles" of heaven stopped.

Elias stood in a very peculiar relation to Israel, and as God often frowned upon that nation, it was revealed to Elias concerning the drought that was to come upon the earth, and he, being thus inspired by God, prayed exactly according to the will of Jehovah, which harmonizes with the declaration of the apostle Paul, concerning prayer, for, said he, "We know not what to pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart knoweth what is the mind of the spirit, *because* he maketh intercession for the saints according to (the will of) God." Now, does not the language of Paul show conclusively that the prayer of faith is the *intercession* of the spirit, and that *that* intercession is according (leaving out the supplement) to God?

Brethren, if any of you do err from the truth. James, after setting forth in his epistle the vast importance of adhering strictly to the commands of Christ, as found in the precepts of the Gospel, positively avering that such precepts, being complied with by the professed votaries of the dear Redeemer, were the effects of the new heart, or the fruits of grace; and that pure and undefiled religion was known from false, by producing such results, so salutary in their nature, upon the lives of the children of God, when under the immediate exercise of the same, closes with a direct address to the brethren.

We discover, by comparing the commencement of his epistle with the closing address, that it was restricted *entirely* to the brethren; and these were not simply brethren by the ties of consanguinity, or the flesh, but the relation was of a higher and more noble character, heavenly in its origin, divine in its nature, and eternal in its duration; and, it being of such a nature, these brethren had powers of comprehension which are not possessed by natural men; they had eyes to see, ears to hear, and hearts to understand divine truth, so far as it might please God to give them a knowledge of the same; therefore, lessons of instruction given them were of lasting benefit, being designed for their good; otherwise they would not have been given; consequently, we have *no liberty* to apply any portion of this text directly or indirectly to unregenerated men.

Said James: "If any of you do err from the truth," &c. Were it not possible for God's people to err, the apostle would not have used such declaration; but the expression shows very plainly that Christians err from the truth. [Notice—James does not say they err *in* the truth, but *from* the truth.] There are many ways in which Christians err from the truth, some of which become so dear to them that they cling to them with great tenacity; but sooner or later, not merely by profession and a visible standing in the Church, but by *possession*, and are united to him, being members of that mystical body, they are separated from the errors into which they may have fallen. The most devoted followers of Christ that ever have lived, when left measurably to themselves, fell into error; and we will adduce Scripture proof to sustain us in the assertion.

Israel, as a nation, was God's chosen people, and they were miraculously preserved and delivered from their enemies; yet, when Moses was called up into the mount, and tarried long, they had a golden calf made of their jewelry, and, strange as it may appear, after seeing such displays of Almighty power in their behalf, they were found dancing around the calf, the work of their own hands. The man Moses, who was their leader, fell into error, and was not permitted to go into the promised land. At a later day an Elijah was sure that he was left alone; but God made known to him that he had reserved *seven thousand* who had not bowed the knee to the image of Baal. Still later, a Peter and a John fell into error—the former by making a rash promise in his own strength; and the latter, by desiring, while in prison, that Christ would inform him certainly whether he was the Christ, or whether he should look for another?

Now let us notice some of the errors into which Christians fall in this day, when suffered to confer with flesh and

blood. At the time Christians, in their experience, are brought to know their lost and ruined condition by nature, every hope of being saved by any deeds of theirs is taken away; and when brought to deliverance, it seems that a complete deliverance from law and sin has been accomplished; and they then think that the way of life and salvation will always appear plain, and that they shall never doubt the reality of their interest in Christ; that the trials and conflicts, of which they hear others speak, shall never be permitted to disturb their peace; but when the dark clouds of doubt and sorrow obscure the sun of their hope, and the storm comes on in the soul, and Satan comes to buffet them, they think certainly that they must be deceived; because, if not deceived, they would enjoy peace of mind, and that a *real* Christian could not be thus tempest-tossed. Though they thus exclaim so bitterly against themselves, God has designed it for their good; and the direct tendency of such conflicts *is* to make them humble. Again, Christians sometimes become so led astray as to think that the *proclamation* of the Gospel is the *means* of awakening dead sinners; and some (lamentable to state) think that though the doctrine of eternal predestination, definite atonement, effectual calling, and final perseverance of saints, *are all true*, and sustained by the Scriptures, yet they ought not to be publicly preached. All such ideas are the results which follow the *erring* from the truth; and they are not only unsound positions, but anti-scriptural.

And one convert him.—In treating upon this clause of the text, it is of vast importance to keep in view the difference made in Scripture between *CONVERSION* and *REGENERATION*. Conversion literally means a change from one state to another, or to turn from one use or destination to another, without changing the *inherent* principles of a person thus converted; or if it be immaterial substances, without imparting any new material to the substance thus converted.

Regeneration signifies, according to Scripture testimony, the second begetting of the church from the dead, by the resurrection of Jesus Christ.—(See 1st Peter i., 3.) By virtue of that regeneration, the vessels of mercy, in God's time, have divine life communicated, or are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

A man may be converted from a drunkard to a sober man; from a thief to an honest man; from a liar to a man of truth; from a tale-bearer to a peace-maker; yet that does not regenerate such person, neither does it give divine life; but if a person experiences the work of grace in the heart, by heavenly and divine life being implanted, conversion will certainly

follow. And if the person has been addicted to the preceding named vices; he will be led to shun them as a deadly poison. The rock of the quarry may be broken up, and prepared by the artisan, and erected into a spacious temple, yet it is the *same* material as when imbedded in the earth.

When we view this clause of the text relative to conversion, we see how far God's dear people, by him, and under his power alone, can go, and *no further*. They are his instruments (thus to speak) at times to convert a brother or sister from error—not directly, nor indirectly, to give divine life, for that emanates from Jehovah. Said the Redeemer to Peter: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke xxii, 32. Furthermore: "The law of the Lord is perfect, converting the soul."—David. Now, it must be distinctly borne in mind that the conversion to which we have referred, by quoting the language of the dear Redeemer and David, has reference to the *living*—not the dead.

We will now briefly notice what construction natural religionists, of every class, put upon the term conversion, as found in the Scriptures. They teach that man, by nature, possesses a principle which is just and holy, which they can foster at pleasure, or let lie dormant, it being perfectly at their control. Now, what does that lead to, when a person can wrap the mantle of self complacency thus around himself, by saying I can be a Christian when I please—can obtain a conversion in a few minutes, or hours at most. According to that doctrine, the bloody sacrifice of the Son of God on Calvary, *long time ago*, can be made effectual or not, just as man pleases. O, how monstrous! how God-dishonoring is such a system! But, if any armiran should read this, it will be said we mean no such thing! Well, whether you mean so or not, you *both* preach and practice it. But, as it is often said, the doctrine of grace leads to licentiousness, we must trace this system of self-will a little farther, and see which of the two leads to looseness of character. If a man fully believes in his own power to obtain what he calls a conversion, and feels envy and revenge prompting him onward; suppose he is permitted to carry that into effect by taking the life of one of his fellow beings, he concludes there will be ample time to make his peace with God before he receives his just deserts. It is certain that such a system leads directly to such a result, notwithstanding it may be denied; but the doctrine of grace leads to the restraining of the passions, and making its recipients honest, upright, and strictly moral. But I may be asked: "Do you think that some true Christians have not been led astray?" Most certainly; and that

is the very point more directly involved in the text; for if they did not go astray, the inspired apostle would not have used such language. I may be asked still further: "Do you doubt the fact, that murderers may have been the real children of God?" Not by any means; but I have but little confidence in State prison and gallows repentance.

There are but few, if any, of God's people now upon the earth that have not experienced many conversions, and sometimes they are of daily occurrence; for that, which to the careless observer is of little or no consequence, is to the humble follower of the adorable Redeemer of vast consequence. This train of reflections leads us to the great usefulness and benefit derived from the organization of Christians into churches, and of their frequently assembling themselves together, and freely and faithfully warning each other of the dangerous nature of false doctrine; of its sorrowful effects upon members of churches, and entire churches; and, when assembled as members of the same church, contending for the same faith, if need be, they must warn and rebuke with all long-suffering and doctrine. When such a course is manifested, it shows a desire to contend for the truth in sincerity, and that the children of God are knit together; and being thus united, they are to contest every inch of the ground with anti-Christ, and make no compromise with error whatever.

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves," is often referred to, I fear, to sustain or tolerate error amongst God's people, so that the mantle of charity should be so broad as to conceal what is known to be contrary to Scripture. Now, I wish to be distinctly understood to say that true charity, or the real love of God, shed abroad in the heart, never leads to the free toleration of error amongst God's people; but directly the reverse; and when a strong member (in the faith) beholds another in error, at the proper time he strives to convert such one from (not in) error. Perhaps the erring member thinks it would be better to make a little compromise with the enemies of truth, and, by so doing, it would be an advantage to the church; but when and where this feeling is made manifest, TRUE CHARITY meets it in the spirit of the gospel; and, after the fallacy of such course is pointed out, and its pernicious consequences set forth, and Scripture testimony adduced to substantiate the same, the erring member may see the error so plainly, and feel the force of Scripture testimony, as advanced and advocated by the faithful brother, that he becomes converted (convinced) from the error—not regenerated—and saved from death—not eternal, but a death of brotherly love, union and fellowship of the church, &c.; but when all admonitions fail, all warnings become fruitless, and every Scriptural injunction produces no change, the discipline of the church must be enforced; and if such person is truly a child of God, a death then takes place in the soul that words can never express; and it may be possible that some of God's dear people are now suffering that very death.

There is another error into which I think it quite possible some of God's dear people fall; and that is after they are experimentally brought to a knowledge of

the truth, and feel the obligations binding upon them, as his children, to follow him in the commands of the gospel, they bring up many excuses for not obeying, such as the following: I am not worthy of a place amongst God's people; I possess such a wicked heart; if I make a public profession, I shall soon dishonor the same; and many other similar excuses. I am not able to say but that my friend, who has requested me to write upon the text now under consideration, may be in just that condition; and if so, may I be allowed to ask a question? Do you expect, dear friend, that your nature will ever be any better while you sojourn upon earth? Were you to hear a person, in relating the exercise of the mind, tell how well he had lived, and how well he intended to live, after joining the church, would that be satisfactory to you? Well, if that would not be satisfactory in others, why look for and desire the same in yourself? Do you not discover an error in that?

A faithful exposition of Scripture, and an enforcing of the injunctions of Christ, in power and demonstration of the spirit, by a faithful servant of God, oftentimes is designed, in the counsel of God, to convert some out of just such errors as the last named class of persons are sometimes in.

Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death.—I need say but little concerning this clause of the text, having already spoken of the death as being a separation from the love, union and fellowship of the brethren, and an awful conflict of soul, which, it is to be feared, many of God's dear people, for some wise purpose, are now suffering.

And shall hide a multitude of sins.—The one, under God's special guidance, that thus converts the sinner from the error of his ways, saves the soul from death, and HIDEs, does not destroy, human nature, or remove the corrupt fountain whence issue the streams of error; but it is hidden, for the person being thus converted, feels to restrain the carnal inclinations of the mind; therefore, does not go so far, nor so zealously, into error as he felt to before being convinced; consequently, a multitude of sins, in the absolute sense of the text, are hidden.

The sinners of whom James speaks, I understand to be living children of God, who have ears to hear, eyes to see, and hearts to understand; and the conversion of which he speaks, follows being born again, instead of preceding it, as all natural religious teachers advocate; and, also, that regeneration and conversion are not only different in signification, but vastly different in their effects upon the children of men.

I am not prepared to say whether my manner of treating upon the text will be satisfactory to my friend or not; but I have briefly expressed my understanding of the text.

WM. J. PURINGTON.

EVANSVILLE, Indiana, April 12, 1858.

BROTHER BEEBE:—Having been a reader of the *Signs of the Times* but a short time, and being so well satisfied with the doctrinal matter contained in the communications of the Brothers and Sisters, as also the editorials, with the relations of many of their souls' travelings, having received

so much comfort from the same, it has created a desire in my heart to try to cast in my mite, thinking probably it may (if it be the Lord's work) be of some comfort to some of the Lord's tried family. But where shall I begin? I do not know of any better place than where I hope the Lord began with unworthy me. I was born in a far distant land from this. My father was an Old School Baptist, and I was compelled to go with him to meeting, often contrary to my desire, until I would go no longer, for the company of godly people was no pleasure to me, because I was delighted in sin, for that was my element, such as frolicking, dancing, &c. At that time I despised all professors of religion, and especially the Old Baptists. I would sometimes go to hear the Methodists, and make promises to myself that I certainly would be better, and not live so ungodly any more. They spoke of an eternal hell, and that unless we made our peace with God, and accepted his offered mercy, we should be eternally lost.

These things often made me make promises; but as sure as I made them, so sure was I to break them. I was about twenty years of age, and had not enjoyed as much pleasure in sin as I desired; consequently, I promised that when I got older I would take to a religious life, for I verily thought that I could have religion when I chose. I also thought that I was as good as those, or at least many of them, who professed religion. And if any of the saints of God stepped a little aside from the obedient path, it would be a matter of rejoicing with me.

Brother Beebe, how careful ought the children of God to be in their walk, so as not to give the enemy any cause to gain-say or resist. In this condition I continued two or three years—and should have done so until now, if the Lord had not showed me my true condition—making promises that when I would be older I would perform; but my promises were always sure to be broken.

About this time the Baptists had a new preacher, and there was so much talk about his being such a good preacher, that I was induced to go and hear him; and I well remember a remark made in my hearing, after meeting was out, by one of the members to my father, that Thomas was at meeting to-day; he also asked me how I liked the preaching. The answer I made was, that I liked it very well, not knowing anything about good or bad preaching, for it was all alike to me. This was in the summer, in which time they built a new meeting-house, at which I became a regular attendant. I now thought I was getting along very well, and sometimes thought God would save me; but I little knew the plague of my wicked and depraved heart, until the Lord sent his word with power to my soul. It was about Christmas, fifteen or sixteen years ago. I remember the time as if it were but yesterday.

The text was taken from the 9th chapter of St. John: "Dost thou believe on the Son of God?" About the close of the discourse the preacher desired all to ask themselves, "Do I believe on the Son of God?" and the Lord sent his own word with power to my soul, that I shall never forget. The text would run in my mind hundreds of times, "Dost thou believe on

the Son of God?" and I as often could say, No.

I now saw and felt different than ever I had in my life before; but thought that it would work off my mind, as other impressions had. Now my sins began to look me in the face; but I tried to drive them away by going in company with my acquaintances; but all to no purpose. I went home a guilty and miserable man, hoping that sleep would drive away such thoughts; but, instead of sleeping, my sins lay heavy upon me. I could now adopt the language of the prophet, "Woe is me, for I am undone; I am a man of unclean lips!"

When I arose next morning the words were fresh on my mind, "Dost thou believe on the Son of God?" My answer was "No;" that day I was working with my father, and I remember of his saying that he had enjoyed a very pleasant morning, looking over the things he heard yesterday. I said to myself that I never experienced such a miserable one. I now began to wish I was out of his company, for he would be talking often about the Lord Jesus Christ; and I was in hopes if I got away from him, these things would pass from my mind. I tried with all the strength I had to get rid of my burden. I now began to break off my sins by my righteousness, and a throne of grace was frequented by me; but no relief could I obtain. According to my desire, the time came that I was placed by myself from my father, but still my distress did not leave me; and instead of getting relief, my burden was heavier than ever. I now began to get very lean, so that my companions often would remark how poor I was getting; but they did not know what was the matter with me, for I never told any one. In this condition I remained about six months, during which time my mind was very tender of sin, for I now saw God to be a just God, and that I was a very great sinner, so that I was made often to cry out: "What must I do?" I had before thought my prayers were worth something, but they now appeared to me to be useless.

About this time, I well remember, to my shame, that I went with another young man to a place of worldly amusement, dancing, drinking, reveling, &c. This I did for the purpose of relieving my mind of its distress. I thought I had accomplished my object; but I had no sooner got out of the place than my sins began to rebound with double force, not only for sinning with my eyes open, but also for taking that young man with me; because he did not want to go in. Now, sleepless nights and troublesome days were my portion; but, here let me say, I could not help praying day and night.

My Brother, if I may use the term, I cannot help trembling while I am penning these few lines to you, when I think of my sins, and the long forbearance of a covenant-keeping God to one so unworthy. But when the set time to deliver my soul from bondage came, he sent his own word, which was this: "Shall the prey be taken from the mighty, or the lawful captive delivered," which brought such relief to my soul, that I shall never forget as long as I live and retain my senses. But there was something in it I could not understand. I got the Bible, but could not find the

passage, and in the afternoon I had a thousand thoughts about how the prey could be taken from the mighty, as also a lawful captive delivered; and yet it gave me much relief.

I was now living with a good man, one that feared God, but had not publicly acknowledged him. One evening I thought I would ask him about it, so I asked him, and while asking him I could not refrain from weeping. He told me that although the Lord's children was led captive by the devil, and he was a mighty enemy, yet he was not Almighty, for the Lord will deliver them from him; so the lawful captive should also be delivered. He also asked me several questions, to which I answered as well as I could. He gave me to understand it was a work of the Lord and tried to encourage me. Now my burden was gone, and I was lead to know, by experience, that salvation was all of grace from first to last. I also saw that the Lord's work was irresistible, for I had tried all in my power to stop God's work. I could now rejoice in God my Saviour. I now could, with the church, say: "He is the chiefest among ten thousand, and altogether lovely." And those people I had so much despised before, I now saw the loveliest. I would like to be in their company, to hear them talk of the way the Lord had led them, and compare my experience with theirs; but still I was afraid they would ask me some questions, for I sometimes thought that perhaps mine was not a work of the Lord; and I did not want to deceive any one. Then again I would receive assurance from the Lord, that I was his, and that he loved me long before I loved him; that he had called me by his grace; that I was his. I had not told my mind to any but my friend, and told him not to tell any one else. Duty began to manifest itself to me; that as the Lord had done such great things for me, and had done what all the men in the world could not do; that he had revealed his Son in me—the hope of glory; called me by his grace, that I ought to obey his commandments, and follow him practically; and these portions of Scripture, pointing to our duty, was often enforced to my understanding: "If you love me, keep my commandments!" "Ye are not your own!" "He that believeth, and is baptized, shall be saved!" "Take up your cross and follow me!" "Be ye followers of God, as dear children," &c. When I witnessed the ordinance of Baptism, how I would wish it was me to be baptized, I saw such beauty in it, to follow Jesus. But there was first going before the church to relate my experience, for without that I could not be received. I would sometimes think of my friend; he was a good man, and was not baptized, and I felt assured he would be saved. He now became a great stumbling block to me, for I often gave heed to his conduct in not following the Lord in Baptism, and argued it against the Lord's command. I would just say to such, if any should read this, be careful not to despise the Lord's command, and do not stand as a stumbling block to any of the Lord's tried family; and ye lambs of Jesus discharge your duty, and it will be well. At one time, while thus reasoning, these words came with great force: "What is that to thee, follow thou me!" Still I neglected my duty.

About this time I had some thoughts of emigrating to this country, which I did, and arrived in the place where I now reside, in December, 1844, when I tried to find the Baptists. I hunted, but could not find them. I went out in the country, and heard a man preach a funeral discourse; he was an Old School Baptist, and I liked him very well; but could not find any here that suited me. At last I obtained a Presbyterian hymn book, which contained their articles of faith, and it suited me in every respect, except Baptism; so I went to hear them preach. I had not been many times to hear them before the preacher and deacon visited me. We had considerable conversation, and as my duty was fresh on my mind, and being young, I had not much judgment, so, with their inducements, I consented to become a member with them; but there was one thing I wanted them to decide first, that was, the ordinance of Baptism; so they endeavored to make it appear that it made no difference whether we were sprinkled or immersed. But this did not satisfy me, for I would not consent to be sprinkled. The preacher told me that if I would insist upon being immersed, he would get a man to baptize me, but would not do it himself. After considerable conversation, I told them I understood that I was sprinkled when I was a baby. This was done before my parents became Baptists. They said that was enough. I then consented, and expected to have to go before the church, and relate my experience; but nothing of that, for I was a member already; but my mind was not relieved concerning Baptism.

I continued with them some time, until I began to see that their preaching and articles of faith did not agree; neither did it agree with the Scripture and my experience. I now had some thoughts of leaving them, but did not know where to go. I became attached to some of the members; but when I came from meeting I would talk to my wife and sister about the preaching, and endeavor to show them it contradicted the word of God. I have been at meeting when I could hardly sit on my seat, and in my mind condemn almost all the discourse. About this time I became acquainted with the missionary Baptists; would go to their meetings; join with them in prayer and Bible class meetings. The preacher, learning that I was dissatisfied, told me the door was open for me at any time to join them; but I found that would not better my condition in the least, for they only had the name of Baptists, but not the doctrine. I saw no difference between them, the Presbyterians and Methodists, for they were all arminians. Finally I heard of a few despised people called *iron-side* Baptists; but they were a very bad sort of people, and called by many hard names; but, notwithstanding their name, I must go and hear them. One of their members hearing of my desire, called at my house, and I went with him; but the preacher was not there, so I returned, determined to settle where I was, with the Presbyterians; but that could not be, for I felt not at home. The preacher now hearing of my running after the Old Baptists, did not like it very well, so he visited me. We had some talk about the doctrine of Predestination, in which we agreed. He said he did not know what I

wanted to leave for; but if I did, he would give me a letter of good standing, which I did not want. However, he left it at my house.

I went again to hear these people, and Brother Piper was there; and if any one had told him my thoughts, he could not have told them any plainer than he did; also, how he exalted a precious Jesus laying man low. This was food for the hungry; this was a time of refreshing from the presence of the Lord to me. Grace, free grace, was his theme, and I hope it will be as long as he lives. I now thought that this was my people, no matter by what name they may be called; and, after hearing them a few more times, I was satisfied that I could live with them, if they would receive me.

In August, 1849, I came before the church, and related some of the Lord's dealings with my unworthy self, and was received and baptized by Elder B.B. Piper. Now, and not till now, was my conscience clear of discharging my duty; but since that time many trials, distresses, disappointments, hardness of heart, as well as many refreshing seasons, have I experienced with this people, and, if spared, expect many more, for it is through much tribulation we are to enter the kingdom.

Brother Beebe—Do with these lines as you may think proper, and all will be right with me.

I remain, your unworthy Brother, in the best of bonds,

THOMAS MACER.

JASPER Co., Illinois, March 25, 1858.

DEAR BROTHER BEEBE:—Another year has rolled around, and we are one more year nearer our graves; but I feel myself to be the same poor, helpless creature, deserving nothing from my Lord; but he has still remembered mercy for me.

It has been impressed on my mind to write you something of my travels in the Lord, or my experience, for publication in the *Signs*, if you think it worth notice, and if not, you will not hurt my feelings by throwing it aside.

About ten years ago I joined the Methodist church, and felt myself to be as good as any one. I thought salvation depended in part on myself, that is, I must read my Bible, and pray to the Lord, and be good, and then he would save me. For some time I went on in this way, and then I got discouraged, for I found myself to be in the same old standing—no better than when I first began. I now found it was not in me to do good.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

My father and mother were also members of the Methodist church, and, as I believed, they were children of God. Out of regard for them, I thought I would say nothing about leaving that church, for I soon expected to be married, and move to this State. I then lived in Indiana. This was in the year 1851. Accordingly, I married, and moved here, and left the church, and said nothing about it. But I still believed that I was a Methodist, and that they were the only true church.

I was hard against the Old School Baptist Church, for I thought them worse than nothing in the sight of the Lord. I went

to their meetings to pass away the time, and to see and be seen. And thus I went on until the fall of 1856, when I went to Indiana, where I attended a Methodist meeting three times; but it did not seem like I thought it would. I tried to believe as they preached, but I could not. I felt as if I could not do anything good in the sight of God. I felt as if I were worse than any one else. While there I also attended the Conn's Creek Old School Baptist Association; but I felt myself to be so weak and feeble, I could not understand what they believed.

I then returned home, thinking that they (the Old School Baptists) suited me as well as any, and no one could believe how I felt. I felt as though I would sink in sin, and be lost forever. I would still go to hear Brother D. Bartley preach; but finally, I thought I would go no more, for when he would say *Arminian*, I thought he designed it all for me. In November, 1856, I thought I would go and hear him *once more*; and so I went with my husband, who had recently joined the Old School Baptist Church here, and I told him that I never expected to join any church again, for I could not go with him to the Old School Baptist Church, as I did not believe as they did, nor was I fit to join any church. When I went to this meeting, I felt like one alone, and tried to pray to the Lord to save me from my sins, or I should perish. On the way, feeling so sinful, I thought I would not sit near Brother Bartley, so as not to be noticed; but the house was full, and he had to stand by me and preach. I could not describe my feelings when he got up. I looked around, but saw no where else to go. He said that he had no text, and, therefore, he would try to tell what the Baptists *believed*, as well as he could. And before he got through, I found out what I was; and it was a happy meeting for me. And now when he would say *Arminian*, it would *pass me*, and I would not feel the shock as I did before. I found there was a people that believed as I did.

After this, I would find myself alone, as if relating my mind to the church; and I would stop, and it would perplex me to know what influenced me thus, for I had been so hard against them—the Old School Baptists.

In this way I was exercised until Christmas day, 1856, on which day I was exercised in the same way, about going to the church; and I was troubled about myself, for it was not in me to do good. When these words appeared as though they were spoken to me, "Fear not; it is not of yourself, for it is the gift of God. Go on, and discharge your duty," my mind was relieved, and it was a happy day for me.

I was willing and resolved to do my duty, and at the February meeting, 1857, I joined the Hickory Creek Regular Baptist Church of Christ, and was baptized by Elder D. Bartley, the pastor of the church. Since then I have had many doubts relative to myself. I feel that I can do nothing but put my whole trust in the Lord for his mercy, for "all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord abideth forever." This is a beautiful passage of Scripture.

Yours, in the hope of the Lord,
RACHEL ELIZABETH JONES.

GIBSON Co., Indiana, April 6, 1858.

DEAR BROTHER BEEBE:—I have a small remittance to make to you, and in as much as I have to write, I had a thought of offering some of my views on the duty of churches towards their ministers, in a pecuniary or temporal point of view. I am aware that on this subject many of the Baptist preachers cannot say as did Paul to the Elders and brethren at Ephesus, "For I have not shunned to declare unto you all the counsel of God," "And how I kept back nothing that was profitable unto you, &c.," they cannot, for they have been as silent as the grave in reference to the churches duty in this particular. There are two very plausible reasons that may be assigned for this silence and holding back God's truth: first, it is thought that to remind the churches of their duty tends to awaken suspicions in their minds, that it is money the man wants and is preaching for in place of laboring for the glory of God and the good of his people, and it is better to say nothing about the churches helping their preachers but leave the churches free to act in the premises as they may think right. All this would be well enough, and there really would be no necessity of the subject ever being named if, however, the churches would but do their duty. The second and most prominent reason in our judgment is, that many of our preachers having heretofore dwelt long and loud on the enormity of the mission operations, denouncing it as all being laid in dollars and cents, and at the same time failing to make a distinction between the schemes of the missionists, and the plain word of God upon the subject of communicating, and now to come out and admonish their brethren that it is their individual and respective duties to administer to those that administer spiritual instruction to them is a point that many cannot come to, and so they suffer the matter to rest. While at the same time some of those same preachers, are in private talking about the penuriousness and inattention of their brethren.

Now, for my life I cannot tell which is most to blame, the church or the preacher. The preacher has kept back that much of the truth that he should have told, and the fruit of his holdings and keeping back the truth is, that his brethren have neglected him. Yet it does seem strange that any persons who read the Bible, should be ignorant of what their duty is. For says our Savior, in Luke x. 7, "The laborer is worthy of his hire." And God said by Moses, Deut. xxv. 4, "thou shalt not muzzle the ox when he treadeth out the corn," and Paul quotes from Moses, when he would present the matter to his Corinthian brethren, and asked, "Doth God take for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." Paul still reasons with his brethren, and proves more fully that it is their duty to communicate to their minister, of their carnal things, by saying, "If we have sown unto you spiritual things, is it a great thing if we shall reap of you carnal things." Again, ix. 13, "Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar." "Even so

hath the Lord ordained that they which preach the gospel should live of the gospel," verse 14. This last quoted text seems, to our mind, to settle beyond all doubt, the ambiguity that there may have seemed to be in other portions of Scripture that we have quoted, and points out the precise manner and mode that God has ordained that his servants shall be supported. The truth contained in the 14th verse is strongly implied, in Paul's advice to Timothy iv. 15, in which he says, "MEDITATE upon these things; give thyself WHOLLY to them," &c. Second Tim., ii. 4, Paul infers the same doctrine when he says, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Now, is it not strange that in the face of all this array of divine testimony, pointing out our duty to our poor preacher, who has for years, and is now, laboring for us in word and doctrine, that we should not obey its divine teachings, and see that our faith was proven by our works, in this particular. Yet it is not done. The most of preachers that I am acquainted with, have families, and some of them have large and helpless ones, too. I would ask, in the name of all that is sacred, how can these men support their families, and attend and preach for 2, 3, 4, and sometimes 5 churches in a month? Will some brother tell how? How can these preachers and their families live in any respectability unless the churches that they attend do something for them? If you cannot tell how such a preacher and family would live in the absence of communications from his churches I can tell you. It is done in two ways: first, by his making a slave of himself, and secondly, by his discharging his duty as a preacher very imperfectly. Many of our preachers and, indeed, nearly all of them are farmers, and under the non-intervention doctrine of their brethren, they have had to labor hard, and many have had to steal the hours of rest and repose in order to give themselves time to attend their churches. It is not unfrequently the case that they have to ride some ten, fifteen and twenty miles to attend some of their meetings, and then, after preaching on Sunday, ride back home again that evening and night together, in order to be ready to go to work on Monday morning, when and where he plies himself to hard labor for the next five days, then saddles and starts again; and in this way the years of many of our most excellent preachers have been spent without receiving much of the sympathies of their brethren, and a great deal less of that aid and comfort that is unmistakeable—feeding the hungry, and clothing the naked. That this man performs his labors imperfectly needs no proof, for he has no time to read, and if he had a little time, his mind is so pressed and filled with the cares of a family that he can retain but little of what he does read, and so he is liable to fall into the errors that many other preachers have, to be cold and formal in their preaching, always preaching the same discourses on all occasions and under all circumstances, having none of that richness, depth and holy unction that should accompany the administration of the word.

No one knows but those who have tried it, the difficulties, trials and sorrows of the

man of God that is thus situated. It has appeared to me that the brethren and sisters have come to the conclusion that preachers are not men of like passions with other men, that they don't care for their families, don't care if their sons and daughters do grow up in ignorance and vice, don't care if their wives—poor souls—if they do have to complain of their husbands absence, and the cares that thereby necessarily devolve upon them, no; this has appeared to me, that in their eyes was all right, and ought not to be complained of. Many preachers that I am acquainted with are disposed to suffer on rather than bring this matter before their brethren. Others again feel that it is high time to awake from our sleep and to stir up the pure minds of our brethren, by way of remembrance," and I am happy to say that many of our churches are becoming roused up and are beginning to act in the matter. A strict conformity to the words of God is all that is asked, and if that is strictly adhered to we will administer to those that administer spiritual things to us. You are at liberty dear brother Beebe to dispose of these few lines as you may think best. Yours affectionately,
JAMES STRICKLAND.

CHERRY FLATS, Penn., Jan. 23, 1858.

BROTHER BEEBE:—In reading so many communications in the SIGNS, from the brethren and sisters, I have long felt a desire to cast in my mite, but a sense of my own unworthiness and want of ability has hitherto prevented me.

I was born in Parsonfield, York County, Maine, Jan. 12, 1791, and in 1809, my father moved into Pennsylvania, which was then a wilderness. When I had lived here five years I had not heard a sermon preached. At this time I was married. My father came to my house and told me that two of my sisters were rejoicing in the Lord, and entertained a hope that God, for Christ's sake, had forgiven their sins; and that they were coming to see me. But I did not feel that I wanted to see them, yet I could not get it out of my mind. Something seemed to say to me, "You are parted now, not only in this world but will also be parted in the world to come." I felt as I had never felt before; that I was an awful sinner, and it seemed to me that there was no mercy for me, and I feared that I had committed the unpardonable sin. Thus I continued about two weeks, able neither to work nor sleep. One day, my wife went to visit one of our neighbors, and I accompanied her a part of the way, and then returned to the house. I went in and took the Bible and opened it, and it appeared to me to be a new book; and before I was aware, I was engaged in praising the Lord. I went out, and every thing I saw seemed to me to be praising God. The joy I then felt, I can never describe. I thought then I should never have any more trouble, but Oh! how much mistaken I was.

A Baptist preacher came, and my two sisters and myself were baptized. The Lord appeared to carry on his work, and many were pricked in the heart; and soon were enabled to praise God for what he had done for them, and to give him all the glory. We had some joyful seasons. A church was constituted with nearly forty members, and O, what love and joy we experienced when we met each other;

there was love and union. We were all of one heart and one mind. Many were added to our number, and we became a large church.

But now our number is greatly reduced—we have been divided and sub-divided—but the few who remain are united in doctrine, and are in fellowship, trusting in God to keep us from falling. We have preaching twice a month, by Elder E. Gitchell. It is our consolation to know that our God worketh all things after the counsel of his own will, and none can let, (or hinder,) him. I feel like a poor unworthy creature; but Christ is worthy of all praise; and sometimes I can say that he is to me the chief among ten thousand, and altogether lovely.

I receive the SIGNS regularly, and feel that I cannot well do without them as long as they continue to be what they have been. Brethren, pray for me.

LEVI ELLIOTT.

GREENE Co., Indiana, Jan. 20.

BROTHER BEEBE:—Through a well-directed train of mercies, and by the long forbearance of God, my unprofitable life is yet spared, and I am not yet numbered with the millions of the dead; and am permitted once more to attempt to relate what I trust the Lord has done for poor, unworthy me. I was born and raised in Indiana; my father was an Old School Baptist, and lived within half a mile of the meeting house, and I went to meeting almost every month; but I cared nothing for the preaching—it was as a sounding brass to me. I thought when I got old enough, I would get religion. I concluded I was too young, so I lived in sin until I was twenty-five years old, (Sept. 1850.) I went to meeting as careless and unconcerned as ever, and in time of preaching these words were quoted, "Cursed is every one that continueth not in all things written in the book of the law to do them." They struck me with horror, and seemed to condemn me. I concluded that I would try to do better, and break off all of my out-breaking practices; for I saw I had sinned against God, and that I was traveling down the broad road to eternal ruin. And it appeared to me, the more I tried to do better, the worse I got. My sins arose up before me like mountains, and now, brother Beebe, was the first time I ever cried to pray to the Lord to have mercy on poor, unworthy me; and it seemed to me that my prayers did not reach higher than my head. I could not rest day nor night; my family were no company for me; it looked to me that every body else was better than I was. I was such a sinner I could not see how God could be just and save me. I concluded that I had sinned away the day of grace, and that I must sink down to irretrievable woe; for I saw that I could do nothing for myself; that if ever I was saved it must be by grace, for it looked to me, of all the sinners in the world, I was the greatest. I was made to seek the silent groves, and try to pray to God that if mercy could come, to let it come to poor, unworthy me; but confessing that if he sent me to hell, his righteous law would approve it well; and if I was saved it was all of His mercy. The last of October, 1850, on Sunday evening, I concluded my time was about ended; I had no idea I should ever live to see the sun set again. I was made

to cry, "Lord save or I perish." I was about a half a mile from home, I had no idea of ever getting home, when it appeared to me that I heard a voice as plainly as if some one had spoken to me, saying, "Blessed are they that mourn, for they shall be comforted," and my troubles all left me in a moment, and I cried out "Glory to God in the highest." Then I thought that I should never see any more trouble, for I could now see how God could be just and save me; that Jesus had borne my load of guilt upon the cross. I thought I would go home and tell my wife what great things the Lord had done for me; but by the time I got home I was afraid I was deceived, so I lived in this way, in doubts and fears; but one thing I knew, and that was that I loved the brethren. At length I lost my wife, and I married my second wife; and in August, 1853, myself and my wife went to the Church and related our experience, and were received, and we were baptized by Elder A. Moss. There are a few here who have not bowed the knee to Baal; there are three churches within twelve miles of me. I must stop. Do with this as you please; it is the first time I ever attempted to write for publication. May the Lord bless you, brother Beebe, in all your labors, is my prayer.

HAMILTON BURGE.

ROCKY Mt., N. C., Jan. 10, 1858.

FRIEND BEEBE:—I have been a reader of your paper, the *Signs of the Times*, about three years, and am well pleased with it. The first communication I ever read in it, was in Vol. 23, No. 1, written by Eld. W. M. Mitchell, which I read with interest. After reading a few numbers, a desire seemed to arise within me to write you, but my inability and my imperfections forbid, lest I should wound the feelings of some of those whom I believe are Christians. I also had a desire to see you, and to hear you preach. My soul has been drawn out in love to many of your correspondents who write the very sentiments of my heart, if I know myself, and the very doctrine that I believe; which is, Salvation by grace alone, and that not of ourselves; it is the gift of God; not of works, least any man should boast. Last October I had the pleasure of seeing you, and hearing you, and other ministers from a distance, speak of the glory of God, which must have been a rejoicing season also to you; for the Scriptures say, "Behold how good and how pleasant it is for brethren to dwell together in unity," and you all seemed to see eye to eye, and to speak the same things, in substance, and to be all one in Christ.

Friend Beebe, I don't know that I have any right to trouble you with this scribble, but sometimes I am made to rejoice that I have a little hope in the blessed Redeemer, and then I can sing,

"The glorious hope of gospel grace,
Is spreading far and wide," &c.

But at other times, darkness seems to overshadow me, so that I am almost ready to conclude that my hope is not of the right kind, and then I have to repeat the words of the poet again:

"Tis a point I long to know,
Oft it causes anxious thought.
Do I love the Lord or no?
Am I His, or am I not?"

There are some who get into the Primitive Baptist Church who cause much trouble. But thanks be to God, His foundation

standeth sure, having this seal, "The Lord knoweth them that are his." My desire is that not another such may ever be admitted into the Primitive Baptist connection; but still it may be for the best, for it may cause a more close examination of them who are of the flock.

I have thought, when reading the experiences published in the *Signs*, that I would give a relation of the dealings of the Lord with me, but your correspondents tell my feelings better than I can tell them myself; and as I have not made a public profession of faith in Christ, I will come to a close for the present. This is at your disposal, friend Beebe. When it is well with you, remember me, and may the God of all grace and truth cause His spirit to rest on you, and on all the true Israel of God, now and forever, and may all the glory redound to His holy name.

TAOMAS PROCTOR.

P. S. Is there any repentance for sin after faith in Christ, to the saving of the soul?

T. P.

PULASKI COUNTY, Indiana.

DEAR BROTHER BEEBE:—After reading so much of your editorials, and the communications in the *Signs*, which serves as good preaching to me, I feel to witness to the truth which they contain.

I was born in Ashford, Windham county, Connecticut, my parents were Baptists, but I was a poor sinner, and the Lord, in mercy, was pleased to show me that I must be born again or be forever lost. I felt to mourn on account of my lost condition; I read the scriptures, but they condemned me. I tried to pray, but my prayers seemed not to reach the throne of grace. One night when I was at meeting my father prayed, especially for his children, and it seemed to sink me in deep distress, and I thought my doom was irrevocably fixed. One night I left the room where the family were and retired to bed alone, but felt as though I should never see the light of another day. I could not sleep, I felt myself justly condemned; but I was constrained to cry, "Lord, save, I perish!" Lord have mercy on me, a sinner. In the latter part of the night I fell into a pleasant sleep, and dreamed that the sun had risen in beauty and all nature seemed lovely and cheerful. I felt happy and began to sing; everything seemed delightful. I cannot express the happiness I felt. Bless the Lord! O, my soul, and forget not all his benefits. But I did not continue long in this happy frame, I soon began to fear that it was only a dream, and not a reality. O, how miserable I felt. My convictions were gone and I was not converted. I went to a lonely grove and there lamented my situation and prayed the Lord to have mercy on me, a poor lost sinner. Suddenly my fears again left me and I returned to the house the happiest creature on earth. I said nothing about my exercises to any one. My mother asked me if I had met with a change; but I was afraid to tell her that I had; I still went on rejoicing from day to day. I went to meeting—the members all looked lovely to me, but I thought they were better than myself. The church invited me to unite with them, but I feared that I was not a fit subject for baptism and the ordinances of the house of God. After a while I began to go again with young company and was married and moved into the State of New York. By

this time I got into the Slough of Despond, or the castle of giant despair. Sometimes I had a little hope, and at other times I was in deep trouble, and sometimes careless and prayerless. After about two years we moved to Ohio; I resolved never to tell any one that I had ever thought on the subject of religion, but live as good a life as I could, and keep my troubles to myself. One night I dreamed that I went to the door, and in the South West I saw a small black cloud arise, and the wind began to blow very hard, and as it came over I feared it would blow the house down, but it passed by without touching the house and moved on to Zoar, a little town, and every tree fell before it. In about two weeks the Methodists began a meeting and had a boisterous time, they got up their mourner's bench and got it filled with small children and some older ones. They made a great outcry over them, some praying, some shouting and others making derision. I thought if that was true religion I was a stranger to it. The class leader asked me if I had religion. I told him I sometimes hoped I had; he told me I had fallen from grace. But I did not believe a Christian could fall from grace; but I feared that I never had any grace; this thought troubled me very much, and I prayed that the Lord would make known to me my real situation. My troubled heart sank almost into despair and I began to fear that I had committed the unpardonable sin. Sleep almost forsook me, I could not work, I searched the Bible, but thought it condemned me. "In my distress I cried unto the Lord and he delivered me out of my troubles." Then I felt as though I could almost fly and tell what the Lord had done for me. "As the heart panteth after the water brooks, so panted my soul for the living God."

Now I felt glad to go to the church and ask for a place with the dear children of God. I was received and baptized by Elder Drake and went on my way rejoicing.

Dear brethren and sisters continue to write for the *Signs of the Times*, I love to hear from you. What I read in the *Signs* is almost all the preaching we have. We have now moved into Indiana, and there is no church within ten miles of us, and we are old and cannot often go so far. I have written a part of my exercises, and I hope you, brother Beebe, will look this over, if you think it worth publishing publish it; but if not, throw it aside and all will be right.

MARY HUMPHREY.

We are requested, on behalf of the Ebenezer and Mount Zion Churches, of the City of New York, to publish an invitation to such ministering brethren as contemplate passing through the city, on their way to, or returning from, the Warwick Association, to send an appointment for preaching—say on the Sunday before or after the meeting of the Association, or on Friday or Saturday evening after the Association. Such appointments may be addressed to Brother Rinier Blauvelt, No. 189 West Twenty-fifth street, or to Brother John Gilmore, No. 92 Sixth Avenue, New York.

MARRIAGES.

In Crawfordsville, Montgomery Co., Indiana, March 20, by Elder Matthias M. Vancleave, Mr. ROBERT F. BECK, to Miss ANGELINA W. JOHNSON, all of Crawfordsville.

On Saturday evening, April 10, near Salisbury, Somerset Co., Maryland, by Elder Geo. W. Slater, Mr. ALEXANDER JACKSON, to Miss LEAH LEONARD, all of that place.

EDITORIAL.

Middletown, N. H., May 1, 1858.

Absolute Predestination of all Things.

In our last number we promised to notice the request of brother Burson, who desired our views on the subject of the Absolute Predestination of all things. We have frequently given our views on this subject, and still feel willing to give such views as we have on this and all other scriptural subjects.

Although it is common for all wise men to lay out their plans and pre-determine, or predestinate what they intend to do, it is exceedingly hard for men to comprehend the doctrine in its application to him who has "Declared the end from the beginning, saying, My purpose shall stand, and I will do all my pleasure." Although our Savior has called that man a fool who without predestinating, preconcerting his arrangements, or predetermining in regard to his undertakings, would attempt to build a house, it is thought by many incompatible with the divine perfections of our Lord, that he should pre-determine, pre-arrange, or predestinate, in the building of a world. If God has declared the end from the beginning, he has so declared on the ground of positive knowledge of the end; and if he absolutely foreknew all things, all things must have been before determined, either by himself or by some other power. If not pre-determined by himself it might well be demanded, "With whom took he counsel, and who instructed him, and taught him, &c., when he measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—Isa. xl. 12-14. We must admit that God possessed all this knowledge of himself independently, or deny his omniscience; and we must acknowledge that his perfect knowledge rested on the counsel of his own sovereign will and pleasure, or conclude that he was instructed by some other, which conclusion we think none who know the Lord, will be likely to make. But we need not speculate, nor attempt to establish this matter by inferences, however clearly drawn; for in his holy word we are informed that it is the theme of reverence and worship of the four beasts, and the four-and-twenty elders, who, falling down before him, and casting their crowns before his throne, continually cry, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. And in his word Jehovah claims that he has created all things for himself; yea, even the wicked for the day of evil; and he says, in vindication of his supreme Godhead, "I form the light, and I create darkness; I make peace and I create evil; I the Lord, do all these things." We cannot read these declarations from the mouth of God himself, and resist the conviction that our God worketh all things after the counsel of his own will.

But our brother desires us to speak more particularly on the words "All Things." There are those who profess to believe that God has predestinated some things, but they cannot comprehend the

idea that he has predestinated all things. Among the things which they allow that he has predestinated, are the redemption of his people from sin, and their eternal justification and immortal glory, the unspeakable gift of his dear Son, his advent to our world, his sufferings, death, resurrection and ascension to glory; but they cannot admit that God absolutely ordained that sin should enter into the world, that there should be any sinners to redeem, or that wicked men should, with wicked hands, crucify and slay the Lord of life and glory.

The Lord predestinated that Joseph should lay up corn in Egypt; but had nothing to do with his dreams, the envy of his brethren, or any of the circumstances of their projecting his murder—had no hand in sending the Ishmalitish merchants to intercept their wicked designs, or with his being sold to Potiphar, nor the strange course of Potiphar's wife, or the dreams of the butler and baker, who were fellow prisoners with Joseph. But we confess we cannot conceive how anything can be predestinated unless all things are. In regard to both the cases referred to, we are informed that God did control all the events. Peter, being inspired by the Holy Ghost, charged upon the Jews the murder of our Redeemer, in these words, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain."—Acts ii. 23. Again: "For of a truth, against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28. In regard to the case of Joseph, God had made known to his great-grandfather Abraham, his control over this matter, and that the children of Israel should sojourn in Egypt, and be entreated evil for the space of four hundred years. See Gen. xv. 13, 14. So also are we informed in the word, that "the wrath of man shall praise God, and the remainder of wrath he will restrain."—Psa. lxxv. 10. From this last quotation, we learn that God, in his providential government, according to his inscrutable wisdom and the eternal counsel of his own will, allows wicked men and devils to go just so far in wickedness as he designs to overrule for his own glory, and no farther—they would if they could do more, but God restrains them. His providential government, which is based upon the pleasure of his own will, according to which he works all things, extends to the falling of a sparrow, and the numbering of the hairs of our heads, and it is and should be a consoling thought, to all of God's dear children, that

"Death and hell can do no more
Than what our Father please."

But it is argued by the opposers of Predestination, that if God has predestinated all things, man is not accountable; and some go so far as to say that God is the author of sin. The apostle Paul anticipates the blasphemous cavilings of the enemies of Divine sovereignty. Thou wilt say then unto me; why doeth he yet find fault? or why doth he hold men accountable for wicked actions. "For who hath resisted his will?" It is true that God's eternal and immutable will cannot be successfully resisted or thwarted; for he doeth his pleasure in the armies of heaven,

and among the inhabitants of earth, and none can stay his hand. This the apostle does not deny nor modify to avoid their blasphemous cavils; but he says, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath and to make his power known, endureth with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." Rom. ix. 19-23.

As it is a mercy to us when God restrains us from sinning, and "leads us not into temptation, but delivers us from evil;" so is a manifestation of his wrath upon the vessels of wrath, when he endureth with long suffering; or allows them to fill up the cup or allotted measure of their iniquities, and when he sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. See 2 Thess. ii. 11-12. That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God; those who were charged with his crucifixion were guilty of doing it with wicked hands. They acted as voluntarily and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt; and although they meant it for evil, God designed it for good; to save much people alive. Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that he might make his power known in him; and from time to time hardened his heart that he should not let the children of Israel to go, until God's wonders were displayed in Egypt.

Every intelligent being knows that in committing sin, he acts voluntarily, and follows the impulse of his own depraved nature, and every one who is born of God and taught by his spirit, knows that sin is the opposite of holiness; that God is holy, and that sin is of the devil, and not of God. Still a consciousness of God's Supreme power and wisdom, to fix its bounds, and say to it as he has said to the waters of the deep, "Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed," affords a strong consolation to all who look alone to God for succour, protection and support, while destined to remain as strangers and pilgrims on the earth.

The Religious Excitement.

We have been prevented, by sickness and other causes, from noticing the religious panic which has for several weeks prevailed in the cities of New York, Philadelphia, Boston and elsewhere, and which, like an infectious epidemic, has found its

way into the villages and rural districts of our northern states, and is hailed by the great mass of will-worshippers and Arminians generally, as the dawning of their long looked for millennium. Like every other development of the man of sin, this out-burst of delusion and ranting fanaticism is strongly marked with the mystic names which were written on the forehead of her who sat upon the scarlet colored beast, Rev. xvii. 5. "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." While this mystery of iniquity shall be clearly distinguished from the pure and undefiled religion of our Lord Jesus Christ, by all who have ears to hear what the Spirit says unto the churches, it is expressly said that they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold this beast that was, and is not, and yet is. Rev. xvii. 8. The peculiar development of this mystery of iniquity, is foretold by Paul, 2 Thess. ii. 3-12, as the man of sin and son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." The church of God, is, in the book of revelation, represented as dwelling in heaven, and not on the earth, Rev. xii. 12. As standing in the sun, Rev. xii. 1. As standing on Mount Zion, Rev. xiv. 1. As standing on a sea of glass, in heaven, Rev. xv. 2. But the anti-christian organizations, are represented as dwelling upon the earth. Their origin being earthly—their doctrines, ordinances, signs and wonders, are all of earth. Their names are not written in the book of life from the foundation of the world. Their religion originates in their own earthly nature, and their revivals and excitements differ essentially from those of the saints. Seasons of refreshing descend upon the church of God, from the presence of the Lord; but the revivals of anti-christ have to be *got up*. And of this they seem to be aware, for they generally speak of getting up revivals, and of sustaining them by their own human exertions. The present excitement is strongly marked in all of these particulars. First, a convention for the purpose is held; a committee of arrangements is appointed, and called the Committee of the Young Men's Christian Association. This Association is composed of all such sectarian denominations as can unite in the enterprise, and their committee are authorized to superintend the getting up of the revival. Meeting houses are thrown open daily, store-houses and even public theaters are also employed for the same purpose, advertisements are published in the daily papers, and cards of invitation are issued, calling on all who want to get religion to attend the meetings from 12 to one o'clock of each day, and three minutes are allowed for each to

pray or exhort. These meetings are called Union Prayer Meetings; but what is united in them? Presbyterians, Methodists, New School Baptists, Congregationalists and the world in general. The novelty of these meetings serve as a charm to draw crowds together, and when thus assembled every human device is resorted to to excite the animal feelings and passions of the weak and nervous; for the religion engendered by them is not that connected with a faith that works by love and purifies the heart; but it is a kind of faith and religion which only works by fear, by terror and excitement, and which corrupts the heart. For it is a notorious fact, that every convert made in these hot-beds of fanaticism, in their conversion imbibe a deeper and more malignant hatred to the truth as it is in Jesus, to God's method of salvation by sovereign grace alone, to the order and ordinances of the church of God, and to the real children of God, and to God's ministers especially, than they ever possessed or evinced before. Like the proselytes made by the ancient Pharisees, they make them two-fold more the children of hell.

Are not these things so? What success would be expected at any of these meetings, were the managers of them to cease their efforts to terrify and frighten the people? Nothing is found so effectual as the preaching of fire and brimstone, the death-bed scenes of impenitent sinners, and the uncapping of hell, &c., together with the declaration that this is the last opportunity the unconverted will ever have of getting religion. Hundreds, by this course of treatment, have become so much excited as to deprive them of their reason, and if they have not thereby been fitted for filling up their churches, they have been duly qualified to fill the Lunatic Asylums. In that salvation which is of God, it is the goodness of God that leads men to repentance; but in these excitement meetings, the terrors of hell and torments of the damned are chiefly relied upon to produce what they call repentance.

Again, the religion which is of God produces in those who are the subjects of it, a love and reverence for the Scriptures, and a sacred regard for what God has said in his word; but it is a remarkable feature in these modern excitement meetings that the Bible is totally disregarded, so far as it respects its testimony. The converters and converted, at these meetings, will laugh you to scorn, if you attempt to call their attention to the word and testimony of God. Tell them that God has said in his word that sinners are saved by grace, and not by works—that the new birth is produced, not of a corruptible seed, but of an incorruptible; that it is not of blood, nor of the will of the flesh, nor of the will of man, but of God, and what respect will they show to this divine testimony? We might as well read to them an almanac as an inspired message from Jehovah.

Their whole machinery moves upon the presumption that every man has the power to save himself; and that if he neglects to use his power for that purpose, God himself cannot save him. This declaration has frequently been made at these excitement meetings, and the Scriptural doctrine, that salvation is of the Lord alone, has been made the theme of ridicule. At

a meeting, a short time since, in Burton's Theatre, in New York, Henry Ward Beecher, of Sharpe's Rifle notoriety, openly and publicly repudiated the work of the Spirit of God, in the experience of the new birth; and although at a union meeting, and associated with his fellow-craftsmen of the same occupation, many of whom were with him on the stage; not one word of objection or remonstrance was uttered by any of them, to his bold and blasphemous declarations, nor have we, up to this hour, heard of any one who is connected with this general excitement, either in city or country, objecting to his sentiment. We will give his own words, as published in the city papers. The *Times*, and the *Tribune*, viz:

"The Rev. Mr. Beecher then commenced his expected address. He had not come there to deliver a sermon or a speech, but to converse with the multitude before him as if he had each individual singly with him in some quiet room. It was strange that in this christian county it should seem necessary to go over the same ground as with heathens. Had they not sermons every day in the form of praying parents, the solicitude of converted wives and husbands, and what better sermons could they have? Every man in that crowd was in a position to become a true Christian THAT VERY DAY. It had been imagined each individual must first pass through a few days of SERIOUSNESS, then he must be very ANXIOUS, and having passed that Hell-gate, perhaps he might in due time lay hold on the Christian hope. Shame on such perversions of truth. The work might be done in a moment."

In our own village, and within a few rods of where we now sit, Union Prayer Meetings, as they are called, have been held daily for several weeks, in which the Old and New School Presbyterians, New School Baptists, Methodists and Congregationalists, all profess to unite, and cards of invitation are sent to almost every family, to draw them out, (not even excepting the family of the editor of this paper,) and specially urging the young to come and participate in the performances. Morning prayer meetings have been held, as we are told at several places; but the grand Union Prayer Meeting has been held from one to two o'clock every day; and at night, all the sects who have bells begin at an early hour to ring them in earnest, as though exceedingly fearful that each sect was in danger of not securing a due share of the game. Every trap is set and baited, and every effort is made to draw men, women and children into their nets.

Such are some of the prominent signs of the times among us; how far this delusion is to extend is only known to Him "who now letteth, and who will let, until that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

OBITUARIES.

DIED, in this village, March 21, Mr. JEREMIAH COX, aged 72 years 5 months and 21 days. The deceased had for many years entertained a hope in Jesus Christ, for life and immortality. He united with the Old School Baptist Church of Middletown and Wallkill some forty years ago, on profession of his faith, and has uniformly held and rejoiced in the doctrine of salvation by grace alone. For a few years past he has been afflicted with rheumatism and the common infirmities of age. About three weeks before his death he was taken suddenly with a bilious attack, by which he was prostrated and confined to his bed, and suffered much pain, until relieved by death. During his last illness we visited him several times, and found his hope and confidence in God his Savior firm and unshaken. He gave very clear and satisfactory evidence that the same precious truth which had been his solace in life, was his consolation in his departing hours. His hope and reliance being alone in Christ, he had no confidence in the flesh. He has left a widowed companion and two daughters, who mourn his departure, not as those who have no hope. He was generally esteemed and respected as a worthy and remarkably mild and peaceable citizen.

DIED, at Otisville, in this county, on Sunday evening, the 18th inst., of consumption, Mrs. KETURAH BELL, relict of Moses Bell, aged 57 years 4 months and 24 days. Sister Bell had been a member of the church at New Vernon, about thirty years, all of which time her walk and conversation have given the most satisfactory evidence that she preferred Jerusalem above her chief joys. Her seat in the church meetings, and public appointments of the church, was seldom vacant when she was able to fill it; and it was her element to talk with her brethren and sisters of the dealings of the Lord with her, and to unite with them in exalting his great and glorious name. With her last illness she was confined for several months, and suffered much; but she bore her sufferings with Christian patience and submission to the will of God. Her sun seemed to decline and set in peace. As she approached the borders of the heavenly land, her hope and confidence in her God and Savior brightened, and she longed to depart from earth, and be with Jesus. Death was, in her case, divested of his terrors; she

"Longed for evening to undress,
That she might be with God."

She has left one son and a step-daughter, and several sisters, with numerous relatives and friends, to mourn their loss. The New Vernon church feel the dispensation as a bereavement; but we sorrow not as they who have no hope; for, as we believe that Christ died and arose, again from the dead, even so we believe that all who sleep in Jesus will God bring with him. Her remains were buried at New Vernon on Tuesday, the 20th, and a discourse was preached on the occasion, from John viii. 54.

DIED, near Horseheads, in Chemung County, N. Y., on the morning of the 9th of March, after a protracted and painful illness, Mrs. ELEANOR, wife of Daniel Slawson, and formerly the widow of Timothy Wheat. In the demise of Sister Slawson, both the church and society have sustained a heavy loss. Although she had entertained a comfortable hope in Christ, she did not unite herself with the church until about three years ago, when she was baptized and received into church fellowship; and from that time until the time of her sickness her master was pleased to grant her an almost uninterrupted day of sunshine. Her only hope, rejoicing, confidence and strength, were in the Lord, and in him her confidence was firm and abiding. Her views of the wonderful plan of salvation were quite extensive and clear. She maintained, during her connection with the church militant, a most consistent and uniform walk; and if at any meeting of the church she was absent, it was at once understood by the brethren that some special providence detained her. She possessed, in a large degree, a kind, generous and sympathizing heart; and in this providence, the church has been bereft of an ornament, and one whom they loved in the truth. Society has lost a worthy member, and a number of children, one of the kindest and best of mothers. On the occasion of the funeral a discourse was preached to a large congregation, from the 24th verse of the 73d Psalm: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

DIED, on the 11th instant, Mrs. RACHEL FORD, of North Berwick, Maine, aged 93 years and 5 days. She had never united with the visible church; but it was very evident that she was a child of grace for many years before her death; and never at any time was she carried away in her mind with any of the new religious movements of the day. She was well established in the doctrine contended for by the old-fashioned Baptists. That the salvation of God's people is founded wholly upon the foreordination of God, as recorded, Eph. ii. 8-10, "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." She had a great desire to be reconciled to God in all things. After suffering greatly, she has gone to rest, leaving children, with others, to mourn.

WM. QUINT.

NORTH BERWICK, Maine, April 13, 1858.

BROTHER BEEBE:—Please give notice, through the *Signs*, of the death of Miss BELSEY ABOTT, of this place. She died on the 7th inst., aged 58 years. The cause of her death, as thought by her physician, was internal cancerous tumor. Her sufferings, for six months before death, were great. She had never made a public profession of faith in Christ; but for many years she has been a believer in the doctrine contended for by the Old School Baptists; and her daily life has been, I presume, as circumspect as that of any one living here in the flesh. She was much troubled with doubts and fears, in regard to her hope, fearing that it was not like the hope of a Christian. I saw her on the day before she died, and she said she was afraid that she might be deceived. I tried to comfort her by the assurance that she could not be separated in another world from the people she loved so dearly in this. But she has gone,

as I have no doubt, to her rest. She has left a mother, aged 90 years, and brothers and sisters, to mourn their loss.

WILLIAM QUINT.

WARWICK, April 9, 1858.

BROTHER BEEBE:—Please publish this notice of the death of Mrs. MARY LITTLE, which occurred on Tuesday evening, the 6th inst. Sister Little was in the 76th year of her age, and had been a member of the Warwick Baptist Church.

She was well established in the doctrine of the Gospel, and her life and conversation were in unison with its sacred precepts. It was her delight to meet with her brethren for the worship of God, and she never neglected the opportunity of being with them, unless providentially detained.

During the past winter she lived eight or nine miles from this place, and we have not had an opportunity of seeing her.

Her remains were brought to Warwick, when such services as were deemed appropriate were observed, with the expectation that a funeral discourse will be preached at some future time.

Most truly yours,
W. L. BENEDICT.

HOPE P. O., Franklin Co.,
Ohio, April 5, 1858.

BROTHER BEEBE:—Will you publish in the *Signs*, the obituary of my companion, REBECCA TAYLOR, who departed this life, after a short illness, Feb. 22, 1858, aged near 39 years. She was baptized in her 17th year of age, since which time she maintained a steadfast Christian walk, highly esteemed by all of her brethren sisters and associates. If she had a personal enemy, her bereaved companion was not apprized of it. Truly, she was a jewel of my master's kingdom, and such a one as he did not choose to trust longer in my care. She bore her last illness with patience and resignation, leaving a bereft companion with the charge of four small children, but with the blessed consolation that their loss is her eternal gain.

The funeral concourse was large; they were addressed by Elder Martin Beaver, from 2d Thess., iv., 13.

Yours, to serve in truth,
JOHN P. TAYLOR.

FAIRFAX C. H., Virginia, March 28, 1858.

BROTHER BEEBE:—Please publish the death of Mr. WM. THOMAS SUMMERS, who departed this life, at his residence, near Fairfax Court House, Virginia, March 12, 1858, in the 39th year of his age. He began to complain early in the summer, and was not from home much until the time of his death. He was out to hear me preach once, for he was fond of hearing the Old School Baptists. He appeared to be sensible of his approaching dissolution, and expressed a desire to settle up his affairs. I visited and conversed with him, and, at his request, tried to preach at his house on the Sunday night before he died, which was on the Wednesday following. My companion visited him, and he expressed a desire to her to see and converse with me. I accordingly visited him, and found him desirous to converse on the subject of religion. He told me that he was an object of mercy; he did not expect to be saved only through Christ. At his request, I tried to pray with him. He complained of darkness of mind, and seemed not to enjoy a clear view of the way of life and salvation through Christ. But I have a comfortable hope that he is a subject of grace. His disease was of a dropsical nature, and disease of the kidneys. He leaves a widow and six children. His widow is a member of the Baptist Church at Frying Pan. I tried to preach on the occasion, from Rom. vii., and last two verses. May the Lord sustain Sister Summers and his mother, and all the circle of bereaved mourners, be the prayer of Your unworthy Brother,

LLOYD KIDWELL.

SOUTH WARSAW, Ohio, Dec. 23, 1857.

BROTHER BEEBE:—By request, I send you for publication the obituary of Brother DANIEL RIMER, who died at the house of his son, Jacob Rimer, August 25, 1857, aged 69 years, 11 months and 18 days. He was born and raised in Pennsylvania, and in that State married Catharine Vandamark, soon after which he emigrated to Ohio, and settled in Franklin County; and about twenty years ago he moved to Putnam County, where he died. He joined the Baptist Church about eighteen years ago, and has ever since stood firmly in the faith and doctrine of the cross of Christ; and his seat in the church was never vacant, unless he was providentially hindered from filling it. He has left a wife and five children, with numerous friends, to mourn their loss, which, we trust, is his eternal gain.

ALSO,

Sister LORINA HALCOMB, who died Nov. 10, 1857, aged 20 years 7 months and 7 days. She was born and raised in Putnam Co., Ohio. She joined the Baptist Church last April, and was baptized by the writer of this notice. She

was a lovely young sister, and adorned her profession as a meek and humble follower of the Savior, in the church of God. She has left a kind husband, two children, nine brothers and sisters, a kind and affectionate father and mother, to mourn their loss. But she has gone home, from a world of trouble and sorrow, which is her eternal gain. She was the second daughter of our brother, Elder Henry Morris, of Allen Co., Ohio.

JOHN TUSSING.

HOMOWACK, Sullivan Co., N. Y.,
March 13, 1858.

BROTHER BEEBE:—I am under the painful necessity of writing the obituary of Miss MARY FRANCES CLARK, daughter of Mr. Samuel S. Clark, of this place, who died March 4, 1859, aged 14 years 7 months and 16 days. She was confined to her room about two months before her death; but she displayed during this time the greatest Christian resignation and patience. About two weeks before her death she sent for a Christian friend to talk and pray with her; and informed him that she had a hope that she was prepared to exchange worlds, and every day seemed to gain fresh courage and strength. The evening preceding her death, and almost the last words she uttered were, a prayer for patience to endure the pangs of death without murmuring. A brother present sang the following hymn, which seemed to be her sentiments, as she gave unmistakable signs of pleasure, and soon after breathed her last, passing off with a smile of triumph on her countenance:

What is this that steals upon my frame?
Is it death? Is it death?
That soon shall quench this vital flame?
Is it death? Is it death?
If this be death, I soon shall be
From every pain and sorrow free;
I shall the King of glory see.
All is well! All is well!

Weep not, my friends, weep not for me;
All is well! All is well!
My sins are pardoned—I am free;
All is well! All is well!
There's not a cloud that doth arise
To hide my Savior from my eyes;
I soon shall mount the upper skies.
All is well! All is well!

Tune, tune your harps, ye saints in glory;
All is well! All is well!
I will rehearse the pleasing story:
All is well! All is well!
Bright angels are from glory come,
They're round my bed—they're in my room,
They wait to waft my spirit home.
All is well! All is well!

Hark, hark! my Lord and Master calls me!
All is well! All is well!
I soon shall see his face in glory!
All is well! All is well!
Farewell, my friends! adieu, adieu!
I can no longer stay with you;
My glittering crown appears in view.
All is well! All is well!

Hail, hail! all hail! ye blood-washed throng!
Saved by grace! saved by grace!
I come to join your rapturous song!
Saved by grace! saved by grace!
All is peace and joy divine,
And heaven and glory now are mine;
Oh! hallelujah to the Lamb!
All is well! All is well!

S. K. WOOD.

WILTON, Me., March 15, 1858.

DEAR BROTHER BEEBE:—I have been looking impatiently, for some time, for the obituary notice of Elder JOSEPH MACOMBER, whose obituary notice was written last fall, by Sister Sarah H. Macomber, niece of the deceased, and mailed by Sister Sophia Macomber last December. We are desirous that you should find the notice spoken of, and publish the same in the *Signs*. If you are not able to find it, please publish the following imperfect sketch, for I have nothing but my memory to aid me in writing:

Elder Joseph Macomber was one of several sons of Deacon Thomas Macomber; was born in Bridgewater, Mass., July 29, 1776; moved into Jay, Maine, when quite a young man. He made a profession of religion when he was about thirteen years of age. He became a member of the Baptist Church in Jay. He was ordained to the ministry about 1812. Being settled down on a farm, with quite a family to support, he did not travel very extensively. When the separation took place in 1826-7, he, with many others, his father among them, came out on account of doctrine and discipline, and organized themselves into a Church. He was a man of good understanding, and a sound preacher. His moral character was above reproach, very exemplary in his conduct; a kind husband, and indulgent parent. Ever after I became acquainted with him, 1840, he labored under many infirmities. He had a "breach," which was one prominent complaint. As he grew older, his many ails increased so much that the Church could put but little dependence on his attendance at our meetings. God made him a faithful soldier of the cross. He bore the burden in the heat of the day. He was enabled

by divine grace to endure afflictions, persecutions, the ridicule, jibes and sneers of the world. He bore it very patiently, although much of it came from the religious world. Last summer it was perceived that he failed. In August he was prostrated, being in much distress some of the time; but he was very patient. His desire was, that he might be reconciled, whether to live or die. He was firm and unshaken in his belief of truth, until the last. He departed this life September 5, 1857. His funeral was attended September 7, 1857, by Elder Joseph L. Purington, who preached on the occasion a very impressive discourse. His subject was contained in the last six verses of the 4th chapter of Thessalonians. His relatives, friends, and the Church, mourn his loss.

If you see fit to publish the above, I desire that you would publish the prefatory remarks also.

I remain your unworthy brother in Gospel bonds.

REUBEN TOWNSEND.

BLANCHESTER, Clinton Co., Ohio.

BROTHER BEEBE:—Will you insert in the Signs, the following obituary notice:

Died, at his residence in Lynchburg, Highland County, Elder JACOB LAYMON, almost 80 years of age. He departed this life on the 5th of January last. Had he remained until April, he would have been 80 years old.

He was ordained to the ministry on the 15th of January, 1814, by Moses Frazee and James, at the Stonelick Church, in Clermont County, Ohio, and continued to preach until about a year of his death. He was born in the State of Tennessee; when young, joined the church, and began preaching before he came to Ohio. As a man, Brother Laymon sustained an unblemished character, of a cheerful and lively temperament; as a minister, he was faithful. He has traveled and preached to a very considerable extent in the southern parts of Ohio. Although he was not considered a doctrinal preacher, he continued unmoved by all the cunning movements of this fruitful age of priestcraft. His discourses were experimental, and a peculiar gift of exhortation he possessed, that is not common among our ministers.

To me, he was a father in the Gospel. An appropriate discourse was delivered on the occasion of his death, by Brother A. D. Hite, from 1st Pet., 1st chap., 24th and 25th verses: "All flesh is as grass," &c.

Yours, in defence of truth, J. C. BEEMAN.

SUBSCRIPTION RECEIPTS.

NEW YORK.—Eld. A. St. John 1, S. Springer 1, Perry West 1, Wm. Wilson 3, Jas. Tyler 1, G. J. Beebe 45.85, J. Borthwick 4.....	\$56 83
MAINE.—Eld. Wm. Quint.....	1 00
NEW JERSEY.—Dea. Asa Elston 1, Eld. P. Hartwell 4.....	5 00
PENNSYLVANIA.—M. Mathews 1, John Mirely 1, S. Miller 1.....	3 00
MARYLAND.—Wm. Davis.....	1 00
VIRGINIA.—Eld. E. B. Turner 1, J. J. Philpott 1, Eld. J. R. Martin 1, A. Toler 1.....	4 31
NORTH CAROLINA.—J. H. Powell 3, Mrs. P. Mabrey 2, Martha J. Powell 2 30.....	7 30
GEORGIA.—Allen Brown 5, J. H. Carson 31c.....	5 31
ALABAMA.—Reuben Bennet 10, Eld. P. Maples 1, R. B. Allison 2, Alex. White 3.....	16 00
LOUISIANA.—Eld. R. E. Portson.....	2 00
ARKANSAS.—Eld. Tho. Dodson 2 50, Elkanah Anderson 2 50.....	5 00
MISSISSIPPI.—F. Cagle.....	3 50
OREGON TERR.—Eld. John Stipp.....	3 00
MISSOURI.—Eld. B. O. Allen 2, Eld. Eli Penny 2.....	4 00
ILLINOIS.—Henry Walser 2, Eld. Wm. Stephens 5 50, Jas. P. Black 3, Levi Hess 3, Eld. D. Bartley 1, John Farr 1, Enoch Edmonson 2, Eld. J. G. Williams 3 50, Wm. D. Smithson 1 50, Craig White 3, C. C. Boyd 1.....	24 50
INDIANA.—John D. Johnson 2 50, Eld. Jas. Strickland 1 50, Eld. P. Webb 2, J. Woolery 83c, J. M. Logan 1 06, Merah Burr 2 50, J. P. Young 2 25.....	12 64
OHIO.—F. Cranch 1, M. B. Kelly 1, Eld. J. H. Biggs 6, D. Williams 2, Eld. George McCullough 1, Emily Roule 1, Rebecca Fidler to Jan. 1, 1858, 1 50.....	13 50
KENTUCKY.—J. Whitehead 1, D. J. Stark 2, Wm. Thompson 10, Eld. Morris Lassing 1.....	14 00
TENNESSEE.—Caswell Swindle 1 50, A. Mathews, P. M., 2 50.....	4 00
WISCONSIN.—Enoch Englass.....	1 00
	\$183 91

NEW AGENTS.—Wm. M. Thompson, Ky., Eld. P. J. Burruss, Mo.

OLD SCHOOL MEETING.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at ten o'clock, A. M., and continue three days. A general invitation is given to the Old School Baptists, particularly to those in the ministry. Can you come, brother Beebe? JAMES P. HOWELL, Pastor.

ASSOCIATIONAL.

WARWICK ASSOCIATION.

The Warwick Association will be held with the church at Warwick, Orange county, N. Y., to commence on WEDNESDAY before the second Sunday of June, 1858, at 10 o'clock, A. M.

DELAWARE RIVER ASSOCIATION.

The Delaware River Association will be held with the church at Harborton, commencing on WEDNESDAY before the first Sunday of June.

Brethren and friends coming to the Delaware River Association, by public conveyances, by way of New York or Philadelphia, will procure their tickets for *Washington's Crossing*. (The place on the Delaware River where Gen. Washington crossed with the American army, in the time of the Revolutionary War.) It is on the Belvidere Railroad, and only about five miles from the place of the meeting. From Philadelphia, the train leaves for the Belvidere Railroad at about 2 or 3 o'clock P. M., and from New York, or Jersey City, at about 12 M., or 1 P. M., via Trenton, New Jersey, where they intersect the Belvidere Railroad, and change cars. It will be best to leave New York or Philadelphia on Tuesday, and they will be met at Washington's Crossing by brethren with carriages, to take them to their homes, and to the meeting. Those who come from Philadelphia, if they are not in time for Tuesday afternoon's train, may take the morning train on Wednesday, and expect to meet friends to convey them, on the arrival of the cars at Washington's Crossing. It is expected that several preachers from distant States will be in attendance; and a general invitation is given to brethren, sisters and friends, and especially ministers of our order to attend.

DELAWARE ASSOCIATION.

BROTHER BEEBE.—In accordance with the desire of the brethren at Rock Springs, I hereby request you to publish that the Delaware Association will convene, the Lord willing, with the Church at Rock Springs, in their meeting-house, in Lancaster county, near the Maryland line, and about ten miles from Port Deposit, to commence at eleven o'clock, a. m., on WEDNESDAY preceding the last Sunday in May—and as it is desirable that it may be well attended, a general invitation is given to the Old School Baptists, and particularly to those in the ministry. For the information of those who may come by public conveyance, we would state that the Philadelphia and Baltimore Railroad is the most convenient. The cars leave Philadelphia every morning at eight o'clock, and Baltimore at half-past eight, and both arrive at Haver de Grace before noon, at which place there will be a Steamboat in readiness to convey passengers to Port Deposit, about five miles up the river. On Tuesday, the day before the meeting of the Association, there will be private carriages provided to carry our friends to the neighborhood of the meeting. Owing to an arrangement between the Railroad Company and the above mentioned Steamboat, it is best to ask for tickets, either at Philadelphia or Baltimore, for Port Deposit, instead of Haver de Grace.

SAMUEL WICKS.
LANCASTER Co., Penn., March 22, 1858.

BALTIMORE ASSOCIATION.

BROTHER BEEBE.—The Baltimore Association will assemble with the church at Black Rock, Baltimore Co., Maryland, commencing on WEDNESDAY, May 19th, and continuing three days. The brethren coming from the North via Philadelphia, will go directly on to Baltimore City, Md., and at 3 o'clock, P. M., Tuesday the 18th, will inquire for Calvert Station, Baltimore City, at which place and time aforesaid, they will take the cars for Cockeysville, on the Northern Central Railroad, a distance of about 15 miles from Baltimore, at which place there will be conveyances to take them to Black Rock. Also those who may come on by the way of Harrisburg, Penn., will arrive at Cockeysville at the same hour of the day as the up and down trains pass there. A cordial invitation is extended to the brethren North, South, East and West, to visit the Association, especially the brethren in the ministry. We hope as many as can possibly come, will, for they will remember that a noted battle was once fought at Black Rock, between the loyal subjects of the king and the aliens; therefore, we earnestly desire our brethren to come and view the "old battle ground."

WM. J. PURINGTON.
WASHINGTON, D. C., March 19, 1858.

WARWICK INSTITUTE.

The Summer Term of the Warwick Institute will commence on MONDAY, the 17th day of May next, under the charge of Charles E. Benedict, as Principal, and Miss Fannie M. Hastings, Preceptress.

BOARDING HOUSE.

The Boarding House will remain in charge of Mrs. W. L. Benedict, as Matron, where boarding pupils will find a home, and be treated with maternal care and kindness.

The Principal and teachers are competent and experienced, and enjoy a well earned reputation as thorough and successful teachers of youth.

Particular attention is paid to all the useful branches of a thorough English education, and no school in the country offers superior advantages to those who wish to acquire a knowledge of the useful and ornamental branches of female education, particularly compositions, music, drawing, painting in oil or water colors, French, German, &c.; the classics and higher mathematics, including geometry and surveying, will be effectually taught.

Circulars, with full particulars, will be sent on application to the Principal or Secretary. \$120 will pay for the board and tuition of a pupil in the English branches, for the Academic year of forty-four weeks.

JAMES B. WHEELER, President.
WM. L. BENEDICT, Secretary.
Warwick, Or Co., N. Y., April 9, 1858.

SPECIAL NOTICES.

THE OLD SCHOOL BAPTIST HYMN BOOK.

Being a choice collection of Hymns, Psalms and Spiritual Songs, carefully selected from all the Books now in use among the Old Order of Baptists in the United States and in Europe, compiled especially for the use of the Old School or Primitive order of Baptists, will be put to press as soon as the stereotype plates can be prepared. It will comprise about twice as many hymns as any book now in use among the Old Order of Baptists, except that of "Watts and Rippon," and will be printed on clear and beautiful type, in the best workmanship of the art, and supplied to order on the following

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This book, when we consider its size and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

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The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—from changing the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

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Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

WILLIAM L. BEEBE, Covington, Ga.

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TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., MAY 15, 1858.

NO. 10.

Selected Poetry.

ON FRIENDSHIP.

BY THE LATE MRS. STURTON.

Could I the friendship of the world obtain,
I would not have it, for I count it vain;
And since 'tis enmity with God at best,
I'd not provide it room within my breast.
The dear Redeemer's blood-bought chosen race
Shall have within my heart the warmest place;
And such in his great name my soul would greet;
He the blest centre where our spirits meet.
Though distant oft, and separate in place,
Yet each to each is bound by love and grace,
Which recognized us while yet dead in sin.
And still embraces us, through every scene
We're called to witness in this vale of tears,
Till each in Zion with the Lord appears.
All one in Christ, who is our mutual Friend,
Our interest one, one motive, and one end.
The same atoning blood has wash'd us clean;
One spotless robe which Christ himself bro't in
Shall be our glorious dress, our rich array,
In that anticipated, long'd-for day,
When Jesus shall appear to fetch his Bride
To live and love forever by his side.
And one our central spot, the throne of grace,
To which we press in every trying case.
One Sun is lighting us the journey through,
And one the final rest we have in view.
A happy meeting there our Lord insures;
And long as his eternal throne endures
Together we shall dwell with him at home,
Where parting seasons never, never come.
These are the characters my Lord approves,
And these are they my ardent spirit loves;
And theirs the only friendship I would know
Till gladly I retire from all below.
But there's a friendship this surpasses far
As the meridian sun a twinkling star;
Its highest acts on Calvary were display'd,
When the dear Friend of sinners bow'd his head.
There saints adoring stand, while faith beholds
How boundless love her mysteries unfolds.
There the perfections of Jehovah's name
Received full honor through the bleeding Lamb.
There mercy shone in all her radiance mild;
There Justice on the trembling sinner smiled.
Our dear Immanuel there the victory won,
Nor bow'd his head until the work was done
For rebel foes! who, but for sovereign grace,
'Despise, reject, insult him to his face.
Wonder, O heaven! at friendship such as this;
Earth, be astonish'd! Saints, adore and bless.
Strike, strike the lyre, ye happy souls above,
While we on earth will join the song of love!
We'll tune our harp-strings to their highest pitch,
And swell ye loud the notes we cannot reach.
And this shall be our everlasting theme—
"All honor, praise, dominion, power to him
Who wash'd us in his all-atoning blood,
And made poor sinners kings and priests to God."

EVENING REFLECTIONS.

Still evening comes, with gentle shade;
Sweet harbinger of balmy rest
From toilsome hours, and anxious thoughts,
Revolving in the pensive breast.
Refulgent day in darkness sets,
The noisy crowds are hushed in sleep;
Harsh sounds to gentle murmurs turn,
As o'er the fields the zephyrs sweep.
The hour is sweet when tumults cease;
The scene obscured inspires my eye;
And darkness marks the loved retreat,
Where pleasures live and sorrows die.
Retirement, solemn yet serene,
And undisturbed by human voice,
Invites repose on Jesus' arm,
And bids my soul in God rejoice.

Correspondence of the Signs.

CONNERSVILLE, Ia., March 18, 1858.

DEAR BROTHER BEEBE:—I have received a private letter from Sister Mary Keever, of Warren Co., Ohio, requesting me to send you, for publication in the *Signs*, my views on the text in Solomon's Song, ii. 14, "O, my dove, *that art* in the clefts of the rocks, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." I understand the theme of this song to be the opening and progress of the Gospel dispensation, when the mutual love of Christ and his bride is exhibited, the visible Church organized, and the Gentiles with the Jews in one body, as equal heirs under the ministration of the new and better covenant, partakers of the promises of Christ by the Gospel; the glorious and joyful reciprocity of affection, and the gifts of the Spirit, and the Savior's method of gaining the full confidence of his bride, and conferring upon her His grace and righteousness, which is communicated to us by the wooing of a lover to gain the heart of his beloved. Also the beauties and spiritual delights, of the Gospel dispensation, in contrast with that of the law, as described to our senses by the beauties and delights of the opening spring, after the chilling winds and rains of winter. Carrying out the illustrations of the preceding paragraph, in which he says, "The voice of my beloved! Behold he cometh, leaping upon the mountains, skipping upon the hills." So the Church is delighted, as were the faithful, at Christ's coming; and so she describes the speed with which he overcomes all difficulties, as a roe, or a young hart leaps and skips over the mountains and hills, and takes his station behind the wall, looking forth at the windows, showing himself at the lattice. And in this convenient attitude, looking forth at the windows of the prophecies, and, seen through the lattice of the promises, as he stands for her defense behind her walls; she is addressed in the kind and endearing words, "Rise up, my love, my fair one, and come away." That this call was for a voyage of pleasure is not to be doubted, which voyages are always pleasant to lovers in the delightful, flowery spring. So Jesus calls his people up and away from the old ceremonies of the law, and leads them to the opening flowers of the Gospel grace.—This is clear from the reason assigned for the call. "For lo! the winter is past; the rain is over and gone; the flowers appear on the earth, the time of the singing of birds has come, and the voice of the turtle is heard in our land." How appropriate this language was in the land of Judah, when the cold and dark winter of the Jewish State was passing away with its rains and frosts, vanishing away before

the spring of Messiah's gentle reign, which was dawning gloriously upon God's people, with the warming beams of the Sun of Righteousness, then rising with healing in his wings. The birds and flowers, like Simeon and Anna, and the shepherds sang, and bloomed under its warmth and light. These entertaining manifestations are strong inducements to rise up to these higher delights, and to obey the endearing call of her lover, for an excursion of pleasure, and a feast of mental and soul-transporting delights of Gospel grace. "The fig-tree putteth forth her green figs." All the foregoing signs and prophecies now are putting forth their fruit, showing that the long-desired spring of Gospel grace is now opening upon them. The heavenly lover will not omit any of his prophetic signs, in the calling his elect of the Gentiles, as well as of the Jews. So he calls in the text, "O, my dove!" This exclamation, or vowel sounds differently from any other letter in the alphabet, and is sounded with less labor of the organs of speech; it can be spoken and pronounced louder than any other vowel, making a whole word of itself; and its form, like the ring, has no end. It is a word of strong solicitude, and deep sympathy, and of soft and warm affection and entreaty. The next word, *my* is expressive of a full and legal right to possess the thing addressed, as his own, by a previous and *bona fide* title, and his strong desire and firm resolve to openly possess her, and to cause her to know his love with kindness, and joyfully receive his declaration of love, and of his ardent desire for her happiness and comfort. All this is fully expressed in the first three words of our text. The last of these is *dove*. This word expresses endearment, and is emblematic of innocence. Here it shows the eternal and everlasting love of God, in Christ, for his Church, and his strong attachment for her, which is expressed by the name by which he calls her, and that he viewed her, even before he called her, as fully and legally interested in her redemption, which is in Christ Jesus, whose blood cleanseth in the eye of of the law, and of God. So when God looks at her in the law-fulfilling righteousness of his immaculate Son, he beholds no spot in her, but he regards her in the light of that righteousness; and this innocence is fully expressed by the name by which he calls her. "O, my dove, *that art* in the clefts of the rock." The words *that art* are italicized, to show that they were not in the original text, but were supplied by the translators. Omitting them, the text reads, "O, my dove in the clefts of the rock." But in either rendering, the text shows that the dove resided in the rock; not among the different rocks found in the mountains, forming crevices between the rocks. No; for in our text there is but one rock, and this rock is cleft, divided,

split, or parted asunder; and in this cleft the dove was dwelling when she was called. Christ is, in figure, a rock; and for his elect, in him, he was cleft, bruised, rent, pierced; and great furrows were made in his back. The dwelling place of this dove was in this place from of old, throughout all generations. Chosen in Christ, the rock, before the foundation of the world. This dove, being in him, the rock, was still in him when he was cleft, or crucified, when he was wounded for her sins, bruised for her iniquities. For her he was stricken, and the chastisement of her peace was upon him, and with his stripes she is healed. In these clefts in the rock this elect of Christ have a deep interest, and her lover knows well her dwelling place; and the speciality of the call marks her out distinctly, in her location. "O, my dove, *that is* in the clefts of the rock; *in the secret places of the stairs*." The word *places* is also italicized, and was not in the original text. Leaving it out, the text will read, *in the secret of the stairs*. This dove in the clefts of the rock, represents, in the figure, the elect of God in the clefts of the crucified Savior. The endearing call of her as his dove, in the clefts, or wounds of the rock, shows both her interest in the wounds of the Redeemer, and also the definite nature and the speciality of the call, addressed to his dove, and exclusively to his dove in the clefts of the rock. To distinguish the secret dwelling place of God's elect church, as known to God only, he marks out his dove by the divine calling of his heavenly spirit and power in which he manifests his love, and makes known his secret love, and the blessing of election; revealing her dwelling place in the rock, and her interest in the wounds of her Redeemer, and she is not only distinguished by her dwelling place in Christ, and in his wounds, but also, as being in the secret places of the stairs. The stairs, like the ladder which Jacob saw in his vision, is the way of communication between earth and heaven, and on which the angels of God ascend and descend, in fulfilling their appointed work of ministering to those who shall be heirs of salvation. Stairs and ladders are for the same purpose, both are designed for a way of intercourse between the upper and lower apartments of a building, on which messengers pass up and down, conveying their messages and ministrations to each apartment. The Son of Man is that way of communication, and the promise assures us that God's people shall see angels of God ascending and descending upon the Son of Man. This makes it clear that the stairs in our text, is but another figurative representation of the Mediator, the Man Christ Jesus. The secret of the stairs, or the secret places of the stairs, is but another allusion to the secret residence and deep interest of the elect, or chosen heritage of the Lord, plac-

ed in the secrets of the gracious communications of God to his portion, his dove, his church. She is not called to come out of the clefts of the rock, nor from the secret places of the stairs; but to openly shew herself in her dwelling, and become visible in her safe dwelling, by showing her comely countenance, and in vocal strains from her voice, which is sweet.—The dove was the first bird which found land after the flood, and did not return.—And tradition says, that it became so far separated from its mate, that her mournful cooing notes indicative of lamentation for her unfortunate mate, and at the close of winter, and opening of spring, when the other feathered tribes with sprightly wing, fly from bough to bough among the budding foliage of the forest, and with cheerful notes of animated delight, find their mates, and make the bowers vocal with their songs of joy, the dove sends forth her lonely, mournful, cooing lamentation, for the absent lover, whom she seeks, but cannot find. While the voice of the dove is reckoned among the signs of the close of winter and opening of spring, and its mournful sound reminds us of its lamentation for its absent, but still remembered mate, this note, if heard by its mate would be doubly sweet. First, because it would reveal its whereabouts; and secondly, because it would show that it remembered its absent mate, and still refused any other. The lover would ardently desire to see the comely countenance and hear the sweet voice of the dove he had sought out, and whose dwelling he had found to be in the clefts of the rock, in the secret places of the stairs, and knowing that she is his own dove, his church, the purchase of his blood. He calls her, and in the call expresses that she is his own beloved one, and that her countenance and voice were to him comely and sweet, pleasing and delightful. So he calls her, "O, my dove, in the clefts of the rock, in the secret of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Thus when Jesus the lover pursued his chosen people among the Jewish nation, and called them to hear his voice—calling her with an high, heavenly and holy calling—she is taught to show her countenance, comely with his imputed righteousness and the beautifying grace of the spirit of holiness, and her voice is sweet with humility, she is ready to close her Jewish winter and hail the gospel spring, and at the call of her Lord, and with a pleased countenance and sweet voice, she comes into visibility in gospel church order. So the Gentile converts left their idol temple and the frigid regions of superstition, and herself as the chosen heir of the same hope by the gospel. In the advancement of the gospel kingdom, in all ages and nations, the whole Church of God, being many members, and from many nations, are all one in Christ Jesus. And these many being members one of another, and each one a particular member, to fill a particular place in the one body or church, they all make one body, one dove loved by one lover, and he the rightful owner of them all, as one body, and they are led by one spirit which is the life of the body. This body is the one dove, as in the language of the text, in which Jesus is the true and rightful owner, and the ardent and faithful lover of his church, to bring

her into visible order. In a figure of speech, and in lofty and poetic strains, expressing much in few words, he is represented as calling his own body or church, under the figure of his one dove, in the spring of the gospel ministration, to show her comely countenance, and sweet voice, in the visible kingdom of God. Christ's everlasting and unchangeable love to his own chosen people; his unerring wisdom, and his perfect knowledge of where they reside; his right to them, and his faithfulness in calling them, and the comeliness and sweetness in which he views her in visible manifestation in the gospel church state, in the joyful and fragrant spring of the invisible reign of the Prince of Peace and Salvation. These, in short, are the outlines or sketches of my views of the text. Each gospel-taught member of the body of Christ may fill up the vast margin of the sketch, and find an ample reward in his labor. When the heavenly lover shall call his dove to still higher entertainments in the upper chambers of her abode where enemies, sorrowing, sighing, pain and death shall annoy them no more,

"Our eyes shall then, with transport,
The Savior's face behold;
Our feet, no more diverted,
Shall walk the streets of gold.
Our ears shall hear with rapture
The hosts celestial sing;
Our tongues shall chant the glories
Of our immortal King."

WILSON THOMPSON.

MATTOON, Coles Co., Illinois, Dec. 24, 1857.

DEAR BROTHER BEEBE:—I have for some time been inclined to write for your valuable paper some of the Lord's dealings with me, a poor weak sinner. I was raised by Christian parents; my father and mother were both old Predestinarian Baptists before I was born, and I had the advantage of early teachings in morality, and consequently was never as out-breaking in practice as some were; but I hope the Lord taught me the way of truth and righteousness, and led me to see my lost and undone situation while I was in my nineteenth year. The first serious impressions that I had, was in the year 1842, when my youngest sister was baptized. While standing on the waters' edge, the thought struck me, "You are left alone; your sister that is only two years older than you are, is prepared to meet her Maker in peace, but you are not." The matter weighed heavily on my mind for several days, and then wore off; but during that fall and winter the Millerites were making a great noise about the world's coming to an end, which seemed to make an impression on my mind.

During the early part of 1852-'3, I was from home attending school, but my mind was not on my books. I was only eight miles from home, and would go home as often as once a month, and generally at meeting times. My mind still became more and more weighed down with a sense of guilt, until one Monday morning, I think about the middle of January, when I got to town I studied whether I would send my horse home that I had with me or not, but did so, however. Before my beast had reached home, I concluded that it was useless for me to pay my board and tuition and not be benefitted therefor; so I set out on foot and walked home. I thought I would go to work and see if my mind would not rest easier. Things went on with me in this way for something like six weeks, during which time my older bro-

ther (that has never until last May attached himself to the Church) was hauling rails from the timber to the prairie with me, and he was under the same distress of mind that I was myself, but neither of us knew the other's troubles at the time, until I think about the first of March, when I hope the Lord showed my poor, sinful heart how he could be just and save sinners. One day, while driving my team along, I was thinking of my lost situation, and trying to pray to the Lord to have mercy on me, a poor sinner, when I hope He opened my eyes to see. Everything seemed to wear a new appearance; all was peace and quiet. I felt that I could claim an interest in a crucified and risen Savior. I felt that I could adopt the language of Paul in his letter to the Romans, "Who shall lay anything to the charge of God's elect? It is God that justifieth." About this time word came that old brother Joshua Owens was dead, and that the friends wanted Eld. Threlkeld to go to the house where the corpse was, and preach his funeral before the body was placed in its last resting place. My father and mother concluded to go in a large two-horse sleigh, and take Eld. Threlkeld with them. I insisted that they could not drive the team, and I must go along to drive; but I had more than driving the team in my mind. I felt like I wanted to see the old saint before he was put away, (for I then looked upon all professors, especially of the Baptist order, as pure as angels,) and I wanted to hear the preaching, for I felt then, brother Beebe, that I was willing to go at my Master's call. Oh, that I could always feel as then! I felt that day to covet the situation of the corpse. From that time until the third Saturday in March, 1843, I was praising the Lord in my mind, and when the door was opened by the Church for the reception of members, the brethren sang,

"Come humble sinner, in whose breast,
A thousand thoughts resolve," &c.,

and before they were done singing the hymn, I started up, and how much I said I cannot tell; but I know I thought they surely would not receive me; but they did; and on the next day sister Sally Hendrix, one of Eld. Threlkeld's daughters, together with sister Melvina White, brother John Ellis and myself, were baptized by Elder T. Threlkeld; since which time, brother Beebe, I have been wandering in the wilderness, trusting in the mercy of a crucified Savior to keep me from wandering entirely astray; for I can again adopt the language of Paul, and say, "I know that in me dwelleth no good thing," and also, "The good that I would I do not, but the evil which I would not, that I do." I have had many ups and downs since I have been a professor, often fearing that I am deceived in toto, and that I have never been taught of the Lord; and if I am one of the elect, I surely am the least of all; I feel that a Christian surely is not so lifeless and careless as I am. When I go to meeting, it is a cross to me to fill my place as a private member; still I desire to meet with the brethren. Eld. T. Threlkeld preaches twice a month for us, to large and attentive congregations.

Brother Beebe, I will bring my letter to a close, as I have written so much and said so little. I do hope brethren that are capable of writing, will continue to write for the *Signs*.

I want you to do with this poor scribble of mine just as you please; if it is worth publishing, do so, but if you think it is not worth a place in your columns, throw it aside.

I desire an interest in the prayers of all God's elect; and may He in his infinite mercy teach me my duty in all things, and give strength and wisdom to perform it, is the prayer of a doubting creature, like me.

JAMES M. TRUE.

NEAR SHARPSBURGH, Kentucky,
December 21, 1857.

DEAR BROTHER BEEBE:—I have been a constant reader of the *Signs* for more than 20 years. The doctrine it advocates I believe is the doctrine of the bible; often while reading it I have felt to say with David, "Bless the Lord, O, my Soul, and all that is within me bless His holy Name."—These are the people that I love, the poor and afflicted people, that trust in the name of the Lord. Feeling comforted in reading of the dealings of the Lord with his children, and being confined to the house, I feel inclined to give the reason of the hope that is within me; and small as it is, I would not part with it for all the riches and honors of the world.

My mother joined the Baptist Church when I was quite young. She taught me that there was a God that saw all my acts; and knew all my thoughts;—that there was a place of happiness for the righteous, and a place of torment for the wicked. But I grew up in wickedness, and thought that when I was old I would become good. I was fond of horse-racing and playing cards; but I would often resolve that I would do better, and leave off my wicked ways, and I promised myself that I would serve the Lord; for I thought that it was entirely in my power to serve the Lord, or get religion; but oh, how little did I know of the blindness of my heart.

My mother often took me with her to meeting, but I could not bear the doctrine I there heard. I thought it hard and unjust. The Free Will Baptists seemed to suit me, and I thought they preached a more reasonable doctrine, which gave the sinner a chance.

I had a cousin a few years younger than I was, (we had been associates from childhood,) whom it pleased the Lord to call to the ministry. The first time he attempted to speak in public, I was present. It seemed to rush into my mind with such a force as I cannot describe, that he was called of God to preach the Gospel, while I would be on the left hand, and hear the sentence, "Depart from me, ye cursed, into everlasting fire." Never before did I have such a view of the wickedness of my heart, and of the holiness of God. The tears flowed from my eyes; but I endeavored to conceal them. I then tried to believe in the final salvation of all men. I read the Scriptures, but in them I could find no comfort, everything seemed to condemn me. My heart was so deceitful and wicked, I felt that I was the vilest of the vile. I could not see how God could be just and save such a sinner as I was. Such was my condition for weeks and months; when it pleased the Lord to bring me to a bed of sickness; my cry was, "Lord save, I perish!" The very thoughts of my heart were continually, God be merciful to me, a sinner. I believed that I would die, and be banished from the presence of God,

and my portion appointed with hypocrites and unbelievers. I felt that the sentence was just; but still I begged for mercy.—The Lord in mercy rebuked the fever, and the first time I rode out, all nature seemed vocal with his praise. Christ was presented to the eyes of my understanding, with such clearness that I began to hope that He would pardon my sins. My burden of guilt and condemnation was gone; yet I did not take this for regeneration. The words of the poet suited my case:

Oh Thou, in whose presence my soul takes delight,

On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all.

I felt resigned to the will of the Lord, that if he removed me from time that I was not afraid to die. I believed my troubles in the world were done; that I would live holy the remainder of my time here on earth, but these feelings were of short duration; towards the evening something crossed my feelings, and I became very angry. Oh! how wretched I was, that I could not live as I wished to live. I thought some change had taken place within me, yet I was not born again. My troubles seemed to be different from what they were before, and I tried to get my burden of guilt again, but could not. I did not dread death and judgment, but my grief was that I could not keep from sinning. I attended preaching every opportunity. I sometimes hoped that the Lord had begun the work with me; I loved the company of the saints, and to hear them talk. My wife was a member of the Baptist church, and encouraged me to attend preaching; but now the preaching that suited me, was that which gave God all the glory. This was my condition for about twelve months after I trust I had a view of Jesus as Mediator. When it pleased the Lord to manifest Himself again to me as Mediator, and enable me to rejoice in Him, as my Savior, I then saw a beauty in His ordinances, and soon as I had opportunity, told it to the Church, and was received as a candidate for baptism, together with several others. There was no ordained preacher at Bald Eagle at that time; and our baptism was deferred for several weeks, until one could be had. Before the time arrived which was set for our baptism I began to fear that I had deceived the Church; and O, brethren, I cannot describe my wretchedness. I found that when I would do good, evil was present with me; and I had thought that Christians did not sin. I became so miserable that I determined that I would not be baptized. During the time of this distress of mind that I was in, this cousin of mine, (viz., Samuel Jones,) prevailed on me to accompany him on one of his tours of preaching. I consented to go, as I was very anxious to see the preacher, (viz., old Brother Cordon,) that I used to dislike to hear when my mother took me with her to her meeting. I heard him on Saturday, went with him to where he stayed all night, and that night, after he had some conversation with me, and learned my condition, he told me I would be out of my duty if I was not baptized. The next day while he was preaching, I was enabled to rejoice in the promises of God, in my feelings, though not aloud. I felt strengthened to go forward in the ordinance of baptism; and I have been an unworthy member of that Church for nearly thirty years. I have doubts,

and sometimes fear that I am deceived; but not doubts or fears in regard to God's plan of saving sinners. I am now in my 69th year, and feel that if a saint, surely the least of all; for in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform I find not. Do with this poor scroll as you think fit. It will not hurt my feelings if you do not publish it. Pray for me, Brother Beebe, that I may live more to the glory of God. Yours truly,

JAS. R. JONES.

Mud Creek, Eaton Co., Mich., Jan 4, 1858.

DEAR ELDER BEEBE.—I desire to acknowledge through the columns of your valuable paper, the kind care of the Alwise and Gracious Ruler of the universe, in sparing my life to witness the ushering in of another new year, while so very many of our fellow mortals have gone to their tombs, we yet survive. Surely, it is because he changes not, and his mercy endureth forever, that we are not consumed. I feel to rejoice, that, as Eld. Beebe said in his editorial remarks on the close of the last year, "Although many of the soldiers of the Cross have been called home to the mansions of eternal rest, others are being equipped for the war with the powers of darkness and spiritual wickedness in the high places. Surely our Lord is still the King of kings, and the Lord of lords.—He will not give his glory to another, nor suffer his faithfulness to fail." I think I can say I rejoice that he has sustained you, Brother Beebe, by his almighty arm through all the fiery trials which you have been called to pass. You have been enabled to feed many of the dear ones in the Lord's fold, with the sincere milk of the Word, while the enemies of the Cross have been put to flight with the sword of the Spirit.

As for me, I am less than the least of those who have an interest in the blood and righteousness of Christ. Often am I led to exclaim, "My leanness! my leanness!" But there is a divine fulness in Christ. Yes, he alone is worthy to open the book and loose the seals thereof. Truly, he has done all things well. Then lift up your heads and rejoice, ye dear trembling saints, for "Thy Maker is thy Husband, the Lord of hosts is his name, and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called. He hath loved you with an eternal love, and therefore he will never leave thee, nor forsake thee.

To those who have been enabled to expound the word through the *Signs*, I would say, May the Lord still sustain you in your arduous labors of love for the cause of Christ, and for the comfort and edification of his dear children, and may your own souls be fed with the bread of eternal life,

Yours in the hope of Immortality,

DELILAH W. BALL.

BROTHER BEEBE:—For a length of time I have had a desire to write a few lines for—I was going to say publication; but that will be left with you to determine. In reading the able communications of the dear brethren and sisters who are scattered throughout the States and Territories, I feel a desire to cast in my mite with them, although I feel deeply sensible of my weakness and inability; but as I trust that what I write is going among

those of my Father's family, I feel the more encouraged; although I feel myself to be the poorest of the poor, and less than the least of all saints. I very often think I am not worthy of a place among those whom I esteem as the excellent ones of the earth. But, be that as it may, the Lord knoweth all things, and he knoweth them that are His. He is a strong hold in the day of trouble; and I can assure you I am not without my share of troubles and trials; but I would not complain, nor say that I have more than my share, for I verily believe that the stripes which I receive are fewer than my guilt; and I often think if the Lord should lay justice to the line, and judgement to the plummet, I should soon be cut off as a cumberer of the ground. I know that, in me, that is in my flesh, there dwelleth no good thing; and for that reason, I think, the apostle said, "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And again, it is written, "The flesh profiteth nothing." But there are very many in this day and age of the world, who are attempting to set the sinful flesh up to perform the work of the spirit, whereby they expect to obtain the favor of God. That, I think, is putting great confidence in the flesh—in a mass of corruption—which is in direct opposition to the words of the apostle; but if they could see themselves as I see myself, I think they would talk quite differently. I view myself as all pollution, from the sole of the foot even to the head, there is no soundness in me, all is bruises, and wounds, and putrifying sores, and if there is any happiness in store for me beyond the shores of time, it is all of the Lord from first to last, and all of grace.

"Twas grace that taught my heart to fear,
And grace my heart relieved,
How precious did that grace appear
The hour I first believed."

Yes, my brethren and sisters, it was grace from the foundation to the top-stone, therefore, to God alone belongs all the glory and praise, forever and ever.

Brother Beebe, this is the first I ever attempted to write for publication, and I do not know as I would have made the attempt at this time, were I not aware that it would fall into the hands of a trusty friend, who will correct mistakes if you should think proper to publish; but if I never see it again all will be well with me. Farewell.

FROM A POOR, UNWORTHY SISTER.

P. S.—I would be glad to receive your views on John, iii. 13. Pardon me for not giving my name and place of date. I may give it at some future time.

WALLKILL, N. Y., April 19, 1858.

BROTHER BEEBE.—I have felt a desire to communicate to the saints some account of the Lord's dealings with me; but a sense of my weakness has led me to defer it to the present, and even now I feel that I shall come far short of writing anything that will be edifying or interesting to the children of God. It is about five years since, I trust, the Lord began a work with me. I was then in my seventeenth year, young and thoughtless, and seeking after worldly amusements. But when I was brought to a sense of my nothingness, I would have given the whole world, were it mine, if I could but have evidence that it was my happy privilege to be numbered

among the children of God. Now, what must I do to gain the point longed for?—"Except a man be born again, he cannot see the kingdom of God," But what must I do to accomplish this birth? Must I go to the *anxious* bench, and give my heart to God? Impossible! As well might I attempt to turn darkness into light; as well might the Ethiopian change his skin, or the leopard his spots, as for man to save himself from going down to the pit. In this frame of mind, I passed on until May, 1857, when I had a dream, in which it appeared that there was a collection of people around the water, at New Vernon, to witness the ordinance of baptism. I saw Eld. Beebe lead a young lady out of the water, and as I stood on the bank, as they came up, he looked at me and smiled, and beckoned me to come; but I told him I thought I was not fit to go; I shrank back behind the crowd, being filled with sorrow and shame. I then awoke, and it was morning. I stood dressing, and thinking of my dream,

Why was I (not) made to hear his voice,
And enter while there's room,
While thousands make a wretched choice
And rather starve than come?"

Something seemed to say to me, "You are in the hands of a just God, who will do whatever seemeth good in his sight," it seemed that all my strength left me, and that I must sink. I dared not tell of my feelings, though my mother would often say that she did not believe I ever had any serious thoughts; yet I was afraid to tell her; but would make light of it. But it appeared as though I was in a wilderness, without any resting place. I remained in this way until June, 1857, when the Warwick Association met with the Middletown and Wallkill Church. I think there are many as well as myself who will long remember the time. To me it seems as but yesterday, when I stood in the meeting house at Middletown. Then I thought my poor soul must sink down to hell. I had such a view of the holiness and justice of God, that I could not tell how he could be just in saving one so vile; for I saw myself the very chief of sinners. My sins rose up like mountains before me, and blacker than the tents of Kedar, and the hand of justice raised to crush me forever. Where could I go for relief, but to the mighty God of Jacob? In pleading for mercy, I had to say with the poet,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul be sent to hell,
Thy righteous law approves it well."

On the following Sunday, Eld. Tho. Hill spoke about the Hebrew children being bound hand and foot, and being cast into the fiery furnace—Eld. D. L. Harding followed with the text, "He hath taken me up out of the horrible pit and miry clay." It seemed that certainly some one had told them of my feelings, and they were preaching only for me; for all their preaching was directed to me; but I knew that I had told no one of my exercises. Thus I passed on, finding no relief, and was about to give up in despair. On Wednesday morning, after the Association, as I stood pondering upon my dreadful condition, I took up the Hymn book, and turned to, and read the 1006th hymn,

"Ye trembling souls, dismiss your fears,
Be mercy all your theme;
Mercy and truth like rivers flow
In one continued stream."

Fear not the power of earth or hell,
God will these powers restrain,
His mighty arm their rage repel,
And make their efforts vain.

Fear not the want of outward good,
He will for his provide;
Grant them supplies of daily food,
And all they need beside.

Fear not that he will e'er forsake,
Or leave his work undone;
He's faithful to his promises;—
He's faithful to his Son.

Fear not the terrors of the grave,
Nor death's tremendous sting;
He will from endless wrath preserve,
To endless glory bring.

You, in his wisdom, power and grace,
May confidently trust;
His wisdom guides, his power protects,
His grace rewards the just."

As I stood reading this hymn, a still, small voice said to me,

"Behind a frowning Providence,
He hides a smiling face."

I stepped to the window, wondering what this could mean, when I had a view of Jesus, as the Savior of lost sinners, and he smiled on me. But it seemed hardly possible that the Savior had smiled on one so vile and hell-deserving; but I was made to say with the Psalmist, "He has taken me up out of the horrible pit, and set my feet upon a rock, and established my goings, and put a new song in my mouth." I cannot describe the joy that I then felt, for it was beyond description. This Scripture seemed to be applied to my case, "If any man be in Christ Jesus, he is a new creature; old things are passed away, and behold, all things are become new." I seemed to be in a new world, and I thought I was completely changed, and should never have any thing more to fear. But, alas! it was not long before I began to doubt and fear that I should fall. But these words came to me with great force, "You cannot fall from grace, for it is, 'by grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.'" I then became exercised on the subject of baptism. I was tempted and tried on all points; but my Savior called, and I must obey. "If ye love me, keep my commandments." I was constrained to arise and follow my Savior in baptism. Accordingly I went to the church meeting on the 4th of July, and in much weakness related what the Lord had done for me. I was received as a candidate for baptism, and was baptized on the Sunday following, with two other young sisters, who could say with me, they were not ashamed to own their Lord. I then thought my troubles were at an end. But alas! how vain to think our troubles are at an end while we remain in this world of wo. But what a blessed consolation, that we can look forward to the day when all our sorrowing and sighing shall forever cease, and the weary shall be at rest.

Dear brethren and sisters, we are surrounded on all sides with enemies who stand ready to destroy us; but why need we fear, if God be for us, who can be against us? Let us press forward to the mark of the prize of our high calling; looking unto Jesus the author and finisher of our faith, and in pleasing anticipation of that glorious day when we shall be called away from these low grounds, to join the saints around the throne of God, and sing of redeeming grace in a world without end.

Your unworthy sister,
ELIZABETH THOMPSON.

OWENTON, Ky., April 15th, 1858.

DEAR BROTHER BEEBE:—As I have to write you on business, I believe I will venture to make a few remarks upon the text, Isaiah lv., 6th, 7th, "Seek ye the Lord while he may be found; call ye upon him, while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, for he will have mercy, and unto our God, for he will abundantly pardon." I have often heard this text used as an exhortation, and applied to men indiscriminately, and in support of the doctrine of universal conditional salvation. But on reading carefully from the 53rd chapter to the close of the one in which the text stands, my mind has been brought to the conclusion that that view and application is a gross perversion of the word of God, and that the verses quoted are in fact but the continuation of the beautiful chain of prophecy concerning the advent and suffering of the Messiah, and the glories which were to follow; and that the Lord of Sabaoth is here speaking with the same absolute authority and power, as when he said, "Let there be light." In the 53rd chapter, is the announcement of the person and advent of Christ; of his reception, that he was received only by those to whom he was "revealed," that to others he was as "a root out of dry ground," &c., and although he was a suffering and sin-bearing Savior, yet it was not in vain, for he "should see of the travail of his soul, and be satisfied," "He shall see his seed—and the pleasure of the Lord shall prosper in his hand" "He shall justify many," and "make intercession for the transgressors." In the 54th chapter, the Prophet looks on still farther, and discovers the bride of the Lamb, emerging from her state of bondage, and addresses her encouragingly; as to say, I know that you are sensible of your deserts; I know that you have been filled with the rebukes of the Lord; yet you must "Sing, yea, break forth into singing;" True, you did not travail, you were desolate, yet more are your children than the children of the married wife, saith the Lord. I cannot avoid referring here to a passage in Isaiah, lxvi., 7th, 8th. Before she travailed, she brought forth! before her *her pain* came, she was delivered of a man child! Who hath heard such a thing? Who hath seen such a thing?—Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." This text, I believe, is also often misapplied; as, for instance, when misquoted in support of the effort systems of converting sinners. But that the text is of the same family of the one in the 54th chapter, I think is clear, and that both relate to Jesus as the spiritual head of the redeemed family; hence when he was brought forth, they were brought forth, representatively, and representatively because they had a seminal existence in Christ; I believe that the travail in both cases refer to the suffering and death of Christ, as it seems that all the prophets predicated the development and glory of the Church upon these, and the Savior himself. And Paul, where he introduces Isaac as a figure of Christ. Isaac was the channel through whom the seed of Abraham was to be developed. But I must not pursue this subject. The Church is evidently the subject of address, to the

close of the 54th chapter; and it is clear to my mind that the subject of address is the same in the 55th chapter; for the Lord's people are a heavy laden people, they are a hungering and a thirsting people, and with all they are sensible that they are wicked and unrighteous; hence "Come unto me, all ye that labor and are weary," &c., &c. "Ho every one that thirsteth." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," and the prophecy is fulfilled, "I was found of them that sought me not; I was made manifest to them that asked not after me."

The Lord *may be found then*, when he makes himself manifest; and he has said "They shall all know me; and an apostle has said, to know God is to be known of God; and he is very near when they call; that is to say, they (his people,) have been brought nigh by the blood of Christ, (that is,) in a moral point of view. So nigh that the Lord says, I have not beheld iniquity in Jacob, nor perverseness in Israel." Thus, the way being opened for the return of rebellious worms, God says to the powers of darkness, "Let go my captives; ye prison doors, no more prevent; I have redeemed this people; I have called them by their name; they are mine; and now, you, my people, that you may never depart from me, I put my fear in your heart, and still I bid you not to fear, for I am thy God."

J. M. THEOBALD.

ROBERTSON Co., Tennessee, April 10, 1858.

DEAR BROTHER BEEBE:—It seems apparent to my mind that we live in the time mentioned by the apostle Paul, in his letter to Timothy, "This know also, that in the last days perilous times shall come." Circumstances which have already, and are now transpiring, evidently prove the truth of this divinely inspired assertion, not only in the natural world, but in what is called the religious world; for the world has its religion, and its religion is the most popular of any extant. And this, my brother, is the reason why holy men of God, drew the line of distinction between the kingdoms of this world and the kingdom of God's dear Son. Had the same spirit taught every man alike, I ask, would there have been any need of such discrimination? But the apostle, being inspired by the Holy Ghost, in the mysteries of that glorious dispensation to which he had been called as a minister, saw that perilous times should come; perilous so far as regards our standing in the eyes of false professors of christianity, who are denominated in the scriptures, the world, who would scruple at nothing to destroy the standing of the Lord's people. And, what is very singular, they too often make an impression on the minds of some of the church, to believe a false report against their brethren. Who, I ask, are these accusers? The apostle answers this question, and says, they are, "Without natural affections, truce-breakers, false accusers, incontinent, fierce despisers of that which is good." Their character being thus described, under the transforming power of Satan, they put on a mask of hypocrisy, in which they profess a great zeal for the welfare of the true church; but in reality, they lie in wait to destroy the peace and mar the fellowship thereof. Should not the saints be very cautious how they receive testimony from such? Our Lord

has admonished his people on this subject, "Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves." O, that the Lord would give his people more wisdom to discern the *signs of the times*; and prepare them to resist the false teachers whenever they meet them. I consider, my brother, that, living as we do in these perilous times, the church should be very particular in receiving charges against our brethren, and, so far as I am concerned, I will not entertain an evil report against a brother or sister, without gospel evidence; (am I right, brother Beebe?) for I have seen so much evil from that cause, I am driven to this conclusion, and I believe the word of God justifies me in this course, and we should never act outside of the divine rule. I know that the church of God, here in her militant state must suffer persecution. This is the lot, or the legacy bequeathed to the children of God. Yet, notwithstanding our trials and conflicts here, we can sometimes look within the veil and contemplate the glory of that eternal salvation of God in Christ Jesus, with eternal glory. These perilous times will end after a while, and when the lost sinner, redeemed with the precious blood of Christ shall be brought home, when God shall raise the dead and judge the world in righteousness, the mask will be taken away from those false professors, who are accusers of the brethren; and although they may have prevailed here in this world, God will then judge them in righteousness by that man whom he hath ordained, and then the sentence will be pronounced on them, "Depart from me, ye workers of iniquity, for I never knew you."

In conclusion, brother Beebe, I pray the dear Lord, in his great mercy, to enable us to see these perilous times and to meet them in the true spirit of the gospel.

I remain yours in deep tribulation,
JOHN H. GAMMON.

Letters to a Friend—No. 2.

PLATTE Co., Missouri, Feb. 17, 1858.

VERY DEAR BROTHER:—Your favor of the 8th instant came to hand, from which I was gratified to learn that you endorsed the general contents of my letter, for the truth's sake; yet I must confess that I cannot clearly see the point to which you intended to steer, in some of your remarks, I will point out that portion of your communication which seems to me to be a little obscure. In relation to the term "Everlasting" I do not discover any material difference in our views, as to its meaning, but in addition to what has been said about it, I will say that when it has a reference to that which originated in time, that which thus originated will end in time; but when it has reference to that which is eternal, it means that which will never end. The covenant of circumcision, made with Abraham was a time transaction. The land of Canaan was given to Abraham and his seed for an everlasting possession; we see that the terms here are confined to the Jewish economy, and had their terminus as figures or shadows, in the end of the Jewish world or dispensation. Abraham only received circumcision as a sign or seal of the righteousness of the faith which he had, yet being uncircumcised. Rom. 4, 11. So we see that circumcision, made by hands in the flesh, was only a shadow or sign of that "circumcision made without hands, in putting off the

body of the sins of the flesh, by the circumcision of Christ." "That circumcision which is of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God," which circumcision will never cease to exist, neither in this world nor in the world to come, and we may also say that it is foreverlasting, as to the grace of it, and is therefore eternal, for I consider that the "circumcision of the heart" is equivalent to regeneration, which is effected by communicating divine life to the dead sinner; which life is called, interchangeably, in the scriptures eternal and everlasting. I have dwelt thus lengthily on the meaning of this term, not because I discover any difference in our views of it, but because I intend to use it as evidence in favor of eternal union. If union is a time work and does not exist in any sense, as some believe, between Christ and his people, until they are regenerated and born again, then, according to the foregoing, it will end in time, if it be a natural or temporal blessing, it will subside with all other natural and temporal blessings at the end of time with us; as all the temporal blessings given to the Jews ended with that dark dispensation, but if union is a spiritual blessing, which must be conceded, it will never end; if it is a spiritual blessing, it was given his people in Christ, before the world began. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;" Eph. i, 3, 4. It will not do to make purpose and union synonymous terms. From the Apostle's reasoning it appears that God's people were chosen in Christ and blessed with union in him before the foundation of the world; consequently the union is as ancient as the choice, but he purposed to make that union manifest in time, by making them holy and without blame before him in love. In their Adam-ic relation they are unholy and not eternally united to Christ, which I will have occasion to say more about by and by.

As it concerns your views of the equity or justice of God in the salvation of his people, I do not dispute, as you know, one inch of the ground that you occupied in your letter on the subject; but I do not think that you occupied quite ground enough; you showed very conclusively to my mind, how God can be just in the salvation of his elect people: that it is alone through the imputed righteousness of the Lord Jesus Christ. That this was the consummation of that holy and delightful contract or covenant entered into in glorious eternity, &c.; but you did not dwell upon the equity or justice of this contract or covenant—how it could be equitable and just in relation to the Saviour as well as the saved; you know that contracts made and entered into by men must be just and equitable, in order that their claims may be met and legally canceled or liquidated; if any fraud can be proven upon the part of either party, the contract is null and void; this sometimes occurs among men, which originates from depravity and lack of wisdom; but no fraud can be attached to the great compact or covenant of redemption entered into between the Father and Son in eternity in behalf of sinners,

originating either from depravity or lack of wisdom; but we would see fraud or injustice in it, in the absence of relation or union existing between Christ and those for whom he suffered and died. The Apostle says that "it is not by works of righteousness which we have done, but, according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Now take away oneness or union, there would be a show of mercy towards the sinner, but there would be a great lack of it towards God's well beloved Son. Solomon says, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." Prov. xvii, 15. Peter says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." These Scriptures would be irreconcilable if eternal union be left out of the plan of salvation; but bring it in and they are easily reconciled. I am appraised of the ground which they occupy who believe in a time union only. That no union exists between Christ and his elect people until they believe in him. They contend for the equity of salvation by Jesus Christ upon the same principle of suretyship that one man becomes bondsman or surety for his fellow man; but no man is under obligation either moral or religious to become security for another; when it is done it is solely a voluntary act; but Christ was under obligation to enter security in behalf of his people, "For thus it is written and thus it behooved Christ to suffer, &c." Besides it will not do to say that whatever is sanctioned by the laws of man or of nations are sanctioned by the laws of God, unless it can be shown that those laws are conformable to the laws of God; furthermore the laws of our government do not admit of suretyship in capital offences; but sin being a debt that is capital in its nature, "The wages of sin is death." "The soul that sinneth it shall die." Christ being the head and surety of his bride the church, could legally satisfy her debt of sin to divine justice.

The doctrine of imputation proves the doctrine of union to be true; that the sins of God's people were imputed to the Lord Jesus Christ, I believe is admitted by all Old School Baptists, "God hath laid upon him the iniquities of us all." "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." This was done upon the ground of relation or union. When the first Adam was created, the whole human family which are his offspring were created or embodied in him in a state of passivity, and the whole human family is but Adam drawn at length, so that when he sinned we all sinned in him, for by one man sin entered into the world and death by sin, so death has passed upon all for that, all have sinned; upon this union is predicated the doctrine of original sin, so abundantly taught in holy writ; so when Christ the second Adam was set up, for says he "I was set up from everlasting," his people were set up in him, and existed in him in a state of passivity as a seed or unit; and upon this principle can their sins be imputed to him and his righteousness to them in justice and equity; his chosen people sinned and fell in their natural head, and became dead in trespasses and sins, totally depraved from the sole of the foot to the

head, there is no moral soundness, but all wounds and bruises, and putrifying sores; this truth you clearly set forth in your letter. In this condition, according to the relation that they sustain to their natural head, they are unholy, and therefore not united to Christ; but according to the relation they sustain to their spiritual head they are holy and in union with him; it is importantly necessary that the two heads and the two families be kept in view, in order to a correct understanding of the scriptures. To say that the sinner was eternally holy, as is charged upon those who believe the doctrine of eternal union, would not only be unscriptural but absurd, this would be blending of the two relationships together, mixing sin and holiness together, between which there is as little union and communion as there is between light and darkness. By the ordinary course of generation the natural family is developed, and by the supernatural course of regeneration the spiritual family is developed or made manifest. "The first man is of the earth, earthly—the second man is the Lord from heaven, as is the earthly; such are they that are earthly, and as is the heavenly, such are they that are heavenly, and as we have borne the image of the earthly, so shall we also bear the image of the heavenly." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Being born of an earthly father shows a prior existence in him; so being born of God shows a prior existence in him, and in the absence of this antecedent existence there can be no birth either natural or spiritual; in the first or natural birth we are born of blood, and of the will of the flesh, and of the will of man; but in the second or spiritual birth, we are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. In the former birth we are born of corruptible seed; but in the second we are born of incorruptible, by the word of God, which liveth and abideth forever. The reason why we love our children is because of the relation they sustain to us, as being bone of our bone and flesh of our flesh, so the reason why Christ loves his people is because they are his seed; bone of his bone and flesh of his flesh. So you can see where I place union and love in the christian system, and that it does not supplant the attribute of love.

In no other light can I view the first Adam, a figure of the second than as I described; you say that in the morning of nature were all the blessings of the natural man embodied before man was created, before he was created or had a natural existence; This is conceded, but they were all created within six days, and there has been no additional creation of things in nature since that time, but only a multiplication of that same creation; so there has been no additional spiritual blessings created in time, to those given his people in eternity, all embodied in the term *grace*. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began." You say that "all the blessings of a spiritual kind were held in reversion in the Lord Jesus Christ, for the chosen people of God." Question; is not this a coined phrase, which cannot be found in the book of God, *verbatim ad*

literatim, nor in substance; it may do for the new version, but not for the present translation. "Grace was given unto us in Christ before the world began," which shows plainly that not only the giver but the receiver of the gift were then in existence in Christ, as the life of the receiver. When, as your form of expression conveys the idea that the giver, but not the receiver was then present when the gift was bestowed, but was to be put into Christ at some future time, and then the gift would be given; but the past tense is used and not the future. To substantiate your version, you quote this Scripture, "God speaks of things that are not as though they were." I believe this sentence is explained by a parallel text which reads thus, "My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth Thine eyes did see my substance, yet being unperfect; and in my book all my members were written, which in continuance were freshened, when as yet these were none of them." Psa. 139, 15, 16. Then we see that the substance existed, while the members were unperfect, which in continuance were fashioned, when as yet there was none visibly fashioned or made manifest; the pronoun them, refers to the members, and not to the substance, for it is plural. So it was in relation to God's people. Their substance or life was in Christ, as their Head, in eternity, and the eyes of God beheld it there, but the members of his mystical body were imperfect in consequence of their connection with the earthly Adam, which in continuance are fashioned, yea, as you say, "These members or materials, though very unlikely and uncomely indeed, the glorious workman takes hold of and forms a people for his praise."—"For it became him by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through suffering." We understand the word perfect here to have reference to the mystical body of Christ which is imperfect in its Adam-ic relation, and not to the physical body of Christ, which was holy, harmless, and separate from sin. I understand God's word to teach, that the chosen people of God in their relation to the first Adam, were not eternally united to the second Adam, in this light their existence is confined to time, and is not eternal, as you say, they were created or put forth in Adam, in him they sinned and fell, and became obnoxious to the stroke of divine justice. In this relation they are separated from God by wicked works, yea, prior to regeneration they are enemies of God, strangers to the covenant of promise, having no hope, and without God in the world; but by the washing of regeneration and renewing of the Holy Ghost, they are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord.

Yours as ever,
P. J. BURRUSS.

DEAR ELDER G. BEEBE:—Having to send you some money, I have thought to write you a few lines for the *Signs*, if you feel like publishing them. I have read

with interest the communication of Elder Joseph L. Purington, on page 171, volume 25 of the *Signs*, in answer to the request of sister Betsey Jennings, on the text, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;" Rom. viii, 20. Now I have some views differing from those of Elder Purington, and even from others with whom I have conversed on that text, but I feel so little that I have been fearful to write anything on the subject. And now what I do write, I hope that Elder Purington will not think hard of me for dissenting from the application he has made of the text. I had concluded that even you, brother Beebe, yourself, did not agree with Elder Purington, from what you said on page 175 of the same volume, in your fourth specification in reply to brother Woodson, of Kentucky. But when I came to read the first No. of volume 26, where sister Cordelia Force requests your views on the same text, I find that you refer her to the communication of Elder Purington. I have to conclude that you have endorsed those views, so that if I should be wrong I hope you and he will set me right. I understand Elder Purington to think that it was the new creature which was made subject to vanity, and was subjected to vanity by God, the Father. I suppose he means by the new creature, that new implantation by grace in contradistinction from the old man or our Adamic nature; now from this idea I dissent for I understand the word vanity to mean empty, pride, self conceit, &c. In a word sin, with all its deformity, and so it is represented in the scriptures, this world with all its sinfulness is vanity, for thus saith the preacher, all is vanity, the thoughts of man are vanity; they are lighter than vanity; they are altogether vanity; hath God, the Father, subjected this new creature to all this vanity. Paul saith 2 Cor. v, 17, "Therefore if any man be in Christ, he is a new creature."

Old things are passed away (where is then the subjection), "behold all things are become new." Again, whosoever is born in God doth not commit sin, and he cannot sin, because he is born of God; and whosoever abideth in him sinneth not. It would appear that if God had subjected the new creature, or even the old creature to vanity this would lead to temptation. But James says, "Let no man say I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. Now if the new creature is subjected to vanity, which word must mean brought under; then according to our definition of vanity, the new creature must be empty, proud, &c., which Elder Purington nor no other christian believes, for the scripture represents the new creature as being full of light, full of grace, full of good works, full of mercy and good fruits, so it is not empty. Pride stands in direct opposition to the graces of the spirit, and we know that the new creature is not subjected to all this vanity. The christian is commanded to humble himself, and is spoken of as serving the Lord with all humility, and of being subject to one another and being clothed with humility. They are commanded not to mind high things, but to condescend to men of low estate; and not to be wise in their own conceits. All of this is in direct opposition to vanity, so that the new creature has not been

thus subjected. The text must therefore refer to the old Adamic man, that nature or creature, that every child of grace carries about with him, and from which he groans to be delivered, yet there appears to be some men in our land who are contending for the idea, that the soul of man is regenerated, and that old nature is changed likewise. I do suppose that those characters do not groan being burdened, for, according to their views, they must be already delivered from this bondage of corruption. But Paul was not of that number, for he says, "Not only they (the whole creation) but ourselves also, which have the first fruits of the spirit, even we, ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. The word *vanity* in the text, has direct reference to the bondage of corruption, spoken of in verse 21st, from which the creature shall be delivered; this bondage is that which the creature was subjected to in the fall, when our mother Eve was tempted by Satan; she was told, that by partaking of the forbidden fruit, she would become as gods, knowing good and evil; thus the creature was subjected to vanity, and that by the serpent, who was more subtle than any of the beasts of the field which the Lord God had made.—Now, I understand the word *subject* in the text, means *liable*; that the creature was made liable to vanity, or in a state, exposed to the crafts of deception, and we understand that the woman was deceived, which actually shows that she was thus liable to deception. God created them in a state of innocence, good, earthly beings, without any will to sin, yet liable to vanity. In this he had a purpose. Had it been his intention that man should have remained in that state, he could have fortified them against all temptation; but his purpose shall stand, and he will do all his pleasure. The creature was not then made in a state of willing subjection, as he came out of the hands of the Creator; but by reason of him who subjected the same in hope; the same creature, I understand and she was made willing by reason of the hope of becoming as gods, knowing good and evil; and was thus subjected, and the sentence lays hold of her, "In the day that thou eatest thereof thou shalt surely die." Under this bondage the whole earth groaneth and travaileth together in pain until now; but the Christian has the promise that the *Creature itself* shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Here is a declaration relative to the resurrection of the body, the *creature itself*, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*. We discover then, Brother Purington, that if it was the new creature, that was made subject to vanity, that the whole creation would not be made to groan and travail in pain together; for by the terms *the whole creation* I understand is meant every creature. And that the Apostle in the text has under consideration the creature, or this body of death, which the Christian is made to understand and feel by grace that he carries about with him, with the deplorable condition that it is in by reason of sin; and that this old Adamic nature is still under the dominion of sin. Only as it is brought under subjection by

the spirit of grace. For Paul says, "For I keep under my body and bring it into subjection;" not that the new creature in him is under subjection to vanity; for with the mind he serves the law of God, but with the flesh the law of sin. And he speaks of the professed subjection of the Corinthian brethren to the gospel of Christ. Yet Paul was plagued with his body of death, that he carried about him; for he says, "O, wretched man that I am, who shall deliver me from the body of this death," and he speaks of the warfare which is contrary to a state of subjection; yet the saint has the cheering consolation that it shall be delivered from this bondage of corruption, from this subjection to vanity; that this body must die and be laid in the tomb; yet the saint can say "Christ made the tomb easy, he laid there, and has taken away all the sting of death. He arose therefrom, and so will his children, and these vile bodies shall be changed and cleansed from all corruption or liability to vanity, and made like unto his glorious body; then all the purposes of God will have been fulfilled, when his children shall have been brought home to glory and enabled to sing the songs of redeeming love. I hope, Brother Purington, we will then be enabled to join in that song, and to speak of his wonderful works.—Do not think that I have written the above through any self-conceit that I understand things better than others, but only to give my opinion. You may be right in your application, and I may be wrong.

Farewell,

J. T. CROOKS.

EDITORIAL.

Middletown, N. Y., May 15, 1858.

LAKE CO., Ohio, January 19, 1858.

BROTHER BEEBE:—Will you, or some brother, give such views as you have on Matthew ix. 12, 13, and oblige an unworthy sister.

ALMIRA SMITH.

"But when Jesus heard *that*, he said 'unto them, They that be whole need not a physician, but they that are sick. But 'go ye and learn what *that* meaneth, I 'will have mercy, and not sacrifice: for I 'am not come to call the righteous, but 'sinners to repentance."

The occasion on which our Lord spake these words, is stated in the preceding connection. After he had called Matthew, who was a publican, it came to pass that he sat at meat in the house, and behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?" When Jesus heard *that*, he said unto them, namely, to the Pharisees, "They that be whole need not a physician," &c.

In the figurative language of our Lord, he assumes the character of a Physician, and in that character came to cure those who were diseased and unable to cure themselves, but the Pharisees of that day, like those of our times, supposed that his mission was to them that were whole—to receive the complimentary greetings of the pious, the self-righteous, and those who had never known the exceeding sinfulness of sin, nor felt themselves guilty and helpless sinners against God; and to bestow on them high encomiums for their zeal and piety. As a Physician, they felt no need of him. They were Abraham's seed, and never in bondage to any man, and indignantly spurned the idea of being made free by him. They, like their brethren of the present age, no doubt held

the doctrine of *Free Agency*; and being totally ignorant of their leprous and diseased condition, gloried in their own conceited righteousness. But our Redeemer informed them that his object in coming into the world, was to seek and to save that which was lost. He had come to display his power and skill, and healing medicines on those who knowing their malady could appreciate them.

"They that be whole need not a physician." Jesus had come down from heaven for the benefit of the needy, and not for any who were able to dispense with his services. It would be a waste to bestow skill, labor and healing medicines on those who being whole do not need them; but the work of the Savior was not to be wasted, nor misapplied. Having thus reproved their blindness and ignorance of his character, object and work, and thereby justified his course in associating with publicans and sinners, of which they had complained—he bade them "Go, and learn what this meaneth; I will have mercy, and not sacrifice; for I came not to call the righteous, but sinners to repentance." Although more than eighteen hundred years have elapsed since he gave this task to the scribes and pharisees, and although they have monopolized all the Colleges and Theological Schools which have existed in the world from that day to this, for the purpose of teaching religion as a science to men, they have not to this hour found out the meaning of our Savior's words. Not because of any ambiguity or want of clearness in the words; for no language could be more plain, simple and emphatic; but because the words referred to the Mediatorial work of Christ, and therefore involved a spiritual subject, of which no natural man can possess any knowledge. Up to this day, all pharisees, well-worshippers, free agents, workmongers and arminians in general, suppose that Christ came not so much to minister, as to be ministered unto,—to receive gifts, sacrifices, honors and fame, as though his object was to enrich himself. But they did not then understand his character nor his object; neither do they now; for the same description of religionists to this day, prove by their doctrines and their works that although they have been "ever learning, they have never been able to come to a knowledge of the truth." In this their speech betrays them, when they talk of coming to the help of the Lord against the mighty, as though it were the Lord who stands in need of help, instead of his coming to the help of Israel, against the mighty; hence they talk of being co-workers with God, and engaged in the enterprise of converting sinners to God, in order to give Christ a kingdom, or to enlarge his dominions, and add to his triumphs. Still farther, it is very common for them to represent the Lord as being bankrupt, in every sense of the word; his treasury empty, his power exhausted, and his cause languishing for the want of human aid! The people are called on to contribute funds to replenish his empty treasury, and to aid in *means* and *instrumentalities*, to bring subjects under his government. Dead sinners are gravely told that he has exhausted his resources on them; that he has done all he can for them; and the next move must be made by them, or they will certainly be lost forever. They must *minister to him*.

something, if it be only to give him their deceitful and desperately wicked hearts, or his work will fail for want of such ministration. They represent him as standing and knocking at the dead sinner's heart for liberty to come in, until his head is filled with dew, and his locks with the drops of the night; but all availing nothing until the sinner can be induced to minister to him, or offer some sacrifice to give efficiency to the Savior's blood and righteousness.

But all this Ashdod jargon would cease forever, if they knew what this meaneth. He will have mercy and not sacrifice. But this is hidden from their eyes. That he will have mercy, on condition that the sinner will approach him by sacrifice or gifts, conditions and terms, they believe; but that he will have mercy and reject all sacrifices, is a matter they have not yet learned. That he has had mercy and not sacrifice, every heaven-born sinner knows; for he has been taught it experimentally by the Spirit. When stripped of all their works, means, and instruments,—when naked and bare, destitute of a particle of righteousness in themselves, guilt stricken, helpless and sinking in their sins, having nothing to offer, and deeply sensible that if they could command the cattle of a thousand hills or ten thousand rivers of oil, the offering of all would avail them nothing, in their extremity, they learned, that He would have mercy and not sacrifice,—mercy without an equivalent either in works or in gifts.

For I am not come to call the righteous, but sinners to repentance. If men were truly righteous, they would need no repentance or change; but there are none righteous, as the scriptures positively testify; for all have sinned and come short of the glory of God. Every mouth is stopped, and all the world is guilty before God; but if we were indeed righteous, as the pharisees of ancient and of modern times claim to be, or as they would represent to the unconverted that they must make themselves before they can become recipients of God's saving mercy, they would be beyond the reach of salvation: for Christ came not to call such, and there is salvation in none other than Christ.

This doctrine of God our Savior, while it disconcerts the proud self-righteous pharisee, and boasting arminian, is happily adapted to the case of the lost, the helpless, the guilt-burdened, weary and heavy laden sinner. Here is just such a Physician as he needs to cleanse him of his leprosy. He can speak the words, "I will; be thou clean," and a perfect cure is effected. As a Physician he understands the case of all his suffering dying patients; and he is able to cure them all. And as they are too poor to offer him a fee, for his official services, how consoling to learn that he will have no sacrifices; it is without money and without price; without fee or reward. The quickened sinner who knows that he is lost, wretched and undone, rejoices in him who came, not to call the righteous, but sinners to repentance. This is not calling them to produce repentance, nor to bring him repentance as a condition or means of obtaining his saving grace, but he has repentance to give them, and with it the forgiveness of sins; for he will not be ministered to; but he will minister; because he is exalted to be a Prince and a Savior, to give repentance to Israel and the remission of sins.

The hypocrisy and avarice of the Pharisees of our day, make them objects of contempt and satire, even to the secular press. The N. Y. Herald, which thus hits off their greedy thirst for gold, which they blasphemously beg from poor, ignorant people in the name of the Lord:

THE PROGRESS OF THE REVIVAL—THE PRACTICAL PART OF THE BUSINESS.—An article which we elsewhere re-publish from the N. Y. Observer, one of the leading organs of the present religious revival, shows that the clergy are satisfied that the movement has at last gained strength enough to warrant something more practical than the conversion of sinners, and the "new birth" of prize-fighters and play actors. This article, after alluding touchingly to the joy which is felt in heaven at the change which has come over Awful Gardiner and his associates in the spirit, bewails the fact that notwithstanding the efforts of the preachers, the bulls and bears of Wall street continue to buy and sell stocks as heretofore. It exults in the fact that "the Spirit has brought Christians of different denominations into sweet accord in this revival * * and in works of love"—we trust that the insulting article against the Catholics, in the next column, is not a sample of the latter—and goes on to say that "the church has come up to the help of the Lord against the mighty." Whether it is consonant with sound Presbyterian doctrine to speak of the Lord as needing help from the church, we cannot of course undertake to say; nor can we explain that somewhat vague allusion to "the mighty"—which may possibly be a veiled allusion to the Pope of Rome. But now we come to the pith of the question. "The quickening impulse of this revival," says its eloquent apologist, "ought to be seen and felt for many years, in the increased energy with which our schemes of benevolence are pushed onward, by the vastly enlarged benefactions which will flow into the treasury of the Lord. * * Prayer and alms will go together. * * Prayer, zeal, faith, money and men," &c., &c.

Here we have at last the practical fruits of the religious excitement which has pervaded this community for several weeks past. It is the old story; it is in "benefactions," "money," and "alms" that the workings of the spirit are to culminate. The wicked are being converted; they must pay. The stiff-necked are bowing before the Throne of Grace; they must give benefactions. The indifferent are being stirred up; they must subscribe to missionary societies. Money, money, money, is after all the last, and no doubt the sincerest cry of the clergy.

"The Lord's treasury is empty." Very likely; that of the United States is on the same condition. The merchants are no better off. The fact is, the only treasury that is not empty at the present time, is that of the devil, in Wall street, and his imps, the bulls and bears. The preachers who attend to the Lord's business on earth, and are so good as to act as his financial agents, will perceive that he [their god] is in good company, and that the only exception to the rule of penury is the arch enemy. This should be consoling.

To be serious for a moment. The article from the Observer, which we presume may be regarded as officially disclosing the designs of the clergy who have organized and conducted the revival, is a general warning that the clergy are about to make one of their usual forays upon the purses of the public. They are going to do so at a time when the people of the country are, as a rule, poor and straitened in consequence of the revulsion. It is true they are not going to proceed exactly after the manner of highway robbers or tax-gatherers; no force will be used to collect "benefactions;" the work will be left to moral suasion. We all know that in a vast majority of cases, such is the weakness of the human mind, that the terrors of ecclesiastical wrath which these clerical money getters wield are as much dreaded as any material instrument of compulsion. We therefore presume that the present swoop of the churches upon the pockets of the faithful, will be unusually successful. All the poor heart-broken persons who were ruined last year, all the half-starving creatures who are working half time, all the unfortunate persons who have a prospect of speedy ruin ahead, will be coerced by the clergy into dividing their last shilling with some greedy clerical.

Whether money gotten by such means as this, and spent in sustaining in unproductive idleness, and wordy uselessness, a crew of young men who ought to be making shoes or digging canals instead of blasphemously pretending they are doing the Lord's work—whether gains of this kind, so acquired and so employed, can be of service to the cause of true religion or to the maintenance of the ever living gospel of Christ, we leave to our readers to determine.

EXECUTION OF A MINISTER IN NEW ORLEANS.—The execution of Rev. George W. Stovall, formerly of Virginia, and a New School Baptist minister, for the murder of Mary Ray Durand, with whom he was living at the time, took place in New Orleans on Friday, the 17th inst. The Picayune gives the following account of the execution:

At quite an early hour all those who had the open sesame to the Parish Prison began to assemble, there being a general anxiety to see how a man of education and good intellectual powers would approach such a doom as that which had been assigned to Stovall by the laws of his country.

When we entered the prison yard, our ears were first greeted by the sounds of sacred music which came from the doomed man's cell, and Stovall's own strong and peculiar voice could easily be distinguished by its earnest energy. In the cell with him were the Rev. Dr. Palmer and other pastors of Protestant churches, and after the hymn was over, prayers were in succession offered to the Throne of the Most High. The occasion was a solemn and impressive one, and all present seemed to sympathize with the position of the unfortunate culprit.

Shortly after eleven, the prisoner, dressed in white, and attended by his religious advisers, was led to the spot where the fatal trap had been prepared. His step was firm, and his appearance venerable and imposing. Directed by a motion, he took a seat, and the executioner adjusted the fatal noose. The prisoner then, after making some remarks thanking the officers of the prison for their kindness to him, said:

"Now, gentlemen, I must tell you that I have not been brought to this end because I didn't know better. I was raised in—county, Virginia, by respectable parents, and received a pious education. Indeed I may say I occupied a respectable position in society. But I fell, and for the last fifteen years have been led captive by the devil, at his will; and now, by an ignoble death, I am about to receive the wages of sin. I have even held the position of a minister of the gospel, and beloved and respected as such, but this only shows the height from which I have fallen, and from which all are liable to fall, if they yield to their baser feelings.

"Though late, I have returned from my wanderings to my Savior, to the merciful Jesus, who to the dying thief said, 'This day shalt thou be with me in Paradise.' I feel that my spirit is like a caged bird, anxious to escape from its prison and seek refuge in the Paradise of God. Oh that I may have the happiness of meeting you all there! Lord, sanctify this death to the salvation of these spectators. Let my prayer and my words go to the uttermost parts of the earth! O, gracious God, make us penitent in thy presence."

These remarks were made with a firm and unwavering voice, and after the prisoner closed, the Rev. Dr. Palmer offered up an impressive prayer for the culprit. When the prayer was ended the prisoner bade a last farewell to Dr. Delery, Dr. Palmer and the officers of the prison. He then, after a cap was drawn over his eyes, exclaimed in a loud voice, "Lord Jesus, receive my spirit." As he uttered the words the trap fell, and his spirit took its flight to the realms of the hereafter.

So we go! Nearly all the murderers swing from the gallows to eternal glory, while their victims go to hell for want of time to repent, according to the popular theory. Is it surprising that crime increases in proportion to the prevalence of such bogus religion?—Banner of Liberty.

OBITUARIES.

McCONNELLSVILLE, Morgan Co., Ohio, April 19, 1858.

BROTHER BEEBE:—I am requested by the widow and family of our dear brother, SILAS HICKERSON, and the Church of Mount Olive, to send you notice of his death. He departed from this world of cares and sorrow on the 28th of September, 1857, after a protracted sickness from complicated disease, accompanied with the dumb palsy for some months. Brother Eld. Silas Hickerson, who is the subject of this obituary, was born in Culpeper county, Virginia, in the year 1785, where he became a member of the Baptist Church. He narrated to me his call to the ministry, and stated when in Culpeper county, Virginia, the deacons of the Church of which he was a member requesting him to try and preach the gospel, for they were impressed in their minds that the Lord had bestowed on him the gift of the ministry, which formed such a timidity on his mind that he could not endure their entreaties; and left

his native county to move to Harrison county, Virginia, to escape the solemn, arduous and important duties of the ministry. This circumstance occurred in the year 1817. But he found that the Lord, whom he had tried to escape from when in Culpeper county, was also in Harrison county, for he informed me that he had not been long there before the like requests were made of him by the brethren, which he submitted to, and became an able minister of the gospel, and under his labors many were added to the Lord in that place.

In 1829 he removed from Virginia into Ohio and located in Morgan county; in 1830 he became a member of Mount Olive Church, and in 1833 he was chosen its pastor, which he sustained to the satisfaction of its members, and the Lord added many to it by his ministry. In February, 1856, his wife (sister Hickerson) died, which he bore with humble resignation to the will of God. About this time several other members died, and being no increase in the Church, he thought the Church had better choose another pastor instead of him, whose labors the Lord might bless more abundantly; but the Church was not willing he should resign his pastoral care. He married the second time to sister Smith, who is now his bereaved widow, after which he sold his farm and removed into Winsor township, to be constituted with a few Baptists into a visible Church, where he labored for some years, but as one of the male members had died, and the Lord not adding to them as they had expected, they dissolved their visibility as a Church. Then brother Hickerson sold his farm, and removed back to live with his daughter (sister Mildred Hickerson), where he expired in peace, falling asleep in Jesus in the 73d year of his age, leaving a widow, four sons and two daughters to mourn their loss, but his gain. May the Almighty God, who is a husband to the widow and a father to the fatherless, manifest his care to them, so that they may appreciate his daily mercies which surround them, and may this afflictive dispensation admonish them to examine whether they are prepared to meet their God. I have been personally acquainted with our late brother Hickerson more than twenty years. No one did I esteem more than him, as a minister and brother in the Lord Jesus Christ; his deportment was unassuming, his ministry was clear, connected and instructing; few ministers could excel him in preaching Christ, when considering his limited education; he possessed a strong mind, and closely studied the Scriptures, and contemplated much on what he read; he was reserved when in company, but when he did converse, it was from a spiritual examination of the subject. He was firm in the path of the gospel, uncompromising to any plausible pretence not warranted by the word of God, and unflinching in opposing every innovation in the government of the Lord's kingdom. I visited him several times while he lived in Winsor township. On one occasion he remarked, "I have but little of this world's goods, but the Lord has given me abundance; I am happy, far more happy, than when I had more; the word of the Lord I find to be of great consolation in my affliction. Oh," said he, "our brethren do not read the word of the Lord as often as they should; they neglect it for the things of this world, they have gone into captivity, but they don't know it; there they will remain until the Lord shall bring them out." The last time I heard brother Hickerson preach was at Mount Olive in May, 1856, at a visitation meeting. There were two appointments for Saturday evening, but through the infirmities of brother H. only one was filled. On the Lord's day, when most of the people had congregated, news came to the brethren that brother Hickerson had an attack in the night of the dumb palsy, and it was thought he would not be able to attend. After waiting some minutes I commenced opening the service of the day, when brother Hickerson appeared at the door, supported by some friend's arm. He came to the stand; I asked him how his health was; he said it was better; I asked him if he could preach; he said yes; I then asked him if he preferred to preach first; he answered, "I can preach as well now as any other time." I assisted him into the pulpit, and after I had opened by praise and prayer to the God of all grace, he preached Jesus Christ to the people in a very feeling manner. I mention this incident because the power of God was manifested, for while his infirm body was tottering to its

mother earth, his renewed spirit could declare the glory of Christ and the fulness of his salvation. I conversed with him a few times before his death. His mind was at times much impaired, but his faith was unshaken; he complained of darkness, and being sorely tempted, but his hope was in the promises of God. "How firm a foundation, ye saints of the Lord," was his favorite hymn, which he requested me to read and sing to him, which would revive him, and he said that was his hope. The last time I saw him was on the first Lord's day in August last. He shook hands and appeared to know me, but did not speak. I left home in August, and did not return until October, therefore I was not present at his burial.

I remain yours, in the bonds of the gospel,
JAMES JANEWAY.

DIED, at his residence, Locust Grove, Oldham Co., Kentucky, on Wednesday morning, April 7, Mr. GEORGE JONES, in the 87th year of his age. He was born in Culpeper county, Va., on the 4th of August, 1777, came to Kentucky in 1803, was married to Miss Sally J. Sutton, who still survives him, October 8, 1808. He became a member of the Baptist Church, at what was then called Great Crossings, Scott county, Ky., in 1812. About the year 1818, he settled in Oldham county, where he has since lived, and has been a member and clerk of the church at Eighteen Mile. He was a zealous member of the same faith and order, until the time of his death. He never had any difficulty with any person, friend or neighbor; had no enemies. His life was a model of straightforward uprightness; and he strictly observed the precept, "Do unto others as ye would that they should do unto you." He died in the assurance of the faith which was once delivered to the saints, and we confidently trust he has gone to the mansions of glory. He leaves a widow and a large circle of friends to mourn.

Richmond, Va., and Georgia papers please copy.

CORRECTION.

BROTHER BEEBE:—In the heading of a letter published in the 21st number of Vol. 25, for Nov. 1, 1857, page 167, by a mistake in the type, it is made to read, "written to Mary Childers." It should read written by Mary Childers to a New School Baptist preacher." By making the proper correction, you will confer a favor, as many are at a loss to know who wrote the letter.
J. R. GRIFFIS.

ASSOCIATIONAL.

WARWICK ASSOCIATION.

The Warwick Association will be held with the church at Warwick, Orange county, N. Y., to commence on WEDNESDAY before the second Sunday of June, 1858, at 10 o'clock, A. M.

DELAWARE RIVER ASSOCIATION.

The Delaware River Association will be held with the church at Harborton, commencing on WEDNESDAY before the first Sunday of June.

Brethren and friends coming to the Delaware River Association, by public conveyances, by way of New York or Philadelphia, will procure their tickets for *Washington's Crossing*. (The place on the Delaware River where Gen. Washington crossed with the American army, in the time of the Revolutionary War.) It is on the Belvidere Railroad, and only about five miles from the place of the meeting. From Philadelphia, the train leaves for the Belvidere Railroad at about 2 or 3 o'clock P. M., and from New York, or Jersey City, at about 12 M., or 1 P. M., via Trenton, New Jersey, where they intersect the Belvidere Railroad, and change cars. It will be best to leave New York or Philadelphia on Tuesday, and they will be met at Washington's Crossing by brethren with carriages, to take them to their homes, and to the meeting. Those who come from Philadelphia, if they are not in time for Tuesday afternoon's train, may take the morning train on Wednesday, and expect to meet friends to convey them, on the arrival of the cars at Washington's Crossing. It is expected that several preachers from distant States will be in attendance; and a general invitation is given to brethren, sisters and friends, and especially ministers of our order to attend.

THE O. S. BAPTIST CONFERENCE,

of Western New York, will meet with the church at Lakeville, Livingston Co., N. Y., on the Wednesday and Thursday after the third Sunday in June, 1858, at ten o'clock, a. m. A general attendance is requested.

CHEMUNG ASSOCIATION.

Will hold her next session with the church at Burdett, Schuyler Co., N. Y., on the third Sunday in June, 1858, and Saturday preceding. To commence on Saturday at 10 o'clock, A. M. We are authorized to invite the brethren and friends generally, and the ministers of our order especially to attend. Those who come by public conveyance will leave the cars at Watkins (formerly Jefferson), on the Canadagua Railroad, which place is only about three miles from the place of meeting, and where they will be met with carriages to take them to the Association.

DELAWARE ASSOCIATION.

BROTHER BEEBE:—In accordance with the desire of the brethren at Rock Springs, I hereby request you to publish that the Delaware Association will convene, the Lord willing, with the Church at Rock Springs, in their meeting-house, in Lancaster county, near the Maryland line, and about ten miles from Port Deposit, to commence at eleven o'clock, a. m., on WEDNESDAY preceding the last Sunday in May—and as it is desirable that it may be well attended, a general invitation is given to the Old School Baptists, and particularly to those in the ministry. For the information of those who may come by public conveyance, we would state that the Philadelphia and Baltimore Railroad is the most convenient. The cars leave Philadelphia every morning at eight o'clock, and Baltimore at half-past eight, and both arrive at Haver de Grace before noon, at which place there will be a Steamboat in readiness to convey passengers to Port Deposit, about five miles up the river. On Tuesday, the day before the meeting of the Association, there will be private carriages provided to carry our friends to the neighborhood of the meeting. Owing to an arrangement between the Railroad Company and the above mentioned Steamboat, it is best to ask for tickets, either at Philadelphia or Baltimore, for Port Deposit, instead of Haver de Grace.
SAMUEL WICKS.

LANCASTER Co., Penn., March 22, 1858.

BALTIMORE ASSOCIATION.

BROTHER BEEBE:—The Baltimore Association will assemble with the church at Black Rock, Baltimore Co., Maryland, commencing on WEDNESDAY, May 19th, and continuing three days. The brethren coming from the North via Philadelphia, will go directly on to Baltimore City, Md., and at 3 o'clock, P. M., Tuesday the 18th, will inquire for Calvert Station, Baltimore City, at which place and time aforesaid, they will take the cars for Cockeysville, on the Northern Central Railroad, a distance of about 15 miles from Baltimore, at which place there will be conveyances to take them to Black Rock. Also those who may come on by the way of Harrisburgh, Penn., will arrive at Cockeysville at the same hour of the day as the up and down trains pass there. A cordial invitation is extended to the brethren North, South, East and West, to visit the Association, especially the brethren in the ministry. We hope as many as can possibly come, will, for they will remember that a noted battle was once fought at Black Rock, between the loyal subjects of the king and the aliens; therefore, we earnestly desire our brethren to come and view the "old battle ground."
WM. J. PURINGTON.

WASHINGTON, D. C., March 19, 1858.

UNION MEETING.

BROTHER BEEBE:—I am requested by brother James Perkins, of Louisiana, to request of you the favor for him and his church, that you publish in the *Signs of the Times* a notice of their Union Meeting, thus: There will be a Union Meeting of the Primitive Baptist order, at Antioch Church, Big Woods, Calcasia Parish, Louisiana, on the third Sunday, and Friday and Saturday before in June, 1858. We invite the minister brethren of our faith and order to attend, and brethren in general.
BENJAMIN LLOYD.

OLD SCHOOL MEETING.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at ten o'clock, A. M., and continue three days. A general invitation is given to the Old School Baptists, particularly to those in the ministry. Can you come, brother Beebe?
JAMES P. HOWELL, Pastor.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y." TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

WARWICK INSTITUTE.

The Summer Term of the Warwick Institute will commence on MONDAY, the 17th day of May next, under the charge of Charles E. Benedict, as Principal, and Miss Fannie M. Hastings, Preceptress.

BOARDING HOUSE.

The Boarding House will remain in charge of Mrs. W. L. Benedict, as Matron, where boarding pupils will find a home, and be treated with maternal care and kindness.

The Principal and teachers are competent and experienced, and enjoy a well earned reputation as thorough and successful teachers of youth.

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Circulars, with full particulars, will be sent on application to the Principal or Secretary. \$120 will pay for the board and tuition of a pupil in the English branches, for the Academic year of forty-four weeks.

JAMES B. WHEELER, President.

WM. L. BENEDICT, Secretary.

Warwick, Or Co., N. Y., April 9, 1858.

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The proprietor of the *BANNER OF LIBERTY*, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the *SIGNS OF THE TIMES* will hereafter be \$2.00, for either the *BANNER* and *SIGNS*, or the *BANNER* and *SOUTHERN BAPTIST MESSENGER*. The *SIGNS OF THE TIMES* and *SOUTHERN BAPTIST MESSENGER*, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the *BANNER*—being a weekly paper—can no longer be afforded jointly with the *SIGNS* or *MESSENGER*, for less than \$2.00, strictly in advance.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., JUNE 1, 1858.

NO. 11.

Correspondence of the Signs.

NOCOGD OCHES, Texas, April 16, 1858.

BROTHER BEEBE:—Having a small remittance to make, I have concluded to accompany it with a few remarks, which you can publish in the *Signs* when you have room and think it will not stand in the way of something more interesting to the household of faith.

The subject I have selected is 2 Cor. v, 1. "For we know, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The word "know" seems to present some difficulty to my mind, as conveying a degree of assurance and certainty with regard to the christian's faith, which I confess has not been my lot to enjoy; and if the apostle meant to establish the fact that every Christian can and does enjoy a full assurance at all times, of their heirship with Christ, then, indeed, I can claim no hope of being one of that favored number. But if he only meant that we as christians, taking for granted that we are such, know or feel assured that we have an inheritance in the heavens, then the difficulty will cease.

This earthly house or tabernacle, I understand to be the body of flesh and blood, in which we dwell—the mortality in which, the inner man that is born, not of flesh, but of the spirit of God, dwells and abides, regenerating, renewing and sanctifying the heart, mind and soul to the service of God, in spirit and in truth; divesting the affections from earthly to heavenly things, and causing us to hate those things we once loved, and to love those things we once hated, slighted and despised. I do not wish to convey an idea here, that the outer man, house, or tabernacle, which is animal and mortal, is really changed in regeneration, for then, the groaning, of which Paul speaks as pertaining to us while inhabiting the body, would of necessity cease. I therefore conclude that what is born of the flesh is flesh, and that in it dwells no good thing, and the new creature, that is born of the spirit, in dwelling in this earthly or fleshly house, is thereby, for a season, made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Therefore in this tabernacle we groan, waiting for the adoption, to wit, the redemption of our body.

This body, flesh, or house, the Apostle calls our mortal body, our members, which are upon earth and are earth, and will, if not restrained, directed and governed by the inner and spiritual man, run to every excess of riot; hence the fitness of his exhortation. "Let not sin reign in your mortal body," from which the plain inference is, that sin will reign and abound, when not held in and kept under by the

inner man, and how great reason have we to thank our God, that to this end and purpose, we are renewed in our inner man day by day, and thus kept from despair, while our enemies from the world, the flesh and Satan, are perpetually renewing their assaults. Well and truly has the Apostle portrayed this conflict under the metaphor of a warfare, and how hard did he strive to keep under his body, and with all his zeal, cheered, too, by the precious promises of his Savior, that his grace was sufficient for him, yet he was made to cry out in anguish of soul, "O, wretched man that I am," and not until his mind rested on the Savior of sinners could he find cause of exultation and joy. While writing this I am forcibly reminded of that passage in the 12th of Romans, where the brethren are exhorted by the mercies of God to present their *bodies* a living sacrifice, &c.; and I have often thought of the sacrifices under the old dispensation, to which this has reference, how they had to be led, driven, or forced to the altar by him who made the offering; even so, this body must be led, driven, or forced, in obedience to God, by the inner man; and how hard the struggle is, none but the Christian knows.

The word dissolved has reference, I suppose to the dissolution of soul and body at death; wherein that union which so mysteriously and intimately binds them together, ceases to exist, and separation takes place, when the soul returns to God who gave it, and the body to the earth, from whence it was taken.

The building of God eternal in the heavens, is doubtless, that place or state of rest, joy and felicity, into which the soul enters at its dissolution from the body.—This is that city or habitation, that Abraham and other ancient worthies sought and looked for by faith; a city which has foundations, whose maker and builder is God. This is that incorruptible inheritance to which the saints are kept by the power of God, through faith unto salvation; and it is reserved in heaven for them. And in view of this blessed state, Paul thought it far better for him to depart and to be absent from the body and present with Christ, in those mansions which he had prepared in his Father's house for all his children, and into which he will finally bring them, that they may be with him to behold his glory. Into this blessed abode, Christ, the forerunner, has entered, and now possesses it in the name and behalf of all the children which God has given him. He is there seated at the Father's right hand, not in heavenly places made with hands, but in heaven itself, where he not only intercedes for his poor, afflicted, tempted and sorrowing children, in their pilgrimage through this world of misery and death, but also to welcome them home to his blessed em-

brace, and bid them welcome to those joys at God's right hand, prepared for them before the world began. The house or tabernacle laid aside at death, shall it remain under the power and dominion of death? and shall he that has the power of death, hold the keys and reign a conqueror forever?—Surely not; else our all-conquering King will never realize the putting under his feet that last and potent enemy *death*.—And the triumphant faith of the Apostle, when he cried out, "O, death, where is thy sting? O, grave, where is thy victory?" will prove a delusion. But these things can never be, for the word and promise of God, which cannot be broken, declare the resurrection and immortality of the bodies of the saints. All that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life. It was doubtless a view of this glorious mystery, that caused the prophet to exclaim,— "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs; and the earth shall cast forth the dead," and again, "Many that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt." But if there could a doubt rest upon this subject, Paul seems to remove it most effectually when he says that if Christ be in you, the body is dead by reason of sin, but the spirit is life, because of righteousness; but if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you." In this passage it is clearly set forth that in their spiritual birth or regeneration, the saints are made free from sin, and the law is fulfilled in them, and as such, they have passed from death to life, from condemnation to justification, and from sin to holiness; while the outer man, or mortal body, the house in which they dwell, is still under sin and death, just as the soul was before regeneration; but as the spirit of him that raised up Christ from the dead, has quickened the soul that was dead in sin, to life and immortality, even so the same spirit will also quicken their mortal bodies to life and immortality; open the grave and set the prisoner free. In strict harmony with this, Paul again to the Corinthians declares, that their bodies were the temples of the Holy Ghost which was in them, and which they had of God, and that they were not their own, but bought with a price; therefore glorify God in your *body* and *spirit*, which are his. In this passage it is clear to a demonstration, that both spirit and body are a purchased possession to God, and Christ will assuredly realize the whole of the purchase, nothing will he alienate, or by any means loose or despise; therefore every saint has in him an earnest of the resur-

rection, redemption, and adoption of his body, or earthly house of this tabernacle. And though destined to lay it down or put it off in sorrow, pain, weakness, mortality and death, yet they shall again put it on in joy, power, immortality and endless life. Therefore, the Lord himself, accompanied by his redeemed host, shall descend with a shout, with the voice of the Arch Angel, and the trump of God, and the dead in Christ shall rise first, and they that are alive and remain, shall be changed in a moment, in the twinkling of an eye, and caught up together with them to meet the Lord in the air, and so shall they ever be with the Lord. Who would deprive the saints of this comfort, touching the resurrection of the body? God has decreed this legacy to them, and Christ has died to confirm and secure it for them. and through rich, free, and sovereign grace they shall surely possess the rich inheritance. Let then the inhabitants of the rock sing and rejoice in God, their Savior.

In conclusion, I will add a few remarks in application of the foregoing; and brethren, and sisters in general, when we consider our bodies as a part of the purchase of Christ, and temples of the Holy Ghost, what manner of persons ought we to endeavor to be in all holy conversation and godliness? and how earnestly should we seek to obey the Apostle's injunction, when he beseeches us, by the mercy of God, to present our body a living sacrifice, holy, and acceptable to God, which is our reasonable service. Our mortal bodies are of the earth, earthy, and must be controlled and governed by the inner man, and those christians who flatter themselves with the idea that this is an easy task, and can be done without both watching and striving against sin, will find themselves sorely mistaken. The little babes in Christ, who sit at his feet, clothed, and in their right mind, may and do feel that such is their union, and nearness to the Savior, who now appears to them altogether lovely, and the chief of ten thousand, that this vain world can no more get between their affections and this loving Savior. Yet, beloved brother or sister in this favored, happy, and envied condition, remember you are yet in an enemy's land; the world, the flesh, and Satan are in league against you, and will be ever seeking to get an advantage over you. You are now, perhaps, enjoying your first love; sitting at the feet of Jesus, and at the feet of the brethren and sisters, and sweetly singing Zion's songs as you walk in this delightful valley of humility; yet remember that pride, vain-glory, selfishness and conformity to the world, will seek to gain admittance to your hearts ere you are aware; and most happy will you be if you escape their chilling influences. Angry passions, pride, envy, hateful though they may appear, are inmates of the flesh, and will,

assuredly alienate your hearts from God, and hang over your pathway clouds of darkness, and cause you anguish of soul. Covetousness, and the deceitfulness of riches, how insidious their approach; and O, how strong the fetters, with which they bind the soul under their influence. Beware, dear brethren, that you do not pierce yourselves, through indulgence in these things, with many sorrows. One general rule will apply here, viz: that indulgence in carnal and fleshy desires, will strengthen and confirm them, and while we are yielding ever so little to the lusts of the flesh, we are strengthening those lusts to our own sorrow, if not to our shame, in finally bringing dishonor to the good cause we have publicly professed. The discreet and industrious housewife, who keeps that house committed to her by a loving husband, neat, clean, and orderly, not only attests her respect and affection for her husband, but secures his smiles, approbation, and many pleasant interviews, which an opposite course of conduct would deprive her of. And if the christian neglects this house, tabernacle, or temple, in which Christ dwells, and suffers it to be defiled by gratifying its carnal propensities, then he need not wonder at passing through many dark, weary, and lonesome nights. I do not mean to convey the idea that by anything the saints can do, that uninterrupted sunshine will illuminate their path; for tribulations are their earthly inheritance; but I would exhort to love and good works, and say, with the Apostle, that we shall be blessed *in* and not *for* them. Finally, brethren, let us contend for the faith, not in words only, but in deed and in truth; showing our faith by our works, and the sincerity of our faith in God's special, sovereign, and saving grace, by abstaining from every appearance of evil; so shall we stop the mouths of gainsayers, and glorify God, our Savior. May grace, mercy and truth abound to the household of faith.

HOLLOWAY L. POWER.

MADISON, Co., Ala., April 28, 1858.

To the scattered lambs of Christ's fold:

"Thine is the Kingdom, and the power, and the glory." You know this is in the Lord's prayer, the concluding sentence, which Jesus taught them, and so he teaches to this day; none can teach a sinner to pray this prayer but Jesus; our parents and teachers can teach us to say prayers, but Jesus writes a prayer book in our hearts, and imprints these sentiments in the soul, and thus they pray in the Holy Ghost; therefore the Lord hears them, but when he answers them in opening their wicked hearts and by showing them the depravity of their natures, they think the Lord certainly never heard them; but it is certainly the clearest proof of true conviction, to have a clear view of sin—all sin—nothing but sin, inside and out, exceeding sinful, chief of sinners, all hope taken away, then Jesus displays the power of his grace, that where sin abounds, grace might much more abound. I pity a poor legatist from my heart, who is not quite as bad as some body else. I lived in that country better than seven years, and I know it is a barren country, but a pleasant land to live in, a man gets so much praise for doing so little, and if the Lord had let me alone, I should have lived there until this time; and I know that nothing but an arrow

from the King's quiver steeled with the power of God, can ever reach their poor hearts, for the promises of the gospel go over their heads, and the threats of the law under their feet, so that nothing but the power of God can reach their case.—When I lived in that country, I never one time heard anything about the Cross of Christ. They are all Queens and not Widows, and shall see no sorrow; all big I and little you, and have no plague of heart.

Now, brother Beebe, I want to ask you a few questions. Martin Luther was born in 1483; John Calvin in 1514; Henry the Eighth, King of England, I do not know when he was born; John Wesley, about 1700. Now these four men are the founders of the great and popular societies in the world; these men all dissented from popery, and organized societies of their own, which still exist among us, so that no one can be mistaken. Now, I admit that these may all have been great and good men, but no greater nor better than Aaron the saint of God, who made an idol, and rejoiced in the works of his own hands. Now, how can any body ever think that these men ever had any connection with the Church of Christ when the Church of Christ was organized fourteen hundred years before these men were born; If they had joined the Church of Christ, these societies could not have existed, for there would have been but one. Are these things so, or am I mistaken? and if so, what character do they bear in the Scriptures? I am diffcultied, yet anxious to know what John in Rev. xviii. meant by his merchantmen, that built ships, and traded, and got rich. He says that these merchants were the great men of the earth. I know they were religious merchants, but who are they? John says that seas mean a multitude of people. I want to know if the ships mean the systems of men, setting up societies, sailing over the multitudes of the people? I see Jesus go into the temple of the people, and he made a scourge of small cords, and drove out those that sold oxen and sheep, and doves, and overthrew the tables of the money-changers, and told them to take these things hence. It is written thy house shall be called the house of prayer—the house of prayer—is it called right or not? Did the God of Heaven call it so? Did he mean what he said? Can it be anything else? But you have made it a den of thieves. Lord have mercy upon us, I pray from my very heart. Now, it seems to me that I know something about these tables; that they are the un-scriptural, men-made institutions connected with the principle of money; for the gospel market is without money and without price; and I don't know that the abettors are five cents better than the tables. I do think that I had rather scratch off my finger nails to earn a piece of bread than to set up a table of money-changing in the temple of God.—Yet I hold it sacred from the word of God, that the Gospel Church is bound to minister to the necessities of a gospel minister, who sows to them spiritual things, and I hold it equally sacred from the word of God, that the salary preaching is a violation of the New Testament. Go to Constantine the Great, and learn the awful consequences of endowing churches, and of salary preaching.

If you please, Bro. Beebe, and have

time, give us your views. I thought, as I had to write you on business, I would send you this imperfect scribble. If you think it will do any harm, lay it aside. I only intended it for the little ones when I commenced writing. From a poor, unworthy mortal, less than the least, with no hope but in grace.

My best desires for all the saints,

WILLIAM CRUTCHER.

WILLIAMSON COUNTY, TENN., May 4, 1858.

BROTHER BEEBE:—We are again permitted through the mercy of our kind and Heavenly Father, to pen a few lines to our beloved brethren and sisters. While the Spring with all its beauties has opened upon us, and is spreading her green mantle over the forest and meadows, how delightful to view the work of our great Creator; it seems that this alone is enough to fill our hearts with praise and adoration to him, for those temporal blessings with which we are surrounded.

But how much greater are those spiritual blessings which are given in Christ Jesus unto us, who walk not after the flesh, but after the spirit; seeing we have an high priest, who ever liveth to make intercession for us. To be made an heir of God, and a joint heir of Jesus Christ, is a treasure which cannot fade away. Although the Arminians may tell us there is danger of falling away, our eye is fixed steadfastly on Christ, in him alone we put our trust; in him alone is all our strength, as he lives, we shall live also.

Again, we are told in the holy word, not to fear, although we are but few in number, we trust we shall be kept by the power of God, through faith unto salvation. Since the winter is past, we have had an opportunity of visiting three churches, at their conference meetings, and of hearing the precious Gospel preached; which blessing we esteem very highly.—The congregations are generally very small on conference days, and we can truly say it is a wintry season with the churches in Middle Tennessee. There are only two ministers in our Association, (the Cumberland.) We are glad to hear the Lord is sending out his ministers in other Associations, and we still hope in his own time he will raise up some in this part of his vineyard to declare his name unto the people. Dear brethren and sisters, let not the adversary take advantage of us in this cold, declining day; but if we are not providentially hindered, let us fill our seats in the house of God; difficulties may arise, almost insurmountable, but when they are overcome, and we can meet with a little band of brothers and sisters, and hear a beloved minister preach the unsearchable riches of Christ, our troubles are forgotten; we can then realize the saying of our blessed Savior, "In the world you shall have tribulation; but in me ye shall have peace;" then we can say, what of a little trouble, when we enjoy such a feast? We sympathise with those who are deprived of such privileges; may the Lord supply all their wants. We hope the brethren and sisters will continue to fill the columns of the *Signs* with their rich communications, that we may be comforted together. Indeed we had a cluster of pleasant grapes in the number for the 15th of April, in the invitation from the brethren of Missouri, what precious jewels are selected suitable to each case.

Brother Beebe, I have penned this as it was presented to my mind; do with it as your judgment may direct; may the blessings of God, our heavenly Father, rest upon you, and all his dear saints, for Christ's sake.

ELIZABETH E. PETTUS.

ALTAY, N. Y., Feb. 27, 1858.

DEAR BROTHER IN CHRIST:—Once more I am permitted to make a remittance to you for the *Signs* and *Messenger*, and I truly feel grateful to the great Head of the Church for his kind, preserving care over his creatures, and especially over this worm of the dust.

I feel myself as nothing, and less than nothing in the sight of the great Author of my being, and also sometimes fear that I shall be weighed in the balance and found wanting.

O, my brother! the idea of creatures living religious in their own estimation! and then at the Judgment hearing the sentence, "Depart ye cursed into everlasting fire," is almost overwhelming to my mind. It causes me to search the inmost recesses of my heart to see if I have been building upon a false foundation, and that after all I should myself be a cast-away; and I am fully satisfied that nothing but the blood of Christ can make us able to stand the trying test. No rites and ceremonies—no, not even sound creeds and orthodoxy, can or will bring us to the pearly gates of the New Jerusalem.

I profess to be sound in the faith of God's elect; but what will this avail me unless I am actuated by a living faith—unless I am enabled by grace to bring forth fruit unto God. Truly, none have a right to think that they are of the blood-washed throng, and have an inheritance among them that are sanctified, unless they are enabled by sovereign grace to manifest a living faith to the world around them. But how are we to manifest this living faith by staying at home, when the under-shepherds call for an assembling together of the flocks, saying to ourselves it is of no use to go to the meeting to-day; we shall only hear a dry discourse if we go? I think not; and again: by having our minds so filled with the world that there is no room for the sermon, be it ever so watering? I think not. True, going to meeting and performing all the outward duties of religion will not save a soul. Yet, my brethren and sisters, now is the time that we should not be caught *napping*. Now is the time that every soldier of the cross should have on his armor. What if we should be called to go out to battle, and all so sound in sleep that we did not hear the call; also, our implements of war rusty and our lights under the bushel or under the bed? I fear many of us would be slaughtered before we should be able to unsheath our swords.

It is lamentable, and that which causes me to mourn and weep, when I look around me and see the desolated state of Zion. Many of the folds of Christ have no shepherd, and their walls are broken down, and their flocks scattered, and many of the precious lambs are seeking shelter elsewhere. I am caused to exclaim, O my God, put underneath thine everlasting arms, and cause Zion to arise, to put on her beautiful garments. O, let everything of a worldly mind be laid aside, and let the children of our Heavenly King come up

from the four points of the compass, arrayed in Christ's righteousness, all in battle array, in the cause of the Lord God Almighty. Not with carnal weapons, but with the word of God, accompanied by the Holy Spirit.

My brethren and sisters, it is a lamentable fact that many of our churches have no ministers to go in and out before them; and in many places where there are ministers the brethren and sisters have become so cold and indifferent they think they cannot attend the preached word. Some say, It is dry and uninteresting. O, beloved, have we any reason to think we are of the elect unless we have faith enough to take us to the house of God, and to fill our proper places in Zion? Again: let our united petitions ascend to heaven that God will raise up laborers to labor in his vineyard, that each broken fold may have an undershepherd to go in and out before them. I am conscious that now there are numbers that would gladly unite with us, provided there were traveling churches within their reach.

Beloved, in the language of the prophet Micah, let me say, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as sheaves into the fold. Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." And again, in the language of Jeremiah: "Again I will build thee and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant and shall eat them as common things. For there shall be a day that a watchman upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God, for thus saith the Lord. Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

May God grant that this may be the case, and also that this remnant may not have sleep to their eyes nor slumber to their eyelids, for their mighty crying unto God for the upbuilding of Zion.

Your sister, in the tribulations and patience of the saints,

M. M. KENDALL.

BLANCHESTER, Ohio, April 21, 1858.

BROTHER BEEBE:—Through the tender mercies of God, I am still permitted a place on the earth, and after my respects to you and yours, I propose to pen down a few thoughts for your perusal on the subject of the great religious excitement now extending throughout the length and breadth of our land. For one, I have been a looker-on, and frequently the counsel of Gamaliel has occurred to my mind, "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it." But after examining it for some considerable time, the sentence of the blessed Jesus, "By their fruits shall ye know them," came forcibly

to my mind. For example, a revival of pure and undefiled religion will undoubtedly produce, at least, a reformation of morals in those who are exercised by the spirit of Christ; not only so, but Charity, one of the leading Christian virtues, will certainly think no evil if the spirit of truth reigns within, neither will the believer rejoice in iniquity, but in the truth, when blessed with the outpouring of the spirit of truth. Neither can I suppose that a minister of the gospel of the Son of God would teach for doctrine the commandments of men, and make void the commandments of God by their traditions, as do the leaders of these present times; neither will they in their mistaken zeal add to Zion's borders plants that the heavenly Father hath not planted, pledge their chance of heaven and immortal glory as the gambler does his gold, to induce the ignorant and unstable to join in their unscriptural combinations; neither will they allow themselves to indulge in those railing accusations against gospel ministers and the ordinances of the kingdom of heaven. If I could see their faith manifested by works of righteousness in humbly enquiring after the truth and the will of God, and not to please men, I should have more confidence in their pretensions. But when I behold in all their sayings in the pulpit and by the press, a studied effort by their wisdom of words to make the cross of Christ of none effect, to exalt the wisdom and power of man to compete with the justice of the perfect law of God, to make the gospel of Jesus an easy law, adapted to the carnal mind of man; in a word, to bring down the attributes of the eternal God, to compare with the passions and notions of the corruptible children of apostate Adam. Although we long for the set time to favor Zion, yea the set time, may it roll around, when the mandate of heaven shall go forth, and say to the North give up, and to the South keep not back; bring my sons from afar and my daughters from the ends of the earth, even every one that is called by my name; for we are assured that not one hoof shall be left behind; not one of those little ones shall perish, for the Lord the Holy One has redeemed Israel, and proclaiming by those who have the everlasting gospel to preach, saying, "It is I, even I am he that blotteth out thy transgressions for my own sake, and will not remember thy sins."

Then, brother Beebe, let us not cease to speak out and say, Comfort ye, comfort ye my people, saith your God, speak ye comfortably unto Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she has received of the Lord's hand double for all her sins," while the gospel of our salvation proclaims a full Savior; all his work is perfect, what reason have we to rejoice; for their rock is not as our rock, our enemies themselves being judges. With humble patience let us walk the narrow way; let not our hearts be dismayed, nor be afraid of their force, nor troubled when the children of the bond woman shall vaunt themselves against the Lord's hidden ones. I can see nothing in the movement that indicates a work of grace, though so much is said in its defence, I find its adherents, though of every shade of profession, all unite in opposition to salvation by sovereign grace, and seem to think themselves justified in their united effort to injure the

standing of the Church of the living God in the eyes of the world. It was said of old, God's people shall dwell alone and shall not be reckoned among the nations. Now let the people who trust in the living God, stand aloof from their assemblies, and with patience wait upon the Lord of hosts, who will do all his pleasure, Farewell, and may the God of Heaven protect his little ones. Amen.

J. C. BEEMAN.

LYNCHBURGH, Ohio, Jan. 24, 1853.

DEAR BRETHREN AND SISTERS, scattered abroad over our Lord's footstool:—In reading brother Purington's letter in the *Signs*, it accords so much with my feelings and views, that I cannot forbear scribbling a few lines with my trembling hand. I hope you, brother Beebe, will excuse me for intruding on your time. I have my ups and downs, my doubts and fears, and some gloomy seasons, and some darkness to encounter; but it is all right, and serves to keep us humble and in our place, if we take a right view of it. It has been the complaint of all of God's little ones in every age. We have reason to take courage, and to be comforted under all circumstances, as we know the Lord causes all things to work together for good to them that love God, to them who are the called according to his purpose.

As brother Trott is liberal and obliging, if he will give his views on Zech. xi., 10th to the 15th verse, he will oblige a weak sister, if a sister at all. We are so poor and so little, we dare not ask for so many preachers as our brother who recently wrote in the *Signs*, but if some of the brethren in the ministry will visit our Association on Friday before the third Sunday in September next, we will regard it as a great favor; for we have but two ministers in our Association now, since the death of father Leaman. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance, and in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.

"O thou, in whose presence my soul takes delight,
On whom in affliction I call;
My comfort by day and my song in the night,
My God, my salvation, my all."

Brother Beebe, will you give your views on Mark x., 21, "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." I do not know how to understand that Jesus loved him. If he were a finite being like us, I could comprehend the idea; but he is of one mind, and none can turn him. He is holy in all his attributes and perfections, the lord of Lords and the King of kings.

We have our beloved brother Hight to preach for us on the third Sundays, and Saturdays preceding, and I hope the dear Lord will revive his work in our midst. Two have been added to us, and there is a prospect of more additions. There were three added last winter, and that the Lord may again revive us, is the prayer of your sister,

MARTHA WALLER.

BUTLER Co., Ohio, May 9, 1858.

BROTHER BEEBE:—In a former communication I intimated that I had thoughts of giving the reason of the hope that is within me through the columns of the *Signs*;

and I have thought much on the subject. Sometimes it has seemed presumptuous for me to think of writing anything for publication; but at other times I have felt a disposition to bear witness to the sentiment of the poet:

Grace taught my soul to pray,
And made my eyes o'erflow;
'Twas grace that kept me to this day,
And will not let me go.

When I was about twelve years of age I became concerned in my mind in regard to my situation as a sinner before God. My health was very poor, and my mind dwelt much on the subject of death and a judgment to come. I saw myself as a lost sinner in the sight of a just and holy God, and felt constrained to cry out, "God be merciful to me a sinner." I was at that time a constant attendant of the Salem Old School Baptist church in the city of New York. Elder Curtis was then the pastor, and sometimes when he described the feelings of those unto whom the Lord was about to reveal himself, it gave me great encouragement, and I would entertain a faint hope that the Lord had begun a good work in me, and I felt confident if he had, that he would perform it until the day of Jesus Christ. Here I tried to rest, but could not. My heart appeared to be so hard that I could not repent. I thought, that if I could only repent, God would have mercy on me. I told no one of my feelings, and determined that no one should know that I was concerned about my soul. I hardly ever dared to bow my knees before the Almighty God, for it seemed to me it would be mockery; but my constant desire was that Jesus might be manifested to me as my Savior. Then again I would think it was wicked for me to entertain a hope that the great and mighty God would condescend to look down on me, a little child. I had a great desire to attend the prayer-meetings, but for a long time did not, for fear some of the members would discover that something was the matter with me. But at length I ventured to go, and after that I could not stay away. I felt an indelible love for that people, and believed them to be disciples of Jesus, and often thought of this passage: "And we know that we have passed from death unto life, because we love the brethren." These exercises continued for about two years. My dear mother often tried to introduce the subject of religion to me, but my lips seemed to be sealed. Sometimes she would sing in my presence, when about her work, these words:

"All are blind, but all don't know it,
All are dead, but all won't own it;
If it is made known to you,
'Tis a mercy known to few."

I thought she intended these words for me. About this time I attended a prayer-meeting held in Renwick street. The language of my heart was, "Lord I am oppressed; undertake thou for me." Elder Curtis read the song of Moses and Merriam, which they sung when the children of Israel crossed the Red Sea, and he talked much on the words, "The Lord hath triumphed gloriously." He spoke of the Lord's triumphs in many things, and particularly of his triumphs in the salvation of his people—in subduing the proud and stubborn wills, and of his making them willing to be saved by Jesus alone. While he was preaching several passages came to my mind, such as, "All that the Father giveth me shall come to me, and him that

cometh to me, I will in no wise cast out. I was enabled to realize that Jesus was my Savior, and I could then exclaim, with one of old, He brought me up out of an horrible pit, and out of the miry clay, and hath set my feet upon a rock, and put a new song into my mouth, even praise to his name. And with the poet I could say,

"Yes, I to the end shall endure,
As sure as the earnest is given,
More happy but not more secure,
The glorified spirits in heaven."

I then felt a desire to converse with some of the members, and I felt it my duty to acknowledge my Savior before the world. I thought on the next day I would tell some of the members of my exercises, but I felt that night that I preferred to be alone. When I awoke in the morning I was still in the same happy frame of mind. I went to my daily employment as usual. My work was then in company with about fifty girls. I did not think of ever descending from the mountain into the valley of humiliation. But alas! I was soon to realize that I was still in a body of sin and death. Some of the girls got into some trifling and foolish conversation, in which I joined by giving some foolish answer, when one of my shopmates turned to me and exclaimed, "Why, Mary! I thought you was religious." I shall never forget the remark, nor the effect it had on me. Yes, I had thought these joyful feelings were religion; but alas, they now seemed to be only excitement and the result of education, and I concluded that I was entirely deceived, and for a long time I dared not tell any one the state my mind was in. Soon after this, the little church where I had been a constant attendant, lost its visibility; and for a time I sat under the ministry of a Mr. Nash. He was not a Baptist, but preached what I thought was sound doctrine and experimental religion; but I was not satisfied; for I felt it to be a duty to follow my Savior; for I sometimes felt that if he had intended to destroy me, he would not have showed me my own sinfulness, and then have enabled me to trust in the crucified Redeemer. At length I went to hear Elder Goble; and he preached about the golden pot of manna which was in the ark, and I was made once more to rejoice that I had found a people that I agreed with, not only in doctrine but also in practice. Still I deferred making a public profession for some time; for I had so many doubts and fears, and was afraid of deceiving myself and others, but I felt unhappy all the time. At length I went forward and was received by the Church, and baptized by Eld. Goble, and was enabled to go on my way rejoicing. I think I realized the truth of the scripture declaration, that, in obeying the commandments of the Redeemer, there is great reward.

Brother Beebe, dispose of this communication as you think best. I have endeavored to give a brief sketch of the exercises of my mind, but I do not wish to have it published to the exclusion of more interesting communications. I remain, your unworthy sister,

MARY CLARK.

CHARLETON, S. C., Jan. 27, 1858.

ELDER G. BEEBE:—Again I take the liberty to address to you a few lines, which I ought to have written sooner, but have not been able. I intended to have written you before the commencement of the new year, to renew my subscription to the

Signs of the Times and the *Southern Baptist Messenger*. You may put me down as a *life member*, not of the Missionary Society, but to the cause of the Old School Baptists, as I intend to continue my subscription to the *Signs* and *Messenger* as long as I am permitted to remain in this world of sorrow and sin. I feel as though I cannot spare one of the numbers of either of these papers, for they contain most of the preaching I have in this city. Some few to whom I have shown the papers, think them awful, but my sincere prayer is that you may long be spared to proclaim the unsearchable riches of Christ. No pen of mine can describe the comfort I have enjoyed in reading the *Signs* and *Messenger*. Sometimes, when I have thought that no one felt as I did, and have been almost ready to give up, perhaps just then your papers have come, and I have eagerly perused them, and what they have contained has been like cold water to a thirsty soul. In reading the editorial and the communications, I have been astonished to find them all speaking the same things, and in a language that I could understand, it has been truly reviving to my spirits, and it has dispelled my gloom, so that I could rejoice that there is mercy in store even for me.

One word more before I close. I have just received the number of the *Signs* for the commencement of the new year, and was highly gratified, especially with the letter of Hester Rumney. I could respond to every word of it. I cannot express the comfort it gave me; for it is the will of God that I should be placed here, as it were, alone, and I should indeed feel lonely but for the comfort of the *Times* and *Messenger*.

I must close, lest I should weary you; and may the Lord bless you abundantly, both in preaching and in writing, is the prayer of your unworthy friend.

Will it be asking too much to request your views on Deut. xxxiv. 6, 7. I should regard them certainly as a very great favor.

Your sincere friend and well wisher,

RUTH BLAKE.

WANCONDA, Lake Co., Ill., May 8, 1858.

ELDER BEEBE:—I do not know of any Old School Baptists in this region, and have never as I recollect, seen any communications in the *Signs* from this section of country. Of course the only preaching of that kind we get is that contained in your paper, which is a welcome visitor. It has been particularly interesting during the last year or two I think, both in exposition and experience.

You would much oblige me (and possibly some others,) by giving your views on Mathew xx. 16—the relative bearing of the two clauses, which the connection "for" seems to imply, &c. And I would like to ask of Elder Trott a similar favor in relation to the expression "fellowship of his sufferings," and "being made conformable unto his death," in Phil. iii. 10. Also, was what was anciently called "THE FELLOWSHIP," or "Christian fellowship," limited in its meaning to "contributions for the expenditure of the church in its works of righteousness and benevolence," which was "attended to in their weekly assemblies on the Lord's day." I have seen it so stated.

But I must close. Present my affectionate remembrances to Mrs. Beebe. I shall ever cherish a pleasing recollection of my short acquaintance with you both.

F. L. BAGG.

OREGON, O., Jan. 11, 1858.

BROTHER BEEBE:—The inclosed is my subscription for the *Signs of the Times*, for the present year. They come to me regularly, and bring good news, and I am often refreshed and comforted by the communications of brethren and sisters, many of whom I have never seen in the flesh; but still I feel a union and oneness of spirit with them which often gives me encouragement, as I find others are traveling in the same way, which is called a strait and narrow way, and it is said there are but few who walk therein. O what a mercy it I am one of that few. I often fear that I am not what I profess. I think I know what constitutes a christian; but when I examine myself by the word of God, I find many contradictions in me; which makes me fear that after all I shall be found among those who have a name to live and are dead. The apostle's words have often served to encourage me, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man, that I am; who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh, the law of sin. Truly this is the experience of every heaven born child, whether I am one or not. One thing I can truly say, there is nothing that I desire so much as I do to be one of those who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. By painful experience I have learned that there is nothing I can trust in that will give me real peace, but Christ alone; and I hope I can say he is all my salvation, and all my desire. While I am writing my soul is going out to him in love and gratitude for his great love and compassion for poor lost and ruined sinners. O what a glorious theme is this; too much it seems for me to contemplate; yet there is nothing so comforting to a poor soul who feels himself destitute of both power and will in his own salvation. I have often found the Savior's words true, where he says, "Without me, ye can do nothing." And so the christian daily feels. We not only need to be born again, of the Spirit, but we need also to be upheld and sustained by his almighty power every moment. We have many precious promises, which often comfort me; and truly we are kept by the power of God, through faith unto salvation. Not that we are to keep ourselves and prepare ourselves for heaven as some tell us. Blessed be God, he has promised to work in us both to will and to do of his good pleasure; and he has said he will never leave nor forsake his own dear people. Although they often feel forsaken, and think that God has forgotten to be gracious. But to such he says, "Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee; I have graven thee on the palms of my hands, and thy walls are continually before me." O what a blessed consideration is this to the poor tried, tempted child of God. O, that we may be enabled to live nearer to Christ, and not live so far below our privileges.

I would say, in conclusion, may the Lord uphold and strengthen you to fight the good fight of faith, and lay hold on eternal life. Contend earnestly for the

faith as it is in Jesus; for this is indeed a day in which the watchmen on Zion's walls should be continually on the look out; for the enemy seems to be making a great noise. It is a blessed thing for us, that the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his."

Brother Beebe, do with this as you think best; I felt as though I must write a few lines and let friends in Christ know that I am still on the land of the living, and am still a lover of the Old Baptist doctrine, and of all who love our Lord Jesus Christ.

R. W. CULY.

HANCOCK Co., Indiana, Jan. 9, 1858.

BROTHER BEEBE:—In looking over the communications of the brothers and sisters, as well as the editorial articles in the *Signs of the Times*, my poor heart has been made to rejoice, and I have been almost constrained to attempt to give them the reason of the hope I entertain in the Redeemer, through the same medium; but a sense of my inability deters me from doing so. But it is my desire that the God of all grace may enable the brethren and sisters to write in the same meek and humble spirit which has marked the last volume of your paper; and may he so direct you, that the present volume may be equally edifying to the children of our God, is the sincere desire and prayer of one who is the most unworthy of all.

Yours, in hope of eternal life,

THOMAS MARTIN.

N. B. Will Eld. Trott give us, through the *Signs*, his views on Zech. iv., 11, 12? and greatly oblige,

T. M.

Hymn.

FROM THE GERMAN OF GERHARDT.

No! no! It is not dying,
To Jesus' self to go;
The gloom of earth forsaking,
In one's pure home awaking,
Should give no pang of woe.

No! no! It is not dying,
In heaven at last to dwell;
In the eternal glory
Of crown and harp and story,
Our earthly fears to quell.

No! no! It is not dying
To hear the gracious tone
Of the Almighty, saying,
"Come, child, wherever straying,
Behold me on my throne!"

No! no! It is not dying,
To leave this world of strife,
And seek that blessed river,
Where Christ shall lead forever,
His sheep 'neath trees of life.

No! no! It is not dying,
With lordly glory crown'd,
To join the thanksgiving
To Him, the ever living,
With which the heavens resound.

O no! It is not dying,
Thou Savior of thine own!
There, from the fount Eternal,
Gush life and joy supernal,
Here there are drops alone.

The Minutes.

FROM "POND LILLY STORIES."

We are but minutes—little things!
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes—yet each one bears
A little burden of joys or cares.
Take patiently the minutes of pain—
The worst of minutes cannot remain.

We are but minutes—when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while we stay—
It takes but a minute to fly away.

We are but minutes—use us well—
For how we are used we must one day tell,
Who uses minutes, has hours to use—
Who loses minutes, whole years must lose.

EDITORIAL.

Middletown, N. Y., June 1, 1858.

REMARKS ON DEUT. XXXIV. 7. REPLY TO MRS. RUTH BLAKE.—The passage reads thus: "And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

There are many very remarkable incidents in the history of this servant of the Lord, in his birth, his preservation from the murderous decree of Pharaoh, his introduction in the house of Pharaoh, and his adoption as the son of Pharaoh's daughter, his continued attachment to and preference for his own people when he had come to years. His flight from Egypt and arrest by the Almighty at the burning bush. His commission from the I AM to go again to Egypt and lead forth the chosen tribes of the Lord from the house of bondage. The wonders which God wrought in Egypt, at the Red Sea, at Sinai, Horah, and many other places, are among the most wonderful events recorded in the holy scriptures. But not only in his life was he distinguished by so many strange and wonderful events, but also in his death. Although he had attended the children of Israel about forty years in the wilderness, he was not suffered to share with them their final entrance and settlement in the promised land. From Pisgah's summit he was allowed to behold the distant landscape, and then to die upon the mountain of Nebo, and was buried by the Lord himself, and his sepulchre is not known unto this day. And although six score years of toil and care had been upon him, yet we are told that his eye was not dim, nor his natural force abated.

We are informed in the scriptures that these Old Testament records were written for our instruction, and that the whole legal dispensation was figurative—a shadow of good things to come; and as such they are regarded by the inspired writers of the New Testament. What the precise age of Moses was intended to represent we are not able to say, only that the one hundred and twenty years of his life covers the time of the sojourn of Israel in the wilderness.

Moses, in some particulars, was a type of our Lord Jesus Christ, as a prophet, a leader and commander of the people, &c. But principally he stands as a personification of the law which he administered to the children of Israel. As such he is frequently referred to in the New Testament; and the reading of the law in Jewish synagogues is called the reading of Moses. In the third chapter to the Hebrews, Christ as a personification and embodiment of the gospel, is compared by way of contrast, with Moses as the personification of the law.

Taking Moses then in his general figurative character we shall read his history with increased interest; and especially this account of his death and burial, together with what is said of his keen discernment and natural force. To understand the figurative import of our text, we must enquire, What is the discernment and the natural force of the law of God which Moses represents. When the people of God, as the anti-type of carnal Israel, are delivered or brought from the power of darkness, being quickened by the Spirit, they find themselves truly in a

house of bondage, and under such task-masters as cause their groaning to be heard by the I AM, who appeared to Moses in the bush, and Moses, or the law of God in its spirituality, comes home to them with a display of divine omniscience. The fountain of the great deep of their hearts is broken up, the hidden recesses of their mind is laid bare and open, the secret chambers of the soul are exposed, and the quickened sinner, now in the hands of Moses, learns that the law takes cognizance of the very thoughts and intents of the heart. Sin revives—appears exceeding sinful, and the subject of this work is convinced that the eye of the law of God is not dim. It calls for jots and tittles and thunders in our guilty ears, that heaven and earth shall pass away, but these *jots and tittles* which all unregenerated men have always overlooked, shall not be dispensed with until all are fulfilled. Here every mouth is stopped and all the world stands guilty before God.

Two examples of the searching discernment of the law of God should be considered, in connection with the death of Moses. First, in reference to its demands exacted at the hands of our adorable Redeemer, for it was by his vicarious death and sufferings that those for whom he suffered became dead to the law by the body of Christ, and the law dead to them as to its curse and dominion, that they being reckoned as dead with him—buried with him by baptism into death, and with him raised from the dead to a newness of life; and that being dead to them wherein they had been held, they are married to him that is risen from the dead, that they should henceforth bring forth fruit unto God, in serving him, not in the oldness of the letter, but in the newness of that spirit which brought again from the dead the body of our crucified Lord. In the demands of the law for satisfaction and atonement for the transgression of God's people, its eye was not dim. It was clear enough to discriminate between the blood of bulls and calves, and such other blood as had long streamed from Jewish altars, and that of the Lamb of God. It could clearly perceive in him the only begotten of the Father, full of grace and truth. Its eye was not so dim as to recognize in any other being in heaven or earth the right of redemption, based on eternal, vital union and indissoluble relationship. And the law and eternal justice of God, clearly seeing in the person of Jesus, the Head of the church, the great law-fulfiller, the Lamb without blemish, who verily was fore-ordained before the foundation of the world, for us who by him do believe in God who raised him up from the dead; and seeing all the iniquities of all his people laid by the hand of God on him, inflicted its extreme penalty, and exhausted on him all its wrath. Dim indeed must have been the eye of the law, if it had only required atonement for what the Arminians call original sin, and had overlooked the actual transgressions of his people or any part of them. If the eye of the law had then and there been dim, divine justice would not been satisfied. If any part of its requisitions, even one jot or one tittle had escaped the vigilance of that clear, piercing eye, all his sufferings for us would have failed to redeem us to God. Or if that eye had been too dim to look back to the days of creation, nay, back to the very

throne of God, the ancient settlements of eternity, and thence forward to the great burning day, some of the sins of some that Jesus was the surety for, might have been overlooked, and then the whole mediatorial work must have failed. But, glory to God in the highest, his eye was not dim, nor his natural force abated.

The natural, physical power, vigor and strength of Moses as a man, we presume, had not relaxed nor yielded to the weight of years, as the infirmities incidental to old age are generally developed. But all this was necessary in making him a proper personification of the law.

The natural force of the law which we were under, and from which Christ came to redeem us, should be carefully considered; but alas! how few there are at this day who understand it. To know the natural force of the law, we must understand its nature, and the nature of the law must be determined by its emanation. It is the law of God, it came immediately from him, and bears in it a clear transcription of his nature. As he is holy, just and good, so is the law which came from him; and its force is like that of its Author, omnipotent and irresistible. The natural force then of the law, considered in reference to its emanation, is absolute and almighty, and cannot, like things of a finite or terrestrial nature, abate from age.

Second—The natural force of the law is exemplified in the infliction of its penalties on Christ. He who had power to heal the sick, raise the dead, and cast out devils—He who had power to command all the legions of angels in glory—He who had power to create the universe, yea, to dash whole worlds to death and make them at pleasure, is seized by the law, and by its natural force held more firmly than are the pillars of the heavens or the foundation of earth, for both of these shall fail, but the natural force of the law shall never abate or become even less potent. No abatement of its natural force was either asked or granted, when Jesus the Savior bore its full force on Mt. Calvary, and when death he convulsed the universe. Not even in consideration of the divinity, purity and eternal excellency of the character, person and glory of its victim, could its force abate. Were we able to watch one hour with our Lord in his suffering in the garden, or on the cross—could we witness his agonizing appeal, "O my Father, if it be possible, let this cup pass;" or writhing in the deadly pains of the cross, grappling with the weight of all the sins of all his people, could we there hear him cry, My God! my God! why hast thou forsaken me? and see responding nature shuddering to her centre, the sun darkened in the heavens, the natural force of rocks and mountains abating, rending asunder, the startled dead leaping from their graves, then might we to some extent appreciate the natural force of the law, and what it was when it died, as to its righteous claims on Christ, by receiving at his hand an exact and perfect equivalent for the sins of all his members. Here at the cross of Jesus is laid the scenes which the death of Moses prefigured. As God had sworn with an oath, that the seed of Abraham should possess the land of Canaan, so had he sworn that the spiritual, the antitypical Israel should enter into gospel rest. But as the natural force of the law allows no rest, no intermission of labor, no respite, it was

not intended that that law which was written on the tables of stone, should pass the baptismal waters of Jordan which bounds the gospel state and rest that remains for the people of God. Here Moses dies, and Joshua, which name is the same as Jesus, takes the lead and brings his Israel into the gospel land which, although infested with some Canaanites which remain for a season, yet it flows richly with milk and honey.

One idea more in regard to Moses, with all his cares and responsibilities devolving on him, opposed by the almost constant murmuring of Israel, and often encountering the deadly enemies of Israel, such was his natural force, no earthly power could dispossess him of life. None but God could dissolve his dominion over his Israel. And so it truly is in the natural force of the law. If so much as a beast should touch the mountain, it must die; and the thunder of its precepts was more than Israel could endure. So none but Jesus, our God and Savior, was able to meet and receive the force of the law, and by an equitable liquidation of the last jot and tittle of its claims, redeem his people effectually from its dominion, and bring them under that law to himself, which is not written in tables of stone, but in the fleshly tables of his children's heart.

As we see in the transactions on Calvary an illustration of the figurative import of the death of Moses, so also in the personal experience of the saints the same is made most clearly to appear. When a subject of grace is quickened, as we have stated before, he finds himself in a wilderness state and condition, and Moses, or the law having dominion, and enforcing the precepts with a rod. For the heir, so long as he is a child, or minor, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. And Moses continues with them, as a reprover, pointing out and threatening them with pains and penalties, until they reach Mount Nebo, or the place from which the goodly land may be seen. At this place in their experience, the interposition of him who is the end of the law for righteousness to every one that believeth, is made manifest. By faith, which is the gift of God to them, they have a view of the atonement which was made by our Lord Jesus Christ, and his blood and righteousness is by the Spirit applied for the remission of their sins, and they are freely justified, through the redemption that is in Christ Jesus, and thus are they released from the terrors of the law. Moses becomes dead to them; they are no more under the law, but under grace. The handwriting of ordinances is blotted out, and the law of commandments nailed to the cross. Moses is not only dead to them, but he is buried out of their sight. They, like the Israelites, spend much time in searching for his body, but they cannot find it. There is a legal Spirit in their flesh which constantly inclines them to legality, which is the body of Moses, about which Michael the Archangel disputed with Satan, Jude 9. And that dispute is still continued by their respective hosts, Satan and his legions still contending for salvation by works, and Michael, which is Christ, and his witnesses contending that salvation is by grace alone; Satan and his ministers urging the

law as the rule of life to the Christian Church, and Christ and his followers contending that the Church is no more under the law, but under grace. God, in the gospel, now says to his redeemed people, as he said to the carnal Israelites, Joshua i., 2, "Moses, my servant, is dead; now therefore arise, go over this Jordan." Under the guidance of Joshua, your new Leader, arise and, through this Jordan, Baptism, enter into the rest which remains for the people of God. This goodly land was seen by Moses from the top of Pisgah, as the new covenant dispensation was seen by faith, through the types, but Moses could not enter, neither can those who read Moses, or claim to be Moses' disciples; their carcasses will all most assuredly fall in the wilderness; for by the deeds of the law, none shall be justified, and as many as are of the works of the law are under the curse. Of all such, God has sworn that they shall not enter into his rest. The law is not of faith, but it calls for works continually. "So we see that they could not enter in because of unbelief," or for the want of faith. For we which have believed do enter into rest. Heb. iii. 19, and iv. 3.

FRUITS OF THE REVIVAL.—The religious excitement which has engrossed the public mind to an unusual degree for the past few months, is called a *Revival*, and we have no objection to its being so designated, if it be clearly distinguished from those seasons of refreshing which the Lord is pleased to send from time to time, from his presence, to revive his saints; causing the North wind to awake, and the South wind to blow upon his garden, or church, that the spices may flow out. To reanimate, or produce activity in anything, may be called a revival, and so the term is applied to commerce, science, agriculture, &c., and may be as properly applied to the revival of the corruptions of anti-Christ, as to the refreshing seasons which come to the Zion of God, when his presence is sensibly felt and enjoyed by the saints. Paul speaks of the revival of sin, and gives solemn warnings to the saints of these latter days, of perilous times for the saints when the revivals of the powers of darkness prevail. In the present *revival*, (for so we will call it,) there is no new life or new principle developed. Some new resolutions to give some new direction to the fleshy powers and energies before in possession are apparent. Among the great multitude recently *revived*, which are counted by thousands, we have not yet heard of a single instance of any being brought to the knowledge of the truth, or to a knowledge of the true God; much less to a love of truth and reverence for what God has spoken. So far as our personal knowledge of the *revived* extends, they have simply been converted from the state of Gallo, who cared for none of these things, to that of bitter opposers of the gospel of Christ, the sovereignty of God, and of all who contend earnestly for the faith, which was once delivered to the saints. This may truly be a revival, but it is nothing new; the world, the flesh and the devil were always opposed to the cause and people of the living God.

The Redeemer, when with his disciples on the Mount of Olives, admonished them to beware of false prophets; and the Apos-

tle John says that many of them had, at that day, gone out into the world. The Redeemer also intimates that they wear the guise of sheep, or of christians, but they are none the less savage and destructive, when they, by deception, gain the confidence of the flock of the Good Shepherd. The simple rule laid down, Matth. vii. 16—20, is applicable in all cases, and throughout all time, for the detection of wolves when they come in sheep's clothing. "Ye shall know them by their fruits." It is not said "Ye shall know them by their dress, by their professions, or by their respectable standing in the world," but simply by their fruits. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; therefore by their fruits ye shall know them." In attending to this admonition of our Lord, three points require special attention. First; What are we to understand by *good* and *evil* fruits? Second; The total inability of false prophets to produce good fruits; and thirdly: That the children of God shall, no others can, detect false prophets by this rule.—Good fruits, in a gospel sense, are fruits of that spirit which is born, not of blood, nor of the will of man, nor of the will of the flesh, but of God. The fruits of that spirit are love, joy, peace, gentleness, faith, &c. On the other hand, the fruits, or works of the flesh, are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. The true prophet of the Lord cannot bring forth these, nor can the false prophets bring forth the fruits of the spirit. As many as are led by the spirit of God, they are the sons of God, and produce fruits unto holiness, the end of which is everlasting life. But, "If any man has not the spirit of Christ, he is none of his, and all the fruit he can bear, is the fruit of the flesh. The good fruits of the good tree, are produced as a consequence, and are an evidence that the tree has first been made good. By vital and conjugal union with Christ, as the Apostle instructs us. Rom. vii. 4, 5, "Wherefore, my brethren ye are become dead to the law, by the body of Christ, that ye should be married to another; even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Hence we learn the impossibility of carnal men, who are in the flesh, and serving religiously only in the *oldness of the letter*, bringing forth any other fruit than that which is unto death. And as all men are by nature in the flesh, and strangers to that spirit of which Christ said, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."—John, xiv. 17, they are without ability to bring forth fruit unto God. Lastly we designed to notice the qualification of those who are exclusively truly born of God, (and not of the will or works of man, or of the flesh) and who are led by that Spirit of truth, whom the world cannot receive, to detect false prophets, by their fruit. Unto them it is given to know the things of the Spirit, the mysteries of Christ's kingdom, but unto them which are without it is not given; to all those who only possess the wisdom of this world, all these things of

the Spirit are in parables. The Apostle John says concerning these false prophets, "They are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error."—1 John, iv. 6, 7.

The prophet Habakkuk, in his prayer expresses the desire of all who know the Lord. "O Lord, revive thy work in the midst of the years, make known; in wrath remember mercy. But the revival of God's work is infinitely beyond the control, management, or comprehension of men.—The popular revival, which is now in its full blast in many places, is only, as far as we can perceive, a revival of the works of men. Hence the clerical engineering of its whole machinery. We use but their own language, which they publish to the world when we say they can get these revivals up and maintain them by their own agency, and when they contend that the number of the saved and of those who finally perish, depends upon the efforts and contributions of men. But when God quickens the dead, that birth which is by his power, is as far removed from the power, influence, and agency of men, as is the blowing of the wind. "The wind bloweth where it listeth, and thou (Nicodemus) hearest the sound thereof, and canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." John iii. But such is very far from being the case in the revivals which are gotten up by men. This wind bloweth as they direct, and they know whence it cometh, for they can sow to the wind, and reap the whirlwind.

ULSTER COUNTY, N. Y., April 28, 1858.

DEAR SIR:—There are some who say that the atonement is general and that redemption is particular, and others who say that both the atonement and the redemption are general. If you will give your views, through the *SIGNS*, on this subject, you will very much oblige, and I hope instruct me. What I want to know is, can the two be separated? If the one is general is not the other? I hope you will give your views at some length, and oblige,

A LOVER OF THE TRUTH.

REPLY.—The simple word *atonement*, or at-one-ment, signifies reconciliation, agreement, or restoration to favor, and when applied in a gospel sense, has reference to the mediatorial sacrifice of the Son of God, by which his people are reconciled unto God. That mediatorial work or sacrifice involved his suffering for them the penalty of the law which they had transgressed, bearing the curse which was due to their transgressions, putting away their sins by sacrifice of himself; being delivered up for their offences and raised again from the dead for their justification.

Redemption signifies the buying back of that which has become legally involved and is held by another in captivity. For instance, a flock of sheep which has gone astray from the premises of their owner, and committed trespass on another, may be legally held by him who has sustained the injury, until the owner of the sheep shall come forward, prove property, pay the legal charges and take them away. This is called redemption, or buying back the flock or property which belonged to him who redeems, before the trespass was committed. In this the payment of the

damages is the atonement or reconciliation, for it satisfies the party who held the legal claim upon the flock, and the price paid for the satisfaction, or reconciliation, redeems or buys them back. So that the atonement and the redemption of the sheep are one and the same thing; they cannot be separated. None but the owner of the sheep has the right to redeem them in the case. If he fails to redeem them, and they are sold to some other person for the damages they have done, they are not redeemed at all, because they are not bought back, or restored to the former owner, but pass into the possession of a new owner. The redemption of the people of God is thus described, see Isa. liii. 6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Christ) the iniquity of us all." That is, the whole demand of the law and justice of God, was demanded of that Shepherd whose own the sheep were, and who says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep. John x, 11, 12. If Christ had not been the owner of the flock before they strayed, or went into captivity; justice could not have demanded satisfaction at his hands—the Lord would not have laid their iniquity upon him, nor commanded, saying "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." Zech. xiii. 7. Nor could Christ have claimed the right to redeem them on any other ground. He was the Shepherd whose own the sheep were, and he plead and sustained his prior claim to, and right of property in them, saying, "Thine they were, and thou gavest them me." "I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them." And this glory he says he had with the Father before the world was. See John xviii. 5, 7 and 10. Therefore he could in coming into the world to redeem them, confidently refer to the records of eternity: "Lo! I come, in the volume of thy book." (The book in which all his members are written, Psa. cxxxix. 16.) "It is written of me; to do thy will, O God." Heb. x, 7. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi, 39. These scriptures define very clearly the extent of redemption by Jesus Christ, and the principle of relationship and proprietorship on which that redemption is based. In this redemption, he asked not or prayed not for the world, but for them which his Father had given him out of the world. And this was the full extent of the will of the Father, according to which God worketh all things, that Jesus should redeem and save his people from their sins, and raise up again at the last day all that the Father gave him before the world was; and therefore it was that the Lord laid on him the iniquity of us all. That is all of us who like sheep have gone astray. And he has accordingly "surely borne our griefs, and carried our sorrows: He was wounded for our transgressions, bruised for our iniquities; the chastisement our peace" (or atonement) "was upon him, and with his stripes we are healed." Isa.

iii, 4, 5. And because "It pleased the Lord to bruise" and to "put him to grief." He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." "By his knowledge" shall he "justify many, for he shall bear their iniquities." Isa. iii, 10, 11. And we know precisely what will satisfy him; for he has graciously told us. "I pray not for the world, but I pray for them which thou hast given me out of the world." "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory," &c. John xvii, 9, 24. This is his will, and the Father has pledged his veracity that he shall be satisfied. Nor is this any less the will of the Father than it is the will of the Son; for, "This is the Father's will which has sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

Thus we are instructed in regard to the nature and extent of the atonement and redemption which is in Christ Jesus. That it extends to all that the Father gave him, and to no others. That it embraces all that seed which Jesus should see when his soul was made an offering for sin, and which seed shall serve him, and be accounted to him for a generation, according to Ps. xxii, 30. But it extends to no other seed or people but that "Chosen generation, royal priesthood, holy nation, and peculiar people which shall show forth his praises." 1 Peter ii, 9.

The atonement or reconciliation is just as extensive as the redemption, and the eternal salvation from sin, death and hell, is just as extensive in its application and its saving benefits as the atonement and redemption, and it can extend no further. All the murmuring, fault-finding and blasphemies of the children of men cannot extend it any further, nor remove one of Zion's stakes, nor break one of her cords.

After all the opposition manifested by the world to the definite extent of the atonement, there is not an individual on earth, that really desires to be embraced in it but those who are made willing in the day of our Redeemer's power. All others prefer to rely on their own fancied free will, free agency and use of means, and to rely upon a *chance* system, which would give a chance to everybody, but in reality save nobody. God's redeemed people themselves were all of them opposed to his method of salvation until they were brought to an experimental knowledge of their guilty, lost and helpless condition, then they found it to be exactly suited to their case. And then being taught of God, they could not be satisfied with any uncertain, indefinite or *chance* system. Knowing their own total helplessness, they bless and adore God for that covenant which is well ordered and sure; for it is all their hope, and all their salvation.

Such a system of redemption as the arminians contend for, if they could have it, would do them no good; for it would save nobody, and they are therefore just as well off in their present delusion on the subject, as they would be with a *chance* redemption, offered grace, and conditional salvation, while they are totally depraved, and dead in trespasses and sins. They are at war with God's plan of

salvation, and it is impossible for them to be saved in any other. There we must leave them to perish forever in their delusion, unless they, by a divine power, over which they nor we have any control, shall bring them to know their need of a whole Savior, a sure redemption, and to rejoice in a perfect atonement and reconciliation to God and to his way of saving poor lost and helpless sinners.

OUR HYMN BOOK.—We are progressing with the work as fast as possible. In publishing so large a work we find ourselves liable to many hindrances, as well as to a very heavy expense. Those who have sent in their orders may rest assured that they shall be supplied as soon as we can get the books from the Binder, which will be in the course of the present month, if not unavoidably delayed. The prices for books, in plain, substantial binding, will be as before stated, viz.:

Per single copy, \$1; 6 copies, to one address, if paid in advance, for \$5; or one dozen copies to one address, if paid for in advance, for \$9.

FOR EXTRA BINDING.

Blue, plain, 10 cents extra for each book.
Blue, gilt edge, 25 " " " "
Turkey Morocco, gilt edge, 50 cents extra for each book.
Imitation of Turkey Morocco, in the best style of binding, \$1 extra for each book.

At these prices we propose to send the books, to any part of the United States, at our own expense.

Brethren and friends coming to the Warwick Association by the N. Y. & Erie Railroad, will leave the cars at Chester, which is nine miles from Warwick. Conveyances will be ready at Chester to take them to the meeting on the afternoon before, or the morning of the meeting. A general attendance is desired and expected. A number of ministers are expected from distant States of the Union, as well as those who are located nearer to us.

NEW SUBSCRIBERS who desire the back numbers of the current volume, by signifying the same when sending in their orders, can be supplied. Those who fail to do so, will be considered as wishing their subscription to begin with the next issue after the receipt of their order.

The Old School Yearly Meeting in Northern Pennsylvania will, if the Lord permits, be held at the North Meeting House in Jackson, Susquehanna Co., Pa., on Wednesday and Thursday, the 16th and 17th days of June, 1858, to commence at 10 o'clock A. M. And as it is desirable that it should be well attended a general invitation is extended to the Old School Baptists generally, and to all others who feel interested, but especially to our brethren in the ministry.

Those who come from the East or West, by the N. Y. & Erie Railroad, will stop at the Susquehanna Depot, where they will find conveyances in waiting to take them to the place of meeting. We shall expect to meet our friends at the Depot on the afternoon of the 15th, as the meeting is six miles from that place.

Those coming from the North will enquire for A. Bolch; those from the West for Wm. K. Blasdell; and those from the South for J. L. Marsh, or John Griffiths.

ARNOLD BOLCH.

JACKSON, May 1, 1858.

OLD SCHOOL MEETING.

A meeting will be held, the Lord willing, with the church of Columbia, Jackson Co., Michigan, at their meeting house, on the county line, two miles east of the north-east corner of Hillsdale County, to commence on the 11th day of June, A. D. 1858, at ten o'clock, A. M., and continue three days. A general invitation is given to the Old School Baptists, particularly to those in the ministry. Can you come, brother Beebe? JAMES P. HOWELL, Pastor.

OBITUARIES.

OXFORD, N. C., May 10, 1858.

DEAR BROTHER BEEBE:—You will please allow me a place in your paper for a short notice of the death of sister ADELINE HIGGS, wife of Mr. Jacob Higgs, of Scotland Neck, Halifax Co., N. C., a much lamented mother in Israel, who departed this life on Thursday morning, the 11th day of March, 1858. While I am well aware of the empty panegyric and unmerited eulogy which characterize most of the Obituary notices written for the public eye, yet we are seldom called upon to chronicle the death of one whose loss is so keenly felt, or so much deplored by the church of which she was a member—a large circle of friends and neighbors, together with a husband and a large family of children, as the subject of this last tribute of respect. She became a member of the church at Deep Creek in the month of November, 1853, since which time the deep and untiring devotion which she manifested in behalf of the spiritual kingdom of Christ, irresistibly impresses our mind with a well grounded hope that she was an heir to the inexhaustible inheritance reserved in Heaven for the redeemed of the Lord. Her christian deportment developed as many virtues and as much kindness of heart, contaminated by as few faults, as are generally found in any individual. As a wife she was devoted, kind, constant and affectionate; as a parent, loving and indulgent; as a neighbor, friendly, benevolent, sympathetic and obliging; as an associate, agreeable, confidential and cheerful; and it may be said of a truth that the poor and afflicted ever found in her an available friend. Her heart, her hands, her house and her purse were always open when anything was needed to meet the necessary expenses of the church, the support of ministers, or the entertainment of visitors, and the humble author of this short notice is himself a witness for several years at least to her constant, generous, unostentatious friendship for all persons of her acquaintance generally.

Her last illness was somewhat protracted; but she was enabled to bear it with patience, fortitude, and resignation to the divine will, leaving the most comfortable evidence of a peaceful and triumphant exit from this poor, transient world to the Paradise of God.

Death is emphatically pronounced the king of terrors; but when his majesty in battle array invaded her tenement of clay, she greeted his august presence with a smile, while she gently leaned her head on the Rock of Eternal ages, and breathed her life out sweetly there.

"We too who gaze upon this solemn scene
And drop our tears o'er blighted hopes
And ties of friendship sundered
Shall soon be swept away by Time's resistless tide,

And numbered with the pale and dusty host,
The nations under ground.
Though we mingle thoughtlessly in the busy crowd,

The scenes of strife and pleasures mirthful circle,
We can't avoid the insatiate archer's glance, nor stay his flying arrow,
Death has marked us victims of the tomb,
And hastens on to shroud us in the darkness.
Yes, all that live must die.

Here fond man behold an end of all thy greatness,
Though thy name be high emblazoned on the scroll of fame,
Though beauty deck thy brow and wealth thy coffers fill,
Though science enrich thy mind, and heavenly themes inspire;

Yet the Grave is opening, and its dismal gloom is gathering blackness.
Oh! who can lift the veil that hides the past and future from our view,
And think on man as merely mortal—the creature of a day,

The heir of dark oblivion! and not be humbled at the thought;

Not envy e'en the insect's lot that flutters in the sun,

Or crawls in dust beneath our feet?

Shall man's aspiring thoughts, his higher loves, His thirst for immortality be quenched in endless night?

Will Death triumph forever, and the Grave ne'er yield

Its victim up? The Soul can never die,
Nor will the Body always lie in dust."

R. D. HART.

SUISUN VALLEY, California, April 15, 1858.

DEAR BROTHER BEEBE:—By request of brother Francis M. Holmon and Mary Holmon, his wife, I send you the following obituary notice of their children, and the trials and afflictions they have been called to pass through.

They formerly lived in Holt county, Missouri, where they experienced the heart-rending trial of the loss of two lovely daughters, within the short space of sixteen days of each other. The first died January 5, 1847; 2 years, 8 months and 5 days old. The other died January 21, 1847; 6 years, 6 months and 20 days old. They then emigrated to California, in 1852, shortly after which brother Holmon became blind with sore eyes for several months, and could scarcely distinguish objects for over a year. Not a great while after being restored to his sight, and capable of attending business and enjoying life, the monster death visited his family again, at his residence in Sonora county, California, by rending from their embrace their little son, Francis M., who died of putrid sore throat, December 13, 1856; 6 years, 6 months and 22 days old. And in the present month they have been called upon to experience a like scene of affliction, in the loss of another little daughter, Mary Ellen, who died April 6, 1858, of typhoid fever; aged 5 years lacking 2 days; which, out of seven children, leaves them but three living.

Our brother and sister have had to share largely of the trials and troubles that are incident to this state of mortality; and notwithstanding they are bereaved of their children, yet they are not left disconsolate, for their assurance of the happiness of their children sweetens all their afflictions, and causes them, no doubt, to bow with reverence and submission before our Heavenly Father, who does all things for our good and his glory.

I am your brother, in the service of the Kingdom of Christ, THOS. H. OWEN.

TAYLOR COUNTY, Iowa, Feb. 5, 1858.

BROTHER BEEBE:—It becomes my painful duty to send you for publication, the obituary of my father, JOHN COBB, and my mother, FRANCES COBB. My mother was born January 10, 1784, and died April 11, 1857, aged 74 years, and three months. She had been a worthy member of the Old School Baptist Church more than forty years, and a regular attendant with the saints at the house of God. She fully endorsed the doctrine of the gospel as taught by the Apostles, and as held by the Old School Baptists, and by her christian walk and conversation, clearly manifested that she was a subject of that birth which is not corruptible seed, but of incorruptible, by the word of the Lord which liveth and abideth forever. She died in the triumphs of her living faith.

My father was born, March 24, 1786, and died December 24, 1856, aged 71 years, 9 months, and 16 days; having been a member of the Old School Baptist Church forty-five years, during which time he had formed a large circle of acquaintances with the brethren of our order in different States of the Union. He requested me a few days before his death, to forward the obituary notice of himself and of my mother to you for publication in the "Signs of the Times," that the children of Zion who knew them, might be informed that they had departed this life, and as we hope, to arise and reign with Christ in glory. He had been a deacon in the church for the last fifteen years, and a strong advocate for the doctrine of salvation by grace alone, and justification by the imputed righteousness of our Lord Jesus Christ. Although he suffered for the last ten months, with dropsy, he bore his sufferings with great patience and christian fortitude, and manifested a submissive reconcil-

iation to the will of God. He often remarked to me during his illness, that his affliction was working for him a far more exceeding and eternal weight of glory. They have left seven children and a large circle of acquaintances to mourn our loss; and I trust we sorrow not as those who have no hope. Hoping in due time by the grace of God to meet them in glory, with all the redeemed of the Lord, when God shall wipe away all tears from our eyes, and when sorrowing and sinning shall be known no more; and where we shall sing the song of the redeemed, saying, "Not unto us, not unto us, but unto thy name, O God, be all the glory;" and to this end we desire the prayers of all the saints.

Yours in the hope of eternal life,
BENJAMIN COBB.

WEST CHARLESTON, Me., May 9, 1858.

BROTHER BEEBE:—It is my painful duty to ask you to publish in the SIGNS OF THE TIMES, the death of my beloved husband, JOSEPH PEABODY, who died February 14, 1858, aged 48 years and 10 days. His disease was Consumption. He had never made an open profession of religion; but I have no doubt that he was a christian. He bore his sickness with truly christian fortitude and meekness; he was never heard to murmur nor complain, but often said it was all right. All who come in to talk and pray with him were satisfied that he was an experienced person. On the day before he died he told his sister not to mourn, for he was not afraid to die, and when he died it was as easy as going to sleep.

LYDIA PEABODY.

SUBSCRIPTION RECEIPTS.

NEW YORK.—E. G. Bushnell 2, Coe Nixon 50c., Mrs. G. Terry 1, E. Purdy 1, Chas. Gordon 1, A. Near 2, Mrs. Julia Carey 1, Thos. K. Beyea 2, Miss E. Conklin 1, Mrs. F. Seybolt 1, E. Kimball 1, William Holley 2, Thomas Richardson 1, R. M. Faulkner 2, Andrew Puff 1, L. Gass 3, Mrs. A. McQuoid 1, G. J. Beebe 24.40...\$47 90	
MAINE.—Eld. Wm. Quint 3.50, Eld. J. Badger 3.....6 50	
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NEW JERSEY.—Eld. G. Conklin 5, Eld. P. Hartwell 3, Mrs. Maria Lewis 1	9 00
PENNSYLVANIA.—Eld. A. Bolch.....1 25	
VIRGINIA.—Mrs. E. Boice 1, Eld. E. B. Turner 2, Eld. Z. Angell 3, J. Burroughs 1, M. P. Lee, Esq., 1, Susan A. Jones 1.....9 00	
NORTH CAROLINA.—Hon. A. Biggs 1, Dr. A. E. Ricks 3.50, Mrs. L. Knight 1, GEORGIA.—T. Harper 1, Eld. Wm. D. Almond 9, J. Wilson 2, William L. Beebe 11.42.....23 42	
ALABAMA.—A. Stringer 1, Wm. E. Freeman 1, B. M. Townsend 1, J. Starnes 1, D. Daniel 5, Eld. Wm. Crutcher 1.....10 00	
TEXAS.—H. Burningham 1, Eld. L. Power 3.50, Wm. Jackson 2.50, Eld. S. Wheat 2.....9 00	
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OREGON TER.—J. T. Crookes.....4 25	
ARKANSAS.—J. Doty.....1 00	
IOWA.—Wm. Burch 1.06, A. Wood 4, Matilda Manasmith 1, M. Gezebrook 10.....16 06	
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INDIANA.—P. K. Parr 1, Eld. J. G. Jackson 3, James Denman 1, J. Rice 4, Eld. J. E. Armstrong 1, J. J. Miller 1, E. Baker 1.....12 00	
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TENNESSEE.—Eld. J. H. Gammon 3, J. C. Pullen 1.50, Eld. J. Cox 1, Wm. L. Pates 2, W. T. Perry 1, Nancy L. Haley 1, T. W. Pettus 10, Eld. James S. Clark 1, Henry Randolph 3, Mrs. E. Lenox 2.....25 50	
MINNESOTA.—Mrs. Polly Barnes.....1 00	
MICHIGAN.—G. Livesay.....20	
CANADA WEST.—Dugald Campbell 2 00	
Total.....\$247 83	

NEW AGENT.—Robert Ricks, North Carolina.

ASSOCIATIONAL.

BROTHER BEEBE:—Please give notice that the Western Predestinarian Baptist Association will be held, Providence permitting, in the western part of Mahaska County, Iowa, on Saturday, the 11th day of September, 1858, and the two days following. We greatly desire to see on that occasion, as many of our preaching brethren present, as can meet with us.

AARON WOOD.

THE O. S. BAPTIST CONFERENCE,

of Western New York, will meet with the church at Lakeville, Livingston Co., N. Y., on the Wednesday and Thursday after the third Sunday in June, 1858, at ten o'clock, a. m. A general attendance is requested.

Those coming by railroad from the East will take the cars at Corning, so as to reach Livonia Centre station on the afternoon of the day previous to the meeting, or the next morning express train, which reaches the station in time for the meeting. Brethren from Canada, and the North, through Buffalo and Rochester, can come on the evening previous to the day of the meeting, by the express train to Livonia Centre station. I think the brethren of Lakeville will meet the cars at the station with carriages, and convey those who come to the meeting; the distance from the station to the place of meeting is only two miles.

Yours, P. WEST.

CHEMUNG ASSOCIATION

Will hold her next session with the church at Burdett, Schuyler Co., N. Y., on the third Sunday in June, 1858, and Saturday preceding. To commence on Saturday at 10 o'clock, A. M. We are authorized to invite the brethren and friends generally, and the ministers of our order especially to attend. Those who come by public conveyance will leave the cars at Watkins (formerly Jefferson), on the Canadagua Railroad, which place is only about three miles from the place of meeting, and where they will be met with carriages to take them to the Association.

BROTHER BEEBE:—For the information of our friends who will attend our association by public conveyance, please publish the following: A train of cars leaves New York at about 5 o'clock, P. M., passes through Owego about 4 or 5 o'clock, A. M., Elmira about 6 o'clock, and arrives at Watkins (formerly Jefferson) at the head of Seneca lake, which is about three miles south west from Bundett, at about seven o'clock, A. M. A train of cars does also leave New York every morning at about 6 o'clock, passes through Owego about two o'clock, P. M., Elmira about 4 or 5 o'clock and arrives at Watkins at about 5 or 6 o'clock, P. M. On either train passengers who come to Watkins change cars at Elmira. Carriages will be provided to meet the brethren at Watkins Depot, on the arrival of the cars on Friday evening and Saturday morning, and convey them to places of entertainment, and we hope to find many passengers, and especially preachers of the primitive faith. Elder Beebe is expected without fail.

REED BURRITT.

DELAWARE RIVER ASSOCIATION.

The Delaware River Association will be held with the church at Harborton, commencing on WEDNESDAY before the first Sunday of June.

Brethren and friends coming to the Delaware River Association, by public conveyances, by way of New York or Philadelphia, will procure their tickets for Washington's Crossing. The place on the Delaware River where Gen. Washington crossed with the American army, in the time of the Revolutionary War. It is on the Belvidere Railroad, and only about five miles from the place of the meeting. From Philadelphia, the train leaves for the Belvidere Railroad at about 2 or 3 o'clock P. M., and from New York, or Jersey City, at about 12 M., or 1 P. M., via Trenton, New Jersey, where they intersect the Belvidere Railroad, and change cars. It will be best to leave New York or Philadelphia

on Tuesday, and they will be met at Washington's Crossing by brethren with carriages, to take them to their homes, and to the meeting. Those who come from Philadelphia, if they are not in time for Tuesday afternoon's train, may take the morning train on Wednesday, and expect to meet friends to convey them, on the arrival of the cars at Washington's Crossing. It is expected that several preachers from distant States will be in attendance; and a general invitation is given to brethren, sisters and friends, and especially ministers of our order to attend

WARWICK ASSOCIATION.

The Warwick Association will be held with the church at Warwick, Orange county, N. Y., to commence on WEDNESDAY before the second Sunday of June, 1858, at 10 o'clock, A. M.

UNION MEETING.

BROTHER BEEBE:—I am requested by brother James Perkins, of Louisiana, to request of you the favor for him and his church, that you publish in the SIGNS a notice of their Union Meeting, thus: There will be a Union Meeting of the Primitive Baptist order, at Antioch Church, Big Woods, Calcasieu Parish, Louisiana, on the third Sunday, and Friday and Saturday before in June, 1858. We invite the ministering brethren of our faith and order to attend, and brethren in general.

BENJAMIN LLOYD.

SPECIAL NOTICES.

THE OLD SCHOOL BAPTIST HYMN BOOK.

Being a choice collection of Hymns, Psalms and Spiritual Songs, carefully selected from all the Books now in use among the Old Order of Baptists in the United States and in Europe, compiled especially for the use of the Old School or Primitive order of Baptists, will be put to press as soon as the stereotype plates can be prepared. It will comprise about twice as many hymns as any book now in use among the Old Order of Baptists, except that of "Watts and Rippon," and will be printed on clear and beautiful type, in the best workmanship of the art, and supplied to order on the following

TERMS:

In plain, substantial binding, at \$1 per single copy; 6 copies ordered at one time to one address, and paid in advance, for \$5, or 12 copies to one address, paid for in advance, for \$9. Our terms for books in extra binding will be published hereafter.

This book, when we consider its size and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

At the above rates, our books will be sent by mail to any part of the United States, at our expense.

Those who wish to secure copies may send in their orders, enclosing the money, and rely on being furnished as soon as we can obtain them from the binders.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs.

TRENTON, New Jersey, 1858.

BROTHER BEEBE:—As I have to write you in regard to my paper, I will address a few lines to the faithful in Christ Jesus, to the many writers for and readers of the SIGNS OF THE TIMES, whose communications I esteem highly for the truth's sake, and for the comfort I so often enjoy in reading them, although many who write are strangers to me in the flesh; but with them my soul is in fellowship, and with them I enjoy a communion beyond what I can describe. We need not wonder that we feel a union with each other, and to our Lord—for we read the promise, "And all thy children shall be taught of God." The Holy Ghost takes of the things which are Christ's, and reveals them unto us. How encouraging is this blessed assurance to the saints; and when we read the experiences of the brethren and sisters, we find them all to agree in the main; they all agree that the Lord must first communicate life to the dead, and then cause the quickened to feel their wretchedness, and cry to him for mercy; they see their sinful condition by nature, and their entire helplessness before God; and their language is, "Will God cast off forever? Will he be favorable no more? Are his mercies clean gone forever more? Hath he in anger shut up his tender mercies? He hath led me and brought me into darkness and not into light; surely he hath turned his hand against me all the day." And when the Holy Ghost is pleased to grant a spark of light, a ray of hope, and to work in them even a little faith—then they are enabled to lean on Jesus and say, "Lord, if thou wilt, thou canst make me clean." But still they confess—

"And if my soul were sent to hell,
Thy righteous law approves it well."

But even now the faith in possession is stronger than the poor soul is aware of, and sometimes enables him to say, "Why art thou cast down, O my soul? Why art thou dispirited within me? Hope thou in God, for I shall yet praise him." Faith in the promises of the unchanging God, is enabled to cast its anchor on hope, within the veil, where Jesus has for us already entered. Then begins the warfare, satan whispers—It is all a delusion. You have never sought the Lord aright, and there is no mercy for you, and if he can fill the soul to despair, then he has gained his point; but if he fail he will try to inflate the mind with pride and self-confidence, or to fill them with unreconciliation to God and his government. In our early experience how little do we know of the devices of satan, and of the corruptions of our hearts, and the workings of unbelief. But after the Lord has granted a sure abiding place in him, and our faith strengthened, and we have received some pledges of his love in our hearts, then we are called

forth to fight, not with principalities, but with fears within and foes without; and although there are so many "fear nots" in the word, how often do we lose sight of them. We must be emptied from vessel to vessel, lest we should settle on our lees. Brethren and sisters, have not some of us found that a state of worldly prosperity is a dangerous place for the child of God. We are too apt to forget our dependence on God when our worldly matters all seem to go right and smooth. Then we are apt to become unmindful of our Rock, and our souls are brought into a barren state, and we cry "My leanness! my leanness!" Then we cry, "Turn again our captivity, O Lord, as the streams of the South. But they at length find that they that sow in tears shall reap in joy. They, like Job, exclaim, "O that it were with me as in months that are past, when the candle of the Lord shown around my tabernacle. And as the hart panteth after the water brooks, so pant their souls after God. Our prayers are sometimes answered by the Lord leading us into adversity; for in that state he is most precious to us. And when humbled we learn to live more upon our God and rest upon his arm. Like David, to cast our burden on the Lord. By being suffered to have our own way how often are we led into straits that we had little thought of. Yet we know it is not in man that walketh to direct his steps. How often I think of the poets words,

"I know what he appoints is best,
Yet murmur at it still."

Often when all to us seems dark in Providence, and our pathway is rough, we are reduced to the necessity of trusting in our God, and made to walk by faith and not by sight. And we can say, with the poet:

"Tis well when at his throne,
We wrestle, weep, and pray,
Tis well when at his feet we groan,
Yet bring our wants away."

This, if I mistake not, is divine, living faith—it is the faith of God's elect.

Brother Beebe, may the Lord strengthen and support you, and may the SIGNS be long continued as a medium of communication among the brethren and sisters throughout our extensive country. May your columns continue to be enriched by their communications; and may we be delivered from the spirit of backwardness which hinders us from the discharge of our duty. Should this meet the eye of my esteemed brother, Eld. E. A. Meaders, whom I heard preach at Kingwood last June, although we are strangers in the flesh, I feel a deep union with him in spirit. I would say to him, My brother, cry aloud and spare not; lift up thy voice like a trumpet. O, how my soul was made to rejoice in God as my portion, while listening to his discourse, especially that from the text, "I thank thee, O Father, &c."

"'Twas a rich banquet we have had,
What will it be above."

The remembrance of it is still refreshing to me. May the Lord keep you steadfast in the truth.

Brother Beebe, I have lengthened this imperfect letter beyond what I had intended. Dispose of it as you please, and all will be right.

I remain yours in bonds of gospel fellowship,
JOHN BASTOW.

N. B. My correspondents will hereafter please address me at *Heightstown, N. J.*, instead of Trenton.

MOULTRIE Co., Illinois, May, 1858.

BROTHER BEEBE:—According to a previous promise, I will communicate to you an account of what I hope have been the Lord's dealings with me. I have often thought of writing, especially when reading the communications of the brethren and sisters from different parts of the world. Something would seem to whisper to me while reading, "This is the road I have traveled, and then I have felt a great love and fellowship for them, although entire strangers in the flesh. I have been constrained to exclaim, "Surely, if this be christian experience I must be a child of grace, or I could not know the feelings which they express!" And at such times I feel inclined to cast in my little mite in favor of the testimony to the truth of these things. Before an opportunity has been presented, my feelings have changed, my mind has become beclouded, doubts arise, and I fear that I may be deceived, and perhaps never experienced what I hoped I had. Then I am afraid to write lest I should deceive God's dear children, which, if I know my own heart, I do not wish to do. I am almost made to tremble this evening, conscious that I am in the immediate presence of God, who knoweth the secrets of all hearts. I am not willing to do anything to offend that God who has always been so good to me. May he deliver me from wrong while I attempt to relate to his children what I hope he has done for me.

I was born March 7, 1835, and raised by pious parents, my mother being a member of the United Baptists in Kentucky. But my mother being a Baptist did not make me one, although she gave me good instruction. That would have been to but little effect; for like all other young people, I was fond of young and giddy company. On hearing of the death of my grand-mother I was very much alarmed for a time, but my alarm wore off, and time passed on until I was in my fifteenth year. Then I was taken violently sick. I then thought I was soon to die, and while meditating on what I was going to leave, the thought rushed in my mind like a peal of thunder, "You had better be thinking about dying." I can never describe what were my feelings at that time. I was sensible that I was a sinner, and had a hard,

unfeeling and unrelenting heart; and if I died in that condition I must be lost forever. I could not refrain from weeping. What to do I did not know. I wished that I could pray, but could not utter a word. I promised that I would do the best I could—be dutiful and obedient, and hoped for so doing God would love me; but by so doing I got to be the worst of pharisees, and thought that now God could look down from heaven upon me with a smile; but I was afraid to open the door after dark, for fear I should be taken off. One night I went to Elder Wm. Martin's, and as his custom was to hold prayer in his family, it was his intention to do so that night; but I kept stirring about, preparing to retire, and they asked if I desired to retire to bed before prayer. This was the first I thought of it. I took a seat, and as he commenced praying, I thought he commenced with me, for he prayed for just such a character as I was, and seemed to tell me all things that I ever did. I was now greatly troubled. I thought I offended Elder Martin, and that I had offended God. I was now glad to retire to get out of sight. I did not feel much inclined to sleep that night. I arose before day the next morning, and went to the silent grove and knelt down for the first time to pour out my grief before God. I was out so long they came to look for me, and when they found me they saw I had been weeping, and asked what was the matter. I told them I was sick, and I told the truth, but sin was my disease. But I must pass on. I attended meeting soon after this, and it seemed that the preaching was all to me. I thought every eye in the house was watching me. After meeting the preacher went round shaking hands, and, to my surprise, he gave me his hand. On my way home my prayer was, "Lord have mercy and save me, or I perish." Now I was so much afraid my parents would discover that I was in trouble, I proposed to go to school in town, where I thought of shaking off my trouble by associating with young company and attending parties. Twice I thought of going to a ball, but before the time came round I was made willing to give it up and pray the Lord to banish all such folly from my mind. Now it seemed that every breath was in praise to God. These words passed through my mind, "Ask, and ye shall receive." I thought if any one had ever asked, I had; and it seemed to me that my sins were unpardonable. The school which I attended was opened by prayer, and in prayer time we arose and stood on our feet, and in rising it was suggested to my mind that I had better be on my knees than on my feet, and I can scarcely tell what held me up, for it did not seem to me that I had a particle of strength. After the school was out, as I was returning from school, I

thought I was going to die, and that night I thought if I were at home, I would ask my mother to pray for me. I walked the house in great distress of mind. My brother was singing, and I attempted to assist him, and try to sing my trouble away. After singing two or three songs, we began to sing,

"Amazing grace, how sweet the sound,
That sav'd a wretch like me;
I once was lost, but now am found,
Was blind but now I see."

I quit singing, for I felt as though I was taking God's holy name in my sin-polluted lips. I had never before had so plain a view of myself. I took up the bible, and thought I would read the first chapter I opened to, and if I did not find any relief, I would conclude there was none for me. But in reading I found no relief, but felt still worse. By this time the family had retired to bed. I put up the bible and sat down and prayed, I do not know how long, and then fell upon my knees and exclaimed, "O Lord, if thou wilt forgive my sins I am willing to die this moment." These words seemed to be whispered in my heart, "They that mourn shall be comforted." I thought if ever there was a mourner I was one. I heard the sound, but could not tell whence it came nor whither it went. I kept these things to myself as long as I could; but in writing a letter to my cousin when I had finished, I found I had written of nothing but the goodness of God. I read the letter to my mother, but in a few minutes afterward I would have given the world, if it were mine, if I had kept the matter to myself. On the Saturday after this I offered myself to the church, and was received, and on the Sunday following I was baptized by Eld. R. C. Martin on the first day of July, 1855, and it was a glorious day to me. Since that time I have passed through many ups and downs.

Brother Beebe, if you think this letter worthy a place in your paper, for my mother's sake, as she asked me to-day if I were not going to write a communication for the *Signs*, and I told her I had written, but on reading what I had written I had laid it aside, and concluded I could not write. But she said if she should survive me she would like to have it in the *Signs*. Her words seemed to strike me to the heart, for it seems to me that the time is drawing near when we shall take the parting hand. Pray for me when it is well with you.

Please give your views on Rom. vi. 17, and oblige your unworthy sister, who, if a saint, is the least of all.

MARY E. DAVIS.

MOULTRIE Co., Illinois, May 16, 1858.

BROTHER BEEBE:—In addition to what my daughter has written in the foregoing letter, I feel constrained to send a few lines to the brethren and sisters scattered abroad. I was born in Kentucky, in 1807; my father died when I was quite young, and I was brought up by my uncle. I was tossed to and fro, so that I got but very little education. My daughter is now penning down as I direct. I was very much alarmed on the subject of death and judgment when in my eighteenth year. I knew not what to do. All I could say was, "Lord be merciful to me, a sinner. Lord save, or I perish." I continued in this way for some time, and became so much distressed that I thought on one

night I was going to die; and even sent for my friends to come in and see me depart. But they told me I was not dying, and their conversation gave me some relief. I continued on, but in great agony, until my mother and sister came to see me. My mother, before she left me, took up the hymn-book and said, before we part, let us sing a song, and we sung these words:

"Amazing grace, how sweet the sound," &c.

As we came to these words I arose to my feet and gave them my hand. I was filled with joy unspeakable and full of glory. There was a space of time that I have no recollection of. I could exclaim, in the language of the poet,

"Shall I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail'd through bloody seas."

I was conscious that I stood on my feet and was praising God, and I wondered how it was that I had not praised him in that way before. I looked out of the window, and it was the most lovely night I ever beheld. The moon and stars seemed to me to be praising God, and I was praising him also. I wondered if the Lord ever visited that place before; and I thought of two Old School Baptists—they were the only two I knew of in that place—what made me think of them I could not tell. I wished that some of the family were awake that I might tell them what great things the Lord had done for me in turning my darkness into light, and in making rough places smooth. I could say with David, "Bless the Lord, O my soul, and all within me bless his holy name." I retired to bed and fell asleep, and dreamed that I saw myself going with the minister down into the water to be baptized, and that I was dressed in a white robe, and as we were walking along the still waters, I saw a large and lovely congregation standing on the banks. I went on my way rejoicing for sometime, until one day these words were suggested to me: You have been partaking of that which does not belong to you. My distress was then greater than I can describe. I thought I was deceived, and had deceived others, although I had not told my mind to any one, yet some seemed to know me better than I knew myself. Now I tried to get my burden back, but that I could not do. I could not pray with the same satisfaction I had before, and when almost ready to give up in despair, these words were applied to me, "Blessed are they that mourn, for they shall be comforted."

At this time there was a great revival among the Reformers, but my doubts arose, and I feared that I was wrong. They told me what an easy road they had had to travel, and that any one could go that way if they desired to. I wondered if they were right; for if they were, I must be wrong. No tongue can describe what were my feelings, my anxiety was so great. Thus I continued for three months praying the Lord if I were deceived to undeceive me, which prayer I believe he graciously answered, and sent me on my way rejoicing. I offered myself to the Baptist Church at Beaver Creek, was received and baptized by Eld. Isaac Manson, and that was a rejoicing day to me. I have been an Old School Baptist for thirty years, and now feel firm and strong in the doctrine of salvation by grace alone. If I could write myself, perhaps I might have written what would be more interesting.

Brother Beebe dispose of this as you think best. If you think it worthy a place in the *Signs*, publish it, but if you lay it aside it will all be right. Pray for me and mine. Please give your views on Rom. vii. 38, 39. Your unworthy sister,
HARRIET DAVIS.

ATCHISON Co., Kansas Territory, May 12, 1858.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I wish to say a few words, through the *Signs*, to the brethren and sisters, in regard to our little church in this far distant territory. Our articles of Faith, and Constitution, have been published in your paper. This little church is known by the name of the Regular Baptist Church of Jesus Christ, at Pleasant Grove. We are located about twelve miles South-west of Atchison, Atchison Co., K. T. It was constituted on the second Saturday in August, 1857, with nine constituent members. We have since the constitution received five by letter, and by experience and baptism, twelve. One of our number has deceased, so our present number is thirty-three.

We have enjoyed a refreshing season from the presence of the Lord—and Zion, in this section of the country, appears to be favored with an in-gathering of her sons and daughters. Sinners are made to bow to the sceptre of King Emmanuel, and to come home to their friends and tell what great things the Lord has done for them, and to ascribe all the glory of their salvation to God. They come to us and in the language of the psalmist, saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. He took me up out of an horrible pit, and out of miry clay, and has set me upon a rock, and established my goings, and put a new song into my mouth, even praise to his name." And, like Jacob, He found me in a waste howling wilderness, and led me about and instructed me, and kept me as the apple of his eye. The good work of the Lord appears to be still going on, and it is a time of rejoicing with the little church, to hear twenty willing converts relate their experience, and follow their Lord down to his liquid grave, and arise to newness of life.

A word to Eld. John Goodson. I see a letter from you in the *Signs*, dated at Blooming Grove, K. T., but I do not know what part of the Territory you are in. We want you to come and visit us. I think you would find some kindred spirits here. Several brethren and sisters here know you, and they are very anxious that you should come and see us. We hold our meetings on the second Saturday of each month. Please write to me, if you cannot come soon.

Brother Beebe, I have written more than I expected to when I commenced; but I think it will be interesting to the brethren and sisters to learn that the Lord still has power on earth to forgive sins; and that he is pouring out his Spirit in this far distant land. Yours, in the best of bonds,
A. M. TOWNSEND.

NEAR OSKALOOSA, IOWA.

BROTHER BEEBE:—Having to write you on business, I take the liberty to also mention a few of the many thoughts which have occupied my mind, hoping however that it will not be trespassing; but I very well know that what I write will be in an

awkward manner. Sometimes I think I have seen and felt the smart of sin; but again I think I have cause to fear that I have not; for if I had, would I not surely turn from it. I must confess that I am now no better than I was twenty years ago. There are some things in which I am like the people of God, if I know any thing about them. I love the doctrine of salvation wholly by grace, the sovereignty of God, his eternal purposes, distinguishing and unmerited grace; and I rejoice that he works all things after the counsel of his own will. And I love to hear the people of God speak often one to another, and sing and pray and praise the matchless name of King Jesus. But alas! when I look within myself I find nothing that is like them, in thoughts, words, or deeds. I am cold and lifeless, and have a heart that is desperately wicked, erring every moment of my life. Now, brother, if so I may dare to call you, if you can bear with one who is so much of a sinner, I will try to give you a brief account of all the hope I have. Sometimes it is so exceedingly great that I dare not claim it for my own, and at another time it is so very small that I dare not rest on it.

I was born April 11, 1823. My parents were old fashioned Baptists as long as I can remember; but according to my recollection, they took no pains to teach me religion. But from some cause, I had serious thoughts on death and judgment when I was very young; and at times these things were on my mind with great weight. I also felt conscious that I was a sinner, and thought I must reform, and pray, and read the bible, go to meeting, and perform many things of the kind in order to escape a fiery doom. But these early impressions measurably left me, and I again became careless. But when I became about twelve years old my mind became impressed that it was time to be up and doing; and that if I continued as I was my condition would be awful; but when I tried to mend my ways I could not do as well as I thought I could. I was a greater sinner than I had thought myself to be; and in my efforts to do better I would break my promises time after time. When I read the bible it was all against me: these results disappointed me very much. What to do I knew not—but to do something I thought I must. I tried to pray, and went to a silent and lonely place, thinking that there I could pray and confess my sins and beg for mercy, and that then the Lord would help me. But in this also I was mistaken; for I was ashamed, and afraid to look around for fear some one might see me. Still the impression to pray lay heavily upon me, and to speak out and confess my sins; so I tried again; but as soon as I opened my mouth it seemed to me that I was in a great pit or cave so that I could not be heard. Now I thought I had not prayed right, for instead of being better I felt worse than before. Often did I try to order my speech before the Lord, and many times I gave vent to my feelings by tears rather than words. I was thus led along until my best prayers were nothing but sin; and I remained in this condition some two years, trying and failing, until I gave up all hopes of ever seeing a peaceful moment either in time or in eternity. But I was compelled to confess that it was just, and that the law of God could only look on me with frowns and vengeance. At

this time it appeared to me all hopes were gone forever; that I was justly condemned, and had no right to expect mercy. I settled down in submission to my doom as well as I could, but in a state of utter despair until the summer of 1839. On Sunday, we had been to meeting, and two persons had been baptized, and as we were returning home the rest seemed to be doing very well; but I was so much burdened with a sense of my sinful and wretched condition I had no enjoyment. I could not even associate with young company. There was a gathering that evening for pastime, but I could not go; so when I was left alone I took the bible and tried to read, but could not. I was impressed to try once more to pray, and instantly sank down on my knees, confessing my sins, and begging for mercy; and to my great surprise and joy, my tongue was loosed, and my prayers were heard, and my burden was gone. My prayers had reached the ear of the Lord. Inexpressible joy and gladness filled my heart, and my eyes flowed freely with tears of gratitude. I arose to my feet and began to sing. Every thing I saw looked new to me, and I thought I never should see any more trouble, or doubt any more. But, alas! scarcely had these thoughts passed through my mind before the suggestion seemed to rend my heart; that I was a fool, for this was all a delusion. My singing was immediately hushed. I tried to read and pray and sing as I had done, but I could not; that pleasant frame was all gone; and, brother Beebe, to this day it has not returned. Sometimes I have had more comfort than at other times. But it is time for me to close, I have already been more lengthy than I had intended. Do as you think best with what I have written.

I would like to have your views on Mat. xxvi. 40, "And he findeth them asleep." Were they literally asleep, or was this figuratively spoken? AARON WOOD.

FLAT ROCK, Ohio, April 18, 1858.

BROTHER BEEBE:—In reading the SIGNS for the 15th inst., I found a relation of the experience of brother Hiram B. Elliott, of Hector, N. Y. I am personally acquainted with him, and spiritually, as I hope. We used to meet at Elder Burritts, at Burdett, when I lived in Hector. And I will also try to give him, and you, and all the dear children of God, a reason for the hope that is in me, with meekness and fear.

I was born in Northumberland county, Pa., in 1833; my parents moved to Ohio, where we still live. Like all of Adam's family, I grew up in sin and rebellion, until it pleased the Lord to open the eyes of my understanding, to see how vile I was. This the Lord was pleased to do about one year ago; and, glory be to his name, it was in his own time and place, and in his own way. At that time sickness and death was sweeping the country, and many were taken to their long home. This caused me great trouble and alarm, so that I could not rest. My troubles were greater at some times than at others. The question arose in my mind, What would be my destiny should God call me away in my then present condition? And I was conscious that I must sink down to hell under the weight of my sins. This made me fear and tremble. Thus I continued until the latter part of December, 1857. But previously to this time, I would frequently make promi-

ses, that I would go to some secret place and try to pray; but when I got there I could not utter a word. I felt so sinful and unworthy I would defer it until another opportunity. The tempter suggested to me, Some one will see you and deride you. About the middle of December, as I was entering the barn, the impression came very forcibly upon me, Here is a secret place where no one but God can see you, now try to pray. I hardly knew how I could, and turned to go out of the barn; but something seemed irresistibly to draw me back; and I attempted to pray. I said but a few words, and my burden left me; it was gone and I was made to repose sweetly in the God and Rock of my salvation. Now everything looked beautiful to me, and I felt to love everybody. But these pleasant feelings did not continue long, before doubts arose in my mind and made me fear that I was deceived. Thick clouds of darkness began to overshadow me, and I was in trouble. But thanks be to God who giveth us the victory through our Lord Jesus Christ. I prayed the Lord for deliverance, and blessed be his name, he dispelled the clouds and darkness, and unveiled his lovely countenance to my exceeding joy and comfort, and inspired my heart with new courage from my God. I read in the scriptures, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit"; and again, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." And it shall be given to them for whom it was prepared. If it is the Father's good pleasure, it will certainly be accomplished; for he has said, "My counsel shall stand, and I will do all my pleasure." And none can hinder its accomplishment; for he will work, and none can hinder.

I went to the church meeting on the first Saturday of this month, and related some of my exercises, and was received and baptized, in company with another candidate, by Eld. Lewis Seitz, in the presence of a large concourse of witnesses. But I must draw to a close. I would like to write more, but I will defer it until another time. I would like to inform you of the proceedings of our meeting, but I will only say, we met on the 3d inst., and organized a church of the Old School Baptist Order.

May God bless you and us, and all his Israel, and keep us all, and cause that brotherly love may prevail, is the prayer of your unworthy brother, for Christ's sake.

JOHN BARGER.

FAIRFIELD, Indiana, May 11, 1858.

BROTHER BEEBE:—I wish to throw in my mite amongst the "little flock." At an early age, when but a child of seven summers, my mind was frequently exercised, and turned upon my Maker, my father and mother, who were members of the Baptist church, when singing praises to God, which they often did, would cause me to think on heaven and immortal bliss. At the age of twelve, I went with my sister to a Methodist night meeting at the house of one of my neighbors; the woman of the house shouted and professed to have religion, which alarmed me very much. I thought I must seek religion, and like all Arminians, thought it within my power to get religion. This, however, passed off my mind for at least a year,

when I again became afflicted with the same feelings. In the mean time my mother sent me to the field of an errand, when I become so gloomy that I thought I must get religion, and set a time when I would get it. I tried to get religion, but failed. I then thought I would cast my fears away, and thought I was too young to seek religion. I thought upon my father, who was a very old man, and if I could only live to be as old as he was, I would not care for my soul. This, like my other feelings, wore off from my mind, and I become careless again. Elder Wilson who had an appointment to preach at the house of a neighbor on Sunday, being the first Sunday in September, I with my sister, went to hear him. His text was, "The harvest is passed and the summer is ended; and we are not saved," which struck me with such a deep sense of my lost and helpless condition, that I thought he preached to me and exposed all the secrets of my heart—that evening he accompanied my father's family home—and that night Elders Hornedy and Wilson preached at a neighbor's house, some of my father's family were opposed to my attending the meeting that night, but I told them I must go, and I did. While listening to the preaching, I looked at the contrast between me and the christian, which made me exceedingly sorry. I then began to try to pray, but could not; and thought my prayers did not reach higher than my head. When the meeting was over, and we came home, my feelings were such that I could not go with the company, but preferred being by myself. On my way I fell upon my knees and tried to pray; the earth seemed to tremble under my weight of sin. After we arrived at my father's house, one of the brethren sung and prayed—the words of the hymns struck me with such a deep sense of my distress, that I longed to be with the people of God. The words were:

"Fain would I feed amongst thy sheep,
Amongst them rest, amongst them sleep."

I slept none that evening; in the morning I was in such distress that I tried to hide my feelings from the rest of the family; I started to the woods to pray; I saw that my life was like a thread, and could soon be cut off; I saw that God was a just Being, and that I had sinned against a Holy God; my fears of hell were not so great—but I had sinned against God, which caused me much fear. The words followed me night and day, "Pray without ceasing." In order to hide my trouble from the family, I went to a creek near the house, for the purpose of washing; while washing, I thought I must sink down to hell. I turned to pick up a stick of wood, when my knees grew weak; I said:

"Here Lord, I give myself away,
'Tis all that I can do."

The words came into my mind, "Come unto me all ye that labor, and I will give you rest." But it gave me no comfort; I thought the hottest hell my portion, which caused me to go up the brook a little further, to pray; I sat down upon a log, and tried to pray; in a moment, three flashes, like the vivid strokes of lightning, passed through my breast; when I arose to my feet, (which was but the work of a moment,) apparently without bodily assistance, I saw a light, as it were, in heaven, which appeared as my Savior's smiling face. I then saw, as it

appeared, the angels rejoicing over me. The words came into my mind, "There is more joy in heaven over one sinner that repenteth, than over ninety-and-nine just persons." I went home praising God, that he had called me to his fold; I saw that my sins were washed away in the "blood of the Lamb;" I hadn't a sin remaining. My brother met me and asked me why I hallowed so loud! I told him that the Lord had pardoned my sins; I thought, as he stood there, I could make him feel as I did, but could not; I wondered why I had not, from my birth, known the goodness of the Lord. The next day I sunk in deep distress, and wished for my troubles back; I found I was yet a sinner, and was deceived; my mother told me to go to my father and talk with him, which I did; and asked him to pray for me; he talked to me, and my joy returned again. Not long after, Eld. Wilson came to my father's house, and asked me to tell my experience, which I did; I told him when I had the will I had no power; he quoted the passage of Scripture where it says, "My people shall be a willing people in the day of thy power." I was shortly after received into the Baptist church, and baptized by Eld. Tyner, who has long since been "gathered home to his people." Shortly after, I began to doubt, and was sorry that I had joined the church; I thought I was a hypocrite, and deceived them; but my joy would return again, and I would find my faith as strong as ever, and that there was but one way, and that way was through the Baptist church; and that the whole Arminian system was neither drink nor meat for me; and that nothing but the doctrine of the "old Regular Baptists" would suit my taste.

Brother Beebe, if you think the above worthy a place in your paper, publish it, and make such comments as you deem necessary. Yours in the bonds of the Church,
SUSAN TURNER.

RUSH CO., Ia. April 13, 1858.

BROTHER BEEBE:—I am such an imperfect being, I feel at a loss to know how to write to you; or to address you by the appellative, *brother*. But if I know my own heart, I do love the brethren in the Lord; and I entertain a hope that the Lord has been graciously pleased to open my blind eyes, and to unstop my deaf ears; and that he has taken away my heart of stone and given me a heart of flesh. But I feel and know that there is no soundness in my old carnal nature, from the sole of my foot, even to the head. Sometimes I fear that I am not a subject of grace; but there is one passage of scripture that affords me much comfort, "And we know that we have passed from death unto life; because we love the brethren."

Brother Beebe, please give your views on Rom. vii. 9, and thereby you will oblige,
Yours,
J. P. ZION.

ALDBOROUGH, C. W., May 15, 1858.

DEAR ELDER BEEBE:—I send you the following poetical composition, selected from the writings of an ancient servant of Christ. The poem is so descriptive of the spurious and pseudo-revivals so rife in the United States and Canada, that I thought it might not be unprofitable to give it a place in the pages of your highly esteemed and valuable paper.

I trust that you will endeavor, all circumstances concurring, and if it be the Lord's will, to come to the Elkfield Meeting, to be held the same time as last year. It is highly probable that one or two Elders will come with you. Several have enquired of me about your coming to Canada. A great many expect you to come. I think Eld. Thomas McColl will write you soon about it.

Yours truly, JOHN S. McCOLL.

COMMONPLACE AND TRAGIC DENUNCIATIONS IN PREACHING WITH THEIR GENUINE RESULTS ON THE CONSTITUTION AND ANIMAL FRAME OF THE AUDIENCE, UNDER THE SPECIOUS AND STUMBLING NAME OF "RELIGIOUS REVIVALS."

Say, if the spattering foam in brilliant streams
Of milk-white globules, shot beyond the pews,
As holy water o'er the swooning crowd,
Predicts the visit of the Holy Ghost,
Amid the vocal whirlwind! Hark! the voice,
Tremendous and terrific, pouring forth
The horrors of the damned—the livid glares
Of yawning caves of sulphur, reddened piles
Of ever-flamed bitumen, yelling fiends.
Reproaching spirits, utter darkness, death
Fanged with the various schemes of Beelzebub,
To plunge his victims in a deeper gulf
Than woe extreme. These and a thousand more
Of catalogue of chilling terrors fraught
With ever-frowning gloom and fancy formed
Conceptions of the blackest misery,
With force gigantic shouted, ring the place
Of worship. These the harbingers of sighs,
Groans, screams, and beating hearts, and swoons,
Conversions! ah! conversions, now they dread
The fiery wrath to come, the frown of God
No; these convulsions are but nervous starts,
Imaginations frightened fancy forced,
To shrink from her own deformities,
In fine, but half unconscious, half inclined
To cherish this device to gain renown
For piety built on the sappy base
Of these emotions; every lump of sin,
And carnal dowdy, prattling brat and boor,
Vie with each other in the sad abuse
Of their already scanty stock of sense.

The more they find confusion in their pulse,
And silliness assumes their loftiest seat
Of silly thought, the more they hail the change
With glowing raptures, as a proof divine
Of the efficacy of the second birth.
Anon, the solemn preacher cries, Amen!
Though all his feint seems specious to the dunce,
And promising future happiness
To every foaming convert that relies
Upon those sufferings as a cure
To all the sad diseases of the soul.
No conscience shares the glory of the change,
Nor urges aught the noisy penitence.
Or need of meditation for the crimes
Already ushered to the final bar.
How could it else partake, when he that guides
Presides with full avowal of the stir
As genuine and sound; nor e'er displays
The sweet, attractive essence of truth;
The merits of a Savior, love to God,
The beauties of his grace, and blissful smiles;
Aspiring hope, not with presumption soiled;
But meek, though earnest, and the peace divine
Infused beneath a lively sense of sins,
Repented of devoutly, and forgiven.

These subjects of delight, that serve the theme
Of every true proclaimer, from the throne
Of the Eternal, of good will and peace
To lost mankind; nor e'er portray his charge
To his converted flock, nor show in aught
Their linaments in those immodest fits.
Should this strong wind of foaming gospel rend
The rocks and mountains, nor the Lord is there;
Nor in the earthquake of convulsion find
We him; nor in the fire of frenzy comes
The still small voice; alas! it follows not
To ask What dost thou here! and teach the guide
Whom to anoint as servant of his Lord;
And show the knees unbended to a god
Of wood and stone. Let fancy cease to nurse
The tender theme in accents wild and fierce,
And leave it wholly, if not managed else.

N. MCL.

OGLE Co., Illinois, May 5, 1858.

BROTHER BEEBE:—The following is a copy of a letter, which was written at its date, to a sister in Christ, living some seventy miles from here; but since I sent it to her, it has occurred to my mind that it may suit some other localities, as well as the one where she is; and I have concluded to send it to you, and let you put it in the SIGNS, or not, just as your better judgment shall dictate. CLEMENT WEST.

OGLE Co., Illinois, March 28, 1858.

DEAR SISTER IN CHRIST:—Your kind favor of the 7th inst., was received on the 18th inst., and I embrace the first leisure moment to write a few lines in reply. I was glad to hear that you were all well; and I also feel to sympathize deeply with you in your trials. You tell me "the greater number of those" you "once called brethren and sisters are listening to all the slander and falsehood that" your "enemies can raise against" you. And you also tell me a little further on in your letter, that "it is hard for old nature to bear up under it." It is true, that it is hard for our old nature to bear the cruel slanders of our enemies—but grace will enable us to bear them—and not only to bear them, but to rejoice in them, if they are heaped upon us for Christ's sake. It is nothing new or strange for the children of God to be evil spoken of, or falsely accused. If we look at the history of national Israel, we find that all the true Prophets were more or less hated and falsely accused. Elijah was falsely accused of troubling Israel, and had to flee for his life. 1 Kings xviii. 17 and xix. 3. Jeremiah was falsely accused of falling away to the Chaldeans, and was smitten and put in prison. Jer. xxxvii. 13, 14, 15. Jesus, the pure and spotless Son of God, was falsely accused of blasphemy, and spit upon, and buffeted, and crowned with thorns, and crucified. Can we reflect upon the cruel treatment the blessed and holy Jesus received for us, and be willing to be falsely accused for his sake? When we look at the history of the Apostles and the immediate followers of Jesus, we find that they were all hated and falsely accused, and evil treated—and nearly, if not all of them, suffered cruel deaths. Some were stoned to death, and some were crucified. Stephen was stoned to death. James, the brother of John, was slain with the sword. And we have it in history that Peter was crucified with his head downwards. Paul was whipped five times, and received thirty-nine blows each time; thrice was he beaten with rods, and once he was stoned, until they thought he was dead; and finally he was beheaded. I have not time or room now, to tell the manner of death of all the Apostles; but if you have a history of Christian Martyrdom, you can read it at your leisure. I will, however, remark that John was the only one of them who escaped a violent death. In fact, the people of God in all ages have been more or less slandered and persecuted—and shall you and I be exempt from it? God forbid. For "All that will 'live godly in Christ Jesus, shall suffer persecution.'" 2 Tim. iii. 12. And then there is such a blessedness attached to it: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoice, and be exceedingly glad, for great is your reward in heaven: for so persecuted they the Prophets, which were before you." Mat. v. ii. 12. "And shall say all manner of evil against you falsely." Notice the expression, ALL MANNER OF EVIL. Does not that include all the things you mentioned? It strikes me it does. Then if it is said against you falsely for Christ's sake, you should rejoice and be exceedingly glad, for great is your reward in heaven: for so persecuted they

the Prophets which were before you. Only think of it! These things being done to us, for Christ's sake, throws us right into the company of the ancient Prophets and Apostles of the Lamb. Ah! yes they are marks of the people of God; and like the disciples of old, we should rejoice that we are counted worthy of it. Acts v. 41. Then if we love Jesus and delight in his ways, let us beg of Him to give us grace to enable us to walk in them. And instead of trying to retaliate upon our enemies, by speaking evil of them, as our old nature would prompt us to do; let us ask God to forgive them, and grant us grace so to live—that our daily walk and conversation may be a sufficient refutation of all the evil they can say of us. If this is the case with us, we need not fear all the shafts of our enemies—for they cannot turn us—although we may be cast down in the esteem of the world—and our enemies may prosper for a season—yet we shall most assuredly overcome in the end—for the Lord has said it. He has promised never to leave or forsake his people—and again, He has promised that as their day is, so shall their strength be. I have so often, in the midst of deep affliction, received comfort and consolation while reading the XXXVth Psalm, that I want to write off a part of it here for your perusal—I have often, when in deep affliction and distress of mind, opened my Bible at a venture, without any particular chapter or passage in view, but merely to see if I could find anything that suited my case, or from which I could draw comfort under the circumstances in which I was placed, when the first words I would see would be the following: "Fret not thyself because of evil doers, neither be thou envious against the works of iniquity: For they soon shall be cut down like the grass, and wither as the green herb. Trust in the Lord and do good: so shall thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and He shall give thee the desires of thine heart: Commit thy way unto the Lord: trust also in him, and He shall bring it to pass. And He shall bring thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in anywise to do evil: For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth: For yet a little while shall diligently consider his place and it shall not be." So reads the first ten verses. The whole Psalm is good, and full of instruction and comfort to the poor, tried soul, please read it at your leisure, and may the God of all grace enable you to receive as much comfort while reading it as I have done. I will, however, just copy the 23d, 24th, 38th, 39th and 40th verses, "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." "But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked and save them, because they trust in him." And now, dear sister, may grace enable you and me to "rest in the Lord, and wait patiently for him," under all the trials and afflictions which we may be called to pass through in this life; trusting in Him to deliver us in His own good time. Please remember me to Deacon —, and tell him I should also like to see him. My love to all who love our Lord Jesus Christ, in truth and sincerity. I would like to write more, but have not time now. Please write to me again when convenient. Yours, in a precious Redeemer,

CLEMENT WEST.

FAIRFAX C. H., Virginia, May, 1858.

BROTHER BEEBE—I saw in a number of the SIGNS some time back that sister A.A. Ford, of Lexington, N. Y., requests my views on Rom. v. 20: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."

It appears to me that any person who reads this text with attention, believing it to mean what it says, will be surprised at the view Paul had of the purpose of God in the giving of the law as differing so materially from the view so generally entertained of the use of the law. The idea of many is that the grand design of the law is to make men moral and better, and to enable them by obedience to it to secure acceptance with God. No doubt the letter of the law, where it has been known, has had a tendency to restrain persons somewhat from outward sins, at any rate to establish a better standard of morals than exists among the heathen. But God had a much higher purpose than this in giving the law; and when men preach it as a way of life, and look to their obedience to it as means of their acceptance with God, they entirely pervert the law and the design of it. The law is spiritual, and as such is the standard of righteousness; and was given to show the depravity of man and to prepare the way for the manifestation of salvation by Christ and of grace. Paul said, "I had not known sin but by the law." Of course he would not have known the need of salvation by Christ, without this knowledge of sin by the law. "The law entered that the offence might abound," is a positive declaration without any reservation. We evidently are not to understand by this that man has become any more depraved, or has acted out this depravity any more since the law was given, than before. God, before the coming of the flood, "Saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But the depravity of man was made more manifest by the law's being given, in showing thereby his want of conformity to it, as illustrated in the continual disobedience of national Israel, and the consequent repeated judgments incurred. There was every thing to induce and to favor that people's obeying the law, if the heart had not been entirely alienated from God, in the repeated manifestations of his power in delivering and preserving them, and in fulfilling unto them the promises made unto their fathers, and in blessing them with an abundance of increase when obedient; yet their hearts were continually going off after their idols. But the grace of God did much more abound in their case, in his repeated and marvelous deliverance of them from those distresses brought upon themselves by their rebellions against him, and in preserving them until the long-looked-for promise made unto their fathers of the coming of the Messiah was fulfilled. Then were they left to fill up the measure of their iniquities in rejecting him. And then was it manifested that this grace abounded toward them, not for their sakes, but for the sake of Christ and his seed which was in them concerning the flesh, and typical.

But I think the Apostle had more particular reference to the spiritual application of the law in the experience of the sub-

jects of grace. Men, while in a state of unregeneracy have all that depravity which they under God's teaching afterwards discover in themselves; but they know it not; it perhaps lays in a great measure dormant in them. So that Watts was correct in saying:

"I was alive without the law,
And thought my sins were dead."

Again—

"My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just and pure
Was thine eternal law."

The law is spiritual, but the natural man cannot discern spiritual things; he only knows the letter of the law. And as *by the law is the knowledge of sin*, we can only know sin as we know the law. When that spiritual life which is *the light of men*, is imparted to men in regeneration, or God shines in the heart, he now sees the law in that light as it is applied of God to him; and there is a majesty, weight and broadness to it that he had not felt in the letter before. It penetrates and searches his heart, and joys open to his view as contrasted with its holy demands, the exceeding sinfulness and deceitfulness of his heart; so that his soul is by the law converted from its notions of self-righteousness, and he dies under the sentence of the law. Thus, I presume, sister Ford once thought that she had only to turn her attention to the law and observe it more closely, and she would soon purge away those sins she was then conscious of, and become very good. And probably that would have been the result in her estimation, if it had been only her turning her attention to the law. But when God spake the law to her, and caused it to enter her heart, she found the offence abounding. This is just the difference between man's teaching and God's teaching; between men's seeking God, and God's seeking them and searching them.

But where sin abounded, grace did much more abound. Yes, grace abounds to the free pardon of all the multitude of our sins, and the depth of our depravity. It superabounds above all our unworthiness, poverty, pollution and guilt, to give instead of the curse we deserve, peace and joy in believing, and the hope of heavenly purity and glory beyond this world. It superabounds, in that it makes our depravity and ruin the very occasion, and I may say a *means* (though the expression may startle the *means folks*) of our being subjects of God's grace and salvation. Without being sinners he had not been subjects of salvation. Hence without knowing our sinfulness we could not have known what it is to be saved, and without a knowledge of the depth of our depravity, we could not have known the loveliness and the riches of that grace which brings salvation to such vile creatures. The entrance of the law was a very important part in the salvation of the elect, and it was rich grace which caused it to enter in its majesty and strictness to our hearts, searching out the abominations therein, and stripping us of our self-righteousness.

Those who know not the law as spiritual, may please themselves with their goodness and with their obedience as being means of their salvation, but when they go hence they will leave behind all the heaven, they can know. The superabounding of grace over our abounding sins, is manifested, in that it has provided for the

believers an infinitely better righteousness than man could have obtained by the law, a far more stable foundation for the hope of future happiness, than man could have had in his own obedience; and also has brought the believers into a nearer and far more glorious relation to God, that of sons of God, than they could have known had they not sinned, for they could only have remained servants. Lastly it has secured for them in Christ a far more glorious inheritance than they could have had through Adam had he remained in uprightness; for he was of the earth, earthy.

If these views will be of any use or comfort to sister Ford or others, I am glad to impart them.

Yours, in love, S. TROTT.

EDITORIAL.

Middletown, N. H., June 15, 1858.

MT. CARMEL, Ct., May 25, 1858.

BROTHER BEEBE:—If it is not asking too much, I would like to have your views on Prov. i. 24, 25. Perhaps you may say it merely applies to the Jews as a nation. There are many passages like it, that I would like to see quoted in the SIGNS more frequently than I do. JULIANA TUTTLE.

REPLY.—We have never designedly suppressed any portion of the scriptures, nor refused to give our views on any passage when called on to do so. We do not claim to have light on every portion of the word; but so far as we have any light, we desire to declare all the counsel of God. The Scriptures are in perfect harmony with themselves, however dark our minds may be in regard to them. There can therefore be no good reason for concealing or keeping back any portion. Sister Tuttle, we presume, will admit the above; and if so she will admit that if we have one solitary passage in all the bible to sustain our doctrine, we have every passage. But if it be as some seem to imagine, that the bible sustains opposite doctrines,—that some portions favor arminianism, and other portions assert the opposite doctrine of Predestination, Election, Sovereign, Saving, irresistible and almighty grace, then we must regard that blessed book as a volume of contradictions altogether unreliable as a source of infallible instructions. The text proposed for our consideration, if it has been neglected by us, certainly has not escaped the notice of the arminians; it is among the few which they have garbled from the scriptures, and on which they seem to confidently rely to sustain them in their warfare upon the doctrine of sovereign grace as held forth by our Lord Jesus Christ and his apostles in the New Testament. But we can discover nothing in this passage, when rightly understood, that conflicts with any other portion of the scripture as understood by us. The words of the text proposed for investigation and comment are, "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh."

The wise man, in this proverb represents Wisdom contending with folly, and shows the natural inclination of men to folly and their opposition to wisdom. In whatever sense we consider wisdom, this proverb holds good. We will consider wisdom

first in its literal signification. That wisdom which our beneficent Creator has bestowed upon intelligent beings, has from the morning of the creation had to encounter the folly of mankind. Her voice has been lifted up, and her speech addressed to the sons of men. But how few comparatively have pursued the course of wisdom without turning aside to folly. Did not our first parents in the garden, turn a deaf ear to wisdom and listen attentively to folly when they transgressed the orders which they had received from the Creator? Did Cain obey the voice of wisdom when he murdered his innocent brother? And finally in the history of the world, from age to age, have not each successive generation madly pursued a course of folly against the clearest and most rational dictates of wisdom. In the things of nature, as set forth in the connection in this chapter, We see the young man endowed with good intellectual powers of mind, he encounters the enticing allurements of the wicked. Wisdom bids him beware! Consent thou not. The proposition is made to him, "Come with us, let us lay in wait for blood; let us lurk privily for the innocent," &c. "Cast in thy lot among us; let us all have one purse." At such a proposition, what course does wisdom dictate? She says, Consent thou not. But is her voice and dictation heard and obeyed. Not as a general thing; the foolish youth departs from a path marked out by wisdom, and is finally involved in trouble. Justice pursues the guilty, the day of retribution comes, and then these sons of folly would gladly call wisdom to their aid; but it is too late. She will laugh at their calamity and mock at their fear. The murderer on the scaffold, about to expiate his crimes, feels only taunted and mocked by wisdom when she reminds him of the folly that has sealed his doom. The drunkard, against the dictates of his better judgment, persists in his cups, and rushes on to destruction, until overwhelmed with misery; and in regard to the whole course of human action, Wisdom points out the righteous course, and folly allures to an opposite direction. Sister Tuttle rightly supposes that we will apply this proverb to the Jews; for God himself has thus applied the charge. See Isaiah, first chapt. lxxv. 1, compared with Rom. x, 21. But we do not apply it to the Jews exclusively. Gentiles as well as Jews are obnoxious to the charge of folly.

But not only do the sons of men stand condemned as transgressors of the clearest dictates of human wisdom, but equally so in regard to the wisdom of God, which wisdom Paul says we speak in a mystery. The preaching of Christ Crucified is unto them that are called, the wisdom as well as the power of God; but it is nevertheless to the Jews a stumbling block and to the Greeks folly. And in the preaching of the cross of Christ wisdom has lifted up her voice, and proclaimed to every creature under heaven that there is salvation for God's people in Christ Jesus, and in no other place or name. But folly has resisted the voice of wisdom, and contends that there is salvation in the will and works of men;—that there is salvation in gold and silver; in rites and ordinances of human invention; in voluntary humility and worshiping of angels; in tracts and Sunday schools, in mission and other relig-

ious societies, in the pardons of popes, the absolution of a priest, or the benefits of an anxious bench, or the virtue of an arminian prayer. Wisdom, through the gospel ministry has certainly protested against all these delusions for more than eighteen hundred years; and in her solemn protestations she has invariably been justified by all her children; their experience have corroborated her testimony in all ages. "But no man," by merely human sagacity has regarded her voice. All men by nature love darkness rather than light. The wisdom of God is foolishness with, or in the estimation of men. Men, in their inventions have set at nought all the counsel of God's Eternal Wisdom, and substituted their own wisdom; and even go so far in modern times as to ask the Lord to forego his plans and purpose and adopt theirs. They represent that God's method of salvation will not do to rely upon, and that the last hope of a sinking world is in the wisdom and works of men.

"And would none of my reproof." The voice of wisdom in the ministry has always exposed and reproved the doctrines and commandments of men: but alas! how few have heeded these reproofs. They have reproached and persecuted those whom God has made wise unto salvation; and desired their extermination from the earth; because they hate the light, neither will they come to it lest their works should be reproved.

But the awful day of retribution is at hand, when he that sitteth in the heavens shall have them in derision; according to what is written in the second psalm.

"But wisdom is justified of her children." The Lord Jesus Christ is of God, made unto *them* Wisdom and righteousness, and sanctification and redemption. And as their Wisdom, his goings forth have been of old, from everlasting. As their wisdom, the Lord possessed him in the beginning of his way; before his works of old." And he says, "I was set up from everlasting, from the beginning, or ever the earth was; Before the mountains were settled before the hills was, I brought forth," &c. Prov. viii, 22-25.

We submit these views to sister Tuttle; and if she will name the other passages, which she regards of the same classification, which have not been sufficiently conspicuous in our columns, we will try to make room for them; for we want a whole bible, a whole gospel, a whole Savior and a whole salvation.

REPLY TO BROTHER J. P. ZION, ON ROM. vii. 9.—"For I was alive without the law once: but when the commandment came, sin received, and I died." Although this apostle had been brought up by Jewish parents, and after the strictest sect of the pharisees, instructed in the Jew's religion; which consisted chiefly in, that to them pertained the giving the law, &c.; and although he had been no dull scholar in their Theological school, but had graduated with great honor, of having surpassed many of his equals in the attainment of religious knowledge, yet his literary attainments extended only to the letter of the law. With that he was very familiar, and none could surpass him in his knowledge of or zeal for the Jew's religion. But it was like the religion of all legalists, workmongers and arminians of our day; it filled his heart with a zeal which was

not pure; and inclined him to oppose the gospel of our Lord Jesus Christ, and to breathe out threatening and slaughter against the primitive Baptists. But the spirituality and killing power of the law of God, he had never experienced, until it pleased God who delivered him from his mother's womb and called him by his grace to receive his Son in him. Then, as in all other cases where the Spirit of God sets home the law in its exceeding broadness, he saw himself a poor convicted, guilty and justly condemned sinner before God; and that very law, on the letter of which he had depended for life and immortality consigned him to death and everlasting wrath, for his transgressions of its precepts.

By the law is the knowledge of sin; but until we know the law, we are ignorant of our sinful and helpless condition. And this is the reason why so many are at this day rely on their own obedience to the law of God, for acceptance with him; and seem perfectly heedless of the express declarations, "By the deeds of the law no flesh shall be justified," and "For as many as are of the works of the law are under the curse." In this sense they are alive, as Paul had been once; not having been slain experimentally by law.

In the illustration of this subject, Paul uses the figure of the marriage relationship, "A woman that hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is free from the law, (or dominion) of her husband. So long therefore as we are legally held under the law, we are held in condemnation. "For as many as are of the works of the law are under the curse." And we cannot be lawfully joined in marriage to Christ, until all the jots and tittles of the old dominion are legally cancelled. This separation or deliverance could only be legally effected by death. Now to effect this release from the law, the redeemed of the Lord, are buried with Christ by baptism, (or immersion) into death. (That is when Christ was buried in death, they were legally in him, so that when he died for them, they were all dead.) And hence, the apostle says, "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another; even to him who is raised from the dead, that we should bring forth fruit unto God." Our legal works of obedience to the letter of the law, however perfect they may have been as such, were not fruits unto God; for they were not begotten of his spirit; they were fruits to the old husband; but in our relation to our new husband our fruits are unto God, and not to the old husband, who is now dead to us; hence, instead of now serving in the oldness of the letter, we serve in the newness of spirit, and bring forth the fruits of the spirit, which are these: Love, joy, peace, long suffering, gentleness, goodness, faith, &c. Still because the law, as our old husband, could not beget in us such fruits of the Spirit, we are not to conclude that the law is sin. God forbid that we should say so. "Nay, I had not known sin but by the law; for I had not known lust except the law had said, thou shalt not covet." The law is holy, just and good, but I am carnal—sold under sin. And as Paul says in chapter viii. 2-4: For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the

law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The law is not sin. "But sin, taking occasion by the commandment, (or law) wrought in me all manner of concupiscence. For without the law sin was dead." As sin is the transgression of the law; where there is no law there is no transgression. Hence, if we had been created free agents, or without law, we could not become transgressors or sinners. But the law being holy, the presentation of every one of its precepts detects the depravity of my sinful flesh. As exemplified in Paul's experience. "I had not known lust, except the law had said, 'Thou shalt not covet.'" As he had understood the law according to his instructions in the Theological school of Gamaliel, he was blameless in regard to that precept, so long as he did not appropriate the property of another to his own use. But when the commandment came, in its spirituality and power, he found to his surprise that it took cognizance of the thoughts and intents of the heart; to hate a brother constituted him a murderer, and to look upon a woman lustfully made him an adulterer. The law had not only said "Thou shalt not steal," but it had also said, "Thou shalt not covet." Hence the exceeding purity of the law, applied to, and in its action upon all those who are under it, brings forth to light all manner of sin. "The law wrought in him all manner of concupiscence." Not that the law communicated to, or implanted in him an unholy principle, but the working of the law was to expose that corruption which existed in the flesh; as the Apostle says, "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Every saint can use the words of the Apostle as applicable to himself: "For I was alive once without the law." That is, I had not been slain; sin did not appear to me exceeding sinful, especially my own sin. I could see much greater sin in others than in myself. I was whole, and needed no physician, and righteous and needing no repentance. "But when the commandment came." When the righteous law of God was set home by the Eternal Spirit, "Sin revived." It had been in me concealed, so that I did not believe that it was there; but the eye of the law was not dim, it detected and brought to light the hidden evils of my soul, and what I had regarded lightly before became exceeding sinful. "And I died." Till then my strength held out, my resolutions were firm, and my fancied abilities to meet the demands of law and justice were unquestioned. But then and there the majesty of the holy law of God appeared. Justice drew forth the sword of vengeance, my mouth was stopped, and I confessed the justice of my doom. The cross of Christ appeared, and I saw the gleaming blade descend in vengeful wrath to smite me; the bleeding Savior drew me to his heart, and there in him, it smote, and I died. My legal hopes gave up the ghost, and I henceforth may say, "I am crucified with him, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

A Revival Certificate.

We have been furnished with the following copy of an extraordinary certificate which has been copiously issued by a number of influential citizens of Philadelphia, who are interested in promoting the present religious revival. It bears a close resemblance to the old Papal expedient of selling indulgences:

AMERICAN SYSTEMATIC BENEFICENT SOCIETY.

Auxiliary to every Benevolent Institution in the Land.

(Vignette.) — shares.
One hundred per cent. stock.
This certifies that — is the holder of — shares in the

SABBATH-SCHOOL CHARITY FUND.

Stockholders are guaranteed to receive one hundred times as much as they put in. (Matt. xix. 29.) Those who continue to pay into the fund as much as six cents a week, for three years in succession, to be life-members of the American Systematic Beneficent Society. Those who do this for six years, to be honorary members for life. Those who do this for ten years, to be honorary Vice-Presidents for life. Those who do this (from love to Christ) while they live, will have a free admission through the gates into the Heavenly City, a snow-white robe, a heavenly harp, a crown of gold, and a seat at the right hand of the final Judge.

[Signed.] M. W. BALDWIN, President.
GEO. H. STUART, Vice-Prest.
THOS. COOPER, Treasurer.
W. J. R. TAYLOR, Rec. Sec.
JOHN GULLIVER, Cor. Sec.

This certificate, with the remarks which precede it, appears to have been clipped from a Philadelphia paper; it was handed us by a friend who seemed to think it entitled to some special notice, as indicating the progressive march of anti-Christ. It is true the spirit of modern fanaticism assumes occasionally some new and novel phases; but the principles and policy of the powers of darkness have always been substantially the same in all ages.

Chartered companies, with titled officers for evangelizing the world, together with numerous financiering agencies for collecting and disbursing funds, for the professed object of sustaining that kingdom which is not of this world, and that gospel which is without money and without price, have been too numerous to attract any unusual attention. But the stock-jobbing enterprise of the "American Systematic Beneficent Society," proposes to divide the throne of the Eternal God into six-penny shares, and sell the mansions of immortal glory for filthy lucre. Were any organized company of men to practice such frauds in regard to any earthly territory that does not belong to them, they would, on conviction of their rascality, be lodged in our State prisons. But the fraud of thus swindling the unsuspecting and credulous Sunday-School victims of their toy-money, mean and unjustifiable as it is, sinks to insignificance when compared with the bold, unblushing blasphemy of offering the throne of Jehovah for sale. God, who occupies that high and exalted seat, has said, "Heaven is my throne." And this band of pious swindlers advertise that heaven for sale! And, to crown the climax of their effrontery, they forge the endorsement of him who overturned the tables of the money-changers, and scourged all manner of religious traffickers from his temple, and forbid peremptorily that his Father's House should be made a place of merchandise, or occupied as a den of thieves. To pretend that the blessed Savior, in Matt. xix. 29, gave his sanction to their swindling religious stock-jobbing operations, is handling the word of God deceitfully, and turning the truth of God into a lie. In the darkest ages of Popery, no greater abominations were practiced for swindling unconscious children of their money. Truly has the scriptures said of these worshipers of mammon, that they subvert whole houses, and lead about the silly, for filthy lucre's sake.

REPLY TO BROTHER A. WOOD, ON MATT.

xxvi. 40.—We have and do understand this passage to mean that the disciples—Peter, James and John—were literally asleep. Such was the weakness of their flesh, that, although they loved the Savior with the most sincere and abiding love, and were at that time willing in spirit to go with him to the prison or to death, they could not watch with him in that one hour of his dreadful agony and suffering. Peter's protestation in a preceding verse, "Though all men should be offended because of thee, yet will I never be offended," and also, "Though I should die with thee, yet will I not deny thee," were uttered in the sincerity of his heart; and we have no doubt that the affections of the other two disciples were equally strong. But what are our affections and resolutions, when we rely upon our fleshly powers to execute them? "The spirit truly is willing, but the flesh is weak."

There was a special cause for the selection of Peter, James and John, from the other apostles, to experience this scene of trial and of suffering. Peter's evident confidence in his own fidelity and power of perseverance required correction. And James and John had said they were able to drink of his cup, and to be baptized with his baptism; and therefore felt themselves competent to fill distinguished places in the kingdom of their Lord; the one to sit on his right hand, and the other on his left. But Jesus had said to them, "Ye know not what ye ask." And this utter failure for want of ability to resist this lethargetic pressure upon their natural energies, taught them most effectually by experience what they were slow indeed to comprehend in any other way.

Nor was this important lesson of the weakness of human flesh alone for the benefit of these distinguished apostles of the Lamb. The saints in all subsequent time are admonished to beware of self-confidence, or of reposing confidence in the flesh. The flesh is to be denied, the body kept under, for in the flesh dwells no good thing. The spirit within these disciples which was willing, was born of God; but the flesh which was weak, was not born of God; it was only born of the flesh, and therefore could not rise above itself; and in the most critical and important hour of trial, its weakness was developed. They could not watch one hour. Well did the inspired Paul say to those who were with himself members of the one body of Christ, "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And why should we have? "It is the spirit that quickeneth; the flesh profiteth nothing."

Another important consideration bearing on the subject is, that our Redeemer was by the irrevocable decree of heaven, to tread the wine press alone, and that of the people there should be, none with him to share in the work, making reconciliation for the sins of the people. He was himself legally the embodiment of all his members, so that his death and sufferings was the execution of the penal demands of law and justice which stood against them. So that when he died for his members, they were legally dead; and in his resurrection for their justification, they were released from death and delivered from all

condemnation; yet the propitiatory sacrifice was made by him as their High Priest, single handed and alone. Therefore in his victory, his arm, in the achievement of their salvation, brought salvation unto him; for they are his body, his flesh and his bones.

It could not therefore be that any fleshly power should aid in the accomplishment of that work. When the Shepherd was smitten the sheep were scattered; and notwithstanding the strong inclination of these disciples to drink of his cup, and be baptized with his baptism of overwhelming sufferings, it was impossible for them to keep awake or watch with him that one hour.

REPLY TO SISTER MARY E. DAVIS, ON ROM. VI. 17.—“But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.”

That the children of God have ever raised their hearts and hands in rebellion against him, is most unquestionably a source of deep sorrow and regret to them when born of his spirit; and none more sensibly felt that godly sorrow for having been in opposition to God, than did the apostle who wrote the above text. But in presenting the contrast between what the saints had been and what they now are, he attributed this change in their condition to the sovereign grace of God, and instead of accrediting the glorious change to them as having been brought about by their will or work, he thanks God for the great and marvelous display of his goodness in their salvation from sin and death and hell.

Sister Harriet Davis has requested our views on Rom. viii. 38-39. That chapter contains but 25 verses.

WARRENTON, Va., June 10, 1858.

BROTHER BEEBE—I did not think when I last wrote for the SIGNS, that I should encumber its pages again so shortly with my poor communications; but indeed my desire is so great to correspond with those I love in the Lord that I cannot resist, but feel that I must contribute a little, if I can, to their happiness or gratification. It is always a great pleasure to me to read the exercises of others who have been taught of God, and I am always willing to give a relation of my own when prompted to do so, hoping that perhaps there may be one poor soul who will gladly read it. If so, then take courage, dear friend, in tribulation; for if God permits the lambs of his flock to go astray as far as I have gone, then you need not despair; he will bring you back to his fold again, and cause you to lie down in green pastures where the food will be sweet to your taste.

I have wandered off and become so estranged from Christ and his fold that sometimes I have thought it was impossible for me to be one of them; but after a season Jesus reveals himself as the Shepherd of my soul, as “the Chief among ten thousand and the One altogether lovely.” I believe God has a design in sending doubts and fears upon his people, and if you, trembling sinner, have ever been brought to taste of the fulness of God's grace, rest assured he will not forsake you nor forget you, but will keep you as the apple of his eye; and, at his own time, according to his own pleasure, he will dispel the dark clouds which hover around you,

and you will be permitted once more to behold his face with joy and gladness. If God has commenced the work of grace in your hearts, he will perform it until the day of Jesus Christ, or until Christ is revealed in you the hope of glory. And Jesus himself has declared that he will never suffer one of these little ones whom God has given him to perish, but will raise it up again at the last day. No, they cannot perish, neither shall any pluck them out of his hands, for God who gave them to him is greater than all, and none can pluck them out of the Father's hand. Then why this doubting, child of sorrow? But you will say, as I often do, that I do not doubt God's word, or his faithfulness, but that I am a subject of his love, and I believe there is not one of God's dear children but who has a doubting heart on this point, though sometimes he may have bright assurances that he is one of the blood-bought family.

There is one thing that consoles me, and that is, that my affections are not placed upon this world—that I have a desire for something higher than this world can bestow, and sometimes when I have an exercise of faith, I feel like I would give my life if I could but leave this world of sin and death, and dwell where Jesus is. I do take delight in being with the people of God and in hearing the gospel preached; it is like oil to my wounds, and marrow to my bones, and there is a beauty in the truth that I cannot describe. Sometimes I feel a coldness and indifference to these things, and indeed am almost led to doubt their reality, and persuade myself that these Baptists are a deluded people, imagining vain things; and then again the truth will rise up before me in all its brilliancy, and these poor despised people will appear to me as the lilies of the field and as the cedars upon the hills of Lebanon.

I remember once of attending meeting with these feelings of coldness, and while listening to the preaching these words came forcibly to my mind, “What if these things be true?” I was suddenly arrested, and saw a clearness in the doctrine that so satisfied me, I could not have doubted its truth if earth and hell had risen up to oppose it. That was one of my refreshing seasons, and that lovely sermon I shall never forget. It was delivered by our dear brother Hartwell, and every word seemed to go like an arrow to my heart.

It had always been one of my chiefest pleasures to attend gospel preaching, and as well as I can remember there have been but few sermons preached since I received a hope of being born again; but what I could say was, they were as balm to my soul, and as pleasant words spoken in due season.

I attended the Baltimore Association held at Black Rock, Md., and long will that little trip be remembered with pleasure, both on account of the many kind acquaintances I made there and of the rich feast which was given to the heirs of grace.

The ministers, though from distant homes, seemed united in one brotherhood, each bearing the same testimony to the truth. They each took an active part in their Master's cause, and wielded valiantly the sword of the spirit. May they ever be found ready to engage in a war so glorious. Though insults be heaped upon them, though finger of scorn pointed at them, destruction

prophesied against them, and dangers thrown around their pathway, may they stand firm in the strength of their God, in nothing terrified by their adversaries, knowing that they are clad in the whole armor of God, having their feet shod with the preparation of the gospel of peace, and their heads covered with the helmet of salvation. Being thus equipped, may they go forth in the name of the Lord, preaching his gospel and proclaiming a sure and everlasting salvation to his people. May they ever be regarded by the world as a separate and peculiar people, and if poor and feeble and scattered, not one of them will ever fall or fail to accomplish that whereunto God shall send them, for he has promised to be with them and be a mouth unto them. He sends them out to do his bidding, which is, to preach that gospel which they have learned and received. They are commanded to keep nothing hid, but to declare the whole counsel of God—to the Jews a stumbling-block and to the Greeks foolishness; but unto them that are saved, the power of God and the wisdom of God.”

[To be concluded in our next.]

“There Remaineth, therefore, a Rest for the People of God.”

My rest is in heaven, my rest is not here,
Then why should I murmur when trials are near?
Be hushed my dark spirit, the worse that can come,
But shortens this journey, and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this;
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

The thorns and the thistles around me may grow;
I would not lay down upon roses that blow;
I ask not a portion, I seek not to be blest,
Till I find them forever in Jesus' breast.

Afflictions may damp me, but cannot destroy;
One glimpse of his love turns them all into joy—
And the bitterest tears if he smile but on them,
Like dew in the sunshine, turns diamond or gem.

Let doubt then and danger my progress oppose;
They only make heaven more sweet at its close;
Come joy or come sorrow, whatever may befall—
One hour with my God will make up for it all.

A script on my back and a staff in my hand—
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smooth it with hope, and cheer it with song.

ASSOCIATIONAL.

The Corresponding Association will (Providence permitting) meet with the Church at Bethlehem, Prince William county, Virginia, on Tuesday before the Second Sunday in August next, to which Old School Baptists generally, and ministers in general, are earnestly invited. Those coming by public conveyance will obtain tickets for Manassas Station, O. & A. R. R., but may get the conductor on the Manassas train to put them out at the meeting-house, which is three miles west of the station, immediately on the road.
ROBERT C. LEACHMAN.

The White Water Association will convene (the Lord willing) with the Nettle Creek Church, Randolph county, Indiana, to commence on Friday before the Second Saturday in August, 1858. Those coming from a distance by public conveyance will be met at Hagarstown by the brethren on Thursday and Friday, and conveyed to the Association. Those coming from a considerable distance will do well to arrive on Thursday.
J. A. JOHNSON.

BROTHER BEEBE:—Please give notice that the Western Predestinarian Baptist Association will be held, Providence permitting, in the western part of Mahaska County, Iowa, on Saturday, the 11th day of September, 1858, and the two days following. We greatly desire to see on that occasion, as many of our preaching brethren present, as can meet with us.

AARON WOOD.

MARRIAGES.

In Sussex Co., N. J., on Wednesday evening, June 9th, by Eld. Gabriel Conklin, MERRITT C. REMY, of Orange Co., N. Y., to Miss JANE, only daughter of Christopher M. Elston, of the former place.

OBITUARY NOTICES.

LONE CEDAR, Kentucky, May 18, 1858.

BROTHER BEEBE:—You will confer a favor on the bereaved widow and relations of JESSE GOODWIN, deceased, by publishing the following: Brother Goodwin was a constant reader of your valuable paper. I also request you to ask the Editor of the BANNER OF LIBERTY to copy the same in his paper:

Departed this life on the 23d day of November, 1857, Jesse Goodwin—born in South Carolina—emigrated to Kentucky in early life—from thence to Tennessee, and back to Kentucky, in Graves county, where he died. He professed religion in 1810 and joined the regular Baptist Church of Christ in 1812. For many years he was much afflicted, but bore it with much patience and christian fortitude. His christian walk and pious conversation, together with his exemplary life, is worthy to be remembered and practised, not only by his surviving relatives, but by all who knew him. The following lines were composed by his wife:

My husband now in silence sleeps,
He's undisturbed by pain;
While I am left to mourn and weep,
My loss, 'tis but his gain.

Tho' the whole world its powers may try,
And though the earth may shake,
And friends and children weep and cry,
His slumbers cannot wake.

But when the Lord the trump shall sound,
The voice he will obey;
Then he will from the grave abound
To meet the glorious day.

I hope to see his face again,
It will the sun outshine;
I hope to join the heavenly train,
And leave this world behind.

Amid the wreck of nature now,
Undaunted he will be;
He'll rise to praise his God and King,
To all eternity.

O, may I join the blood-washed throng,
That I may ever view
Those happy souls around the throne,
The endless praise renew.

W. A. BOWDER.

RUSH Co., Indiana, April 18, 1858.

BROTHER BEEBE:—It has fallen to my lot to send you for publication the following obituaries. My brother, in the flesh, THOMAS ZION, departed this life August 6, 1856, aged 28 years 3 months and 8 days. His death was caused by a thrashing machine. He suffered inexpressibly for eight days; was visited daily by a large number of his friends. His bereaved companion took up the lamentation—

“My head and stay is call'd away,
And I am left to mourn;
My husband dear, who was so near,
Has pass'd away and gone.”

He left a widow and two small children.

Also Mrs. MINERVA C. ZION, wife of Thomas Zion, and daughter of Daniel Rea, departed this life March 1, 1858, as one who had owned her Lord and Master. She had united with the old Predestinarian Baptists, and was baptized on the Monday after the meeting of the White Water Association, by Eld. William A. Thompson, and has left her two small children to my care. May the Lord enable me to raise them in a right and acceptable manner.

Yours in love,

J. P. ZION.

FAIRFAX C. H., June 9, 1858.

DEAR BROTHER BEEBE:—I yesterday received by letter information of the death of my daughter, MARY H. DARBY, wife of William G. Darby, of Montgomery county, Maryland. She died June 1, 1858, aged 33 years and nearly 3 months. Her disease was Scrofula, of which she has been severely afflicted for several years. She leaves a husband and five children. She was baptized by brother R. C. Leachman several years since, and united with the Shiloh Church in Washington, of which Church she remained a member unto her death. I saw her about a month before her death—she then appeared comfortable in her mind and hope in view of death. And under the comfortable hope I have that she has gone to rest, I cannot but feel that her death is a happy and gracious release from her afflictions and trials.

Yours in love,

S. TROTTE.

The "Systematic Beneficence" Blasphemy.

A short time since we called attention to the plan of "The American Systematic Beneficence Society" to wheedle the Sunday school children out of their pennies, for the purpose of sustaining foreign missions and other schemes for spending money. What was then said was induced by the proceedings of the society. We were not aware at the time that the association, in pursuance of its sacrilegious attempts to farm out admissions to Paradise, had actually prepared certificates of stock for the purpose. Yet such is the fact. One of these certificates is now before us. It bears a great resemblance to a modern railroad bond. The border is composed of scroll and fancy work, the figures of two angels occupying the upper corners. The vignette is a large cut, and the prominent words are in letters of various sizes. The signatures of M. W. Baldwin, Geo. H. Stuart, W. J. R. Taylor, John Gulliver and Thos. Cooper, are engraved fac similes of their hand-writing. The certificate reads as follows:

AMERICAN SYSTEMATIC BENEFICENCE SOCIETY.
Auxiliary to every Benevolent Institution in the land.

Picture of a Globe, on which is inscribed, "THE FIELD IS THE WORLD." Above it, a figure of Gabriel blowing his trumpet, from which issues the words, "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TO MEN." Below, in a cloud, "FOREIGN MISSIONS, HOME MISSIONS, SABBATH SCHOOL, SEAMAN'S FRIEND, EDUCATION, BIBLE AND TRACT SOCIETIES."

ONE HUNDRED PER CENT. STOCK.

This certifies that — is the holder of — shares in the SABBATH SCHOOL CHARITY FUND.

Stockholders are guaranteed to receive one hundred times as much as they put in, (Matt. xix. 29.) Those who continue to pay in the Fund as much as six cents a week, for THREE YEARS in succession, to be LIFE MEMBERS OF THE AMERICAN SYSTEMATIC BENEFICENCE SOCIETY. Those who do this for SIX YEARS, to be HONORARY MANAGERS FOR LIFE. Those who do this for TEN YEARS, to be HONORARY VICE PRESIDENTS FOR LIFE. Those who do this (from LOVE TO CHRIST) WHILE THEY LIVE, will have a free admission, through the gates, into the Heavenly City, a Snow-white Robe, a Heavenly Harp, a Crown of Gold, and a seat at the right hand of the final Judge.

M. W. BALDWIN, Pres't.
GEO. H. STUART, Vice Pres't.
W. J. R. TAYLOR, Rec. Sec.
JOHN GULLIVER, Cor. Sec.
THOS. COOPER, Treas.

We subjoin also a copy of the principal part of the prospectus, showing how the pennies are to be gathered from the Sunday school innocents:

"SYSTEMATIC BENEFICENCE."

Plan for raising six cents a week FOR THE SABBATH SCHOOL CHARITY FUND
By every Sabbath Scholar in America.

To be divided, if thought best, between Foreign Missions—Home Missions—Sabbath-School, Systematic Beneficence, Seamen's Friend, Education, Bible and Tract Societies—the Pastor, (as a token of respect and affection,) the Poor and the Sabbath-school Library.

LET EACH SCHOLAR DEVOTE TO THIS PURPOSE—

- 1st. One-tenth of all their regular income.
- 2d. All they can earn by extraordinary industry, in sewing—knitting—cultivating a missionary plat—doing extra jobs—working overtime, &c.
- 3d. All the money they receive as Rewards, for diligence and good behavior; for committing to memory answers in the Catechism, passages of Scripture and verses of Hymns; for reading the Bible through in course; twenty-three chapters a week, carrying them through in one year.
- 4th. All they can save by Self-denial, in curtailing the amount paid for dress, ornaments, amusements, pleasure excursions; cake, candy, fruit, toys, and fire-crackers; and in giving up the use of tobacco, cigars, tea, and coffee.
- 5th. All they can obtain as Collectors, by soliciting the contribution of relatives and friends to the SABBATH-SCHOOL CHARITY FUND. It is known that some parents prefer to make their children the almoners of their bounty.

While it is not supposed that many will adopt every measure suggested, it is hoped that every one will adopt some of them, and the average of each school be at least six cents a week for every member.

A very important feature in this plan is, that all that is obtained under the first four rules will be the scholars' own money, earned by their own industry, good-behavior and self-denial,—so that, while they are educated to practice a large-hearted liberality, they become more industrious, better-behaved and more unselfish; and, as all the great benevolent objects of the day are to be aided by their funds, they will naturally become interested in them all, and be eager for any intelligence in regard to their past history, and

their present movements, and thus their minds and their hearts will gradually swell and expand, until at length they will be prepared to form a class of Christians of a higher type, and a nobler spirit, than any who have gone before them.

Another important matter is, that under the fifth rule they will call into exercise their powers of persuasion to induce others to do good, and thus in early life become active laborers in the vineyard of the Lord. If every Sabbath-scholar would do this, what an army of collectors should we have, what a vast amount of money would be raised, and what a mighty impetus would be given to the onward movement of the churches for the conversion of the world!

THE AMERICAN SYSTEMATIC BENEFICENCE SOCIETY proposes to issue Certificates of Stock, to the amount of TEN MILLIONS OF DOLLARS, divided into forty millions of shares, at twenty-five cents each. Those who pay twenty-five cents or more into your Sabbath-school Charity Fund, will be stockholders, and entitled to certificates.

The persons whose names are set to this most outrageous paper have, for years past, been spoken of as high-toned, benevolent and religious men. Upon what pretext is this most blasphemous proceeding to be defended by them or their friends? Who made Messrs. M. W. Baldwin, George H. Stuart, W. J. R. Taylor, John Gulliver and Thomas Cooper, successors to Saint Peter, and gave to them the keys of heaven? These gentlemen repudiate, no doubt, with Protestant indignation, the claim of the Pope that he is the sacred successor of the fisherman apostle, and they have a horror of plenary indulgences. But the Pope has the history of centuries to appeal to.

He can appeal to history and tradition to support his claim in some degree; but what authority made Messrs. M. W. Baldwin, George H. Stuart, John Gulliver, W. J. R. Taylor and Thomas Cooper, Popes? What impious audacity of self-conceit has possessed these men, that they should dare to set themselves up as dispensers of the attributes of the Almighty? With what mercenary impiety they arrogate to themselves the position of Vice-Regents of the Most High, and, as Commissioners of Salvation, pretend to have authority to insure a position at the right hand of God for the paltry price of six cents per week!

Religion is defiled by such men; sincerity is cast down; and eternal life is hawked about in the market as an object of traffic. Most shameful audacity! Most wicked and detestable blasphemy!—N. Y. Dispatch.

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This book, when we consider its size and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

At the above rates, our books will be sent by mail to any part of the United States, at our expense.

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The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

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Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., JULY 1, 1858.

NO. 13.

Correspondence of the Signs.

CONNEERSVILLE, Ia., June 11, 1856.

BROTHER BEEBE:—As I have sent on my remittance by brother Wm. H. Beck, I should not offer anything of mine for the *Signs of the Times* at this time, but for a request by brother Barger, of Flat Rock, Ohio, by private letter, for my views on Rev. xviii. 8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go out into perdition; and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." This text contains enough in itself to fill one sheet, still it refers John, and of course his readers back to a beast that was, and is not, and yet is. After the introduction and the letters to the seven churches severally, which were in Asia, the book of Revelations opens with a book with seven seals, six of which are opened, and great events are brought to view; the seventh seal is also opened and with other great matters, seven angels which stood before God with seven trumpets which were given them to sound; one trumpet to each angel, and they went forth, and six of them having sounded and wonderful events followed each trumpet, the seventh angel sounded, and among the wonderful events which John saw, was a great and marvelous sign in heaven, (the church) seven angels having the seven last plagues, and, as if these were bottled up in vials, one in the hand of each angel, these were to be poured out in succession, and in these vials the last plagues were filled up; and the beast, and the false prophet, Mystery Babylon and all her harlot daughters are effectually and finally destroyed; and the New Jerusalem (or the true gospel church) in her resplendent glory, with her crystal waters of life, and the perpetual and abundant fruits of the tree of life which amply secures their eternal festival. All this is under the opening of the seals; for on opening the seventh, the seven trumpets were introduced as a part of what it disclosed. The sounding of six of these trumpets disclosed many more events of the seventh seal; but not all, for among them are the seven vials, which will disclose all that was in the sealed book. Each of these periods marked by the seals, the trumpets and the vials. The true church, called heaven, is the theatre of action, and suffers much, and is also signally delivered, and ultimately showed to be gloriously victorious and finally triumphant. Now, under the sounding of the seventh trumpet, still opening and disclosing the seventh seal, the church, under the similitude of a woman clothed with the Sun, (that is, with the righteousness, truth and light of Christ, who is the Sun of Righteousness,)

and the moon, which borrows light from the Sun (that is, the offerings under the law,) is under her feet; and as a queen, she is crowned with a crown of twelve stars, (that is, the doctrine of the twelve Apostles.) She being in travail to bring forth Christ, in his members, and in the truth of his doctrine, discipline, and ordinances, &c. Here, before the woman stood, in the vision, a great red dragon that controlled the seven mountains, or heads of the pagan empire of Rome, and brought the ten horns, or provincial divisions of the empire into one grand focus, to control the seven crowns so as to subserve his bloody designs, denoted by his red color and great power. This dragon continued his devastations and war against the church and saints of God, and poured out floods of water, if possible, to exterminate the last remnant of her seed. But God prepared a place for her flight and safety in the wilderness. This red dragon continued his bloody work until Constantine renounced Paganism, and unfurled the cross upon his banner, and declared the christian religion the religion of the empire of Rome. Now he that had hitherto let, (that is hindered) the full development of the man of sin, emphatically Anti-Christ, was removed. The red dragon, which was Pagan Rome, was gone, dead, and powerless; but soon out of the sea arose the Papal beast with the same heads and horns; but while the dragon had but seven crowns, and these on his heads, this beast had ten crowns, and these were upon his horns. This beast rose up out of the sea, and represents Papal Rome—the man of sin, the son of perdition. Anti-Christ, now under the christian name, assumes a legal form, and soon with its universal Bishop, the Pope, who claims infallibility, made a profession of religion, and membership in the imperial church a stepping-stone to every office of honor and profit in the empire. By means of travelling monks, friars, jesuits, and other missionaries, with catechumen schools, seminaries and theological colleges, this beast pushed its conquests into every nation. To gain popularity among the heathen, the most of their rites, ceremonies and gaudy show, their shrines, images and tapers were brought over and new moddled, to adorn the Catholic temples. The true church, seeing all this protested and refused to fellowship this man of sin, and consequently every engine of cruelty was invented for their destruction. This Papal beast received the power of the dragon, and upon his heads were the name of blasphemy. His likeness was that of a leopard, spotted to signify the different people in its incorporation, but all ferocious; and his feet were as the feet of a bear, and his mouth as the mouth of a lion. The dragon, or heathen Rome, gave to this beast, or Papal Rome, his power,

his seat, and great authority. John says, I saw one of his heads, as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him? By this we are taught that heathen idolatry, the dragon, and Papal superstition, are so amalgamated, that both the dragon and the beast are worshiped in ascribing greatness and dominion to the beast. The ten crowned beast, like his predecessor, the dragon, showed his origin by vaunting himself, and blasphemously claiming divine titles and prerogatives. "And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months." Some compute this period to comprise twelve hundred and sixty years; but it evidently signified a very long time. These powers were given to him by the laws and regal authorities, and vested thus with legal power, he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven; and it was given unto him by the same laws, to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life, of the Lamb slain from the foundation of the world." Such was the universal sway and power of the Papal seven headed beast. This is what the beast was; but he is not now, for many nations have shaken off his power and defied his authority. And yet he still exists, but in another form. Another beast has risen up out of the earth with two horns. John says, "And I beheld another beast come up out of the earth, and he had two horns like a lamb; and he spake as a dragon. Here is a combination of three very different animals; horns like a lamb, a beast in many respects like to the one above described, yet he spake like a dragon. The beast and the dragon are both, in effect, in this beast; but a new scene, the earth, instead of the sea; and its horns are those of a lamb. Now this two horned beast has no crown, he rises out of the earth, and is mild in his appearance: but still "he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in sight of men, and deceiveth them that dwell on the earth by the means of the miracles which he had power to do in the sight of the beast, saying to them that

dwell on the earth, that they should make an image to the beast which had the wound by the sword and did live; and he had power to give life (or breath, as the margin reads,) unto the image of the beast; that the image of the beasts should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom; let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, three score and six." This two-horned beast has no crown, and does not revive the ten-horned beast in his original power; but causeth an image of him to be made, and by that image he exerciseth all the power of the first beast. So we see that although the first beast, or papal anti-Christ was in universal power, it is not; but still it is now in power through this image, but in a different form, exercising all its former power. This papal, or ten-horned beast, is alluded to in our text, as the beast that thou sawest was and is not; that is, it was in universal power, but it is not so now: yet he is not dead, and gone out of power, for all his power is now exercised through the image which the two-horned beast caused to be made to him; so in this modification, by the two-horned beast, the ten-horned beast is still in power. He was at first the son of perdition, a native of the bottomless pit; from that pit he rose up as a sea serpent, or great red dragon, in heathen Rome; he is the old serpent which is the devil and Satan. This dragon gave his seat of authority and great power to the two-horned beast, which is Papal Rome; and as that Papal or Popish power begins to dwindle and lose its dominion, and its powers are greatly curtailed everywhere, and entirely lost under the Republican form of government, under his new modification, he arises out of the earth, with two horns like a lamb, his feet like the feet of a bear, and hath his speech like a dragon. Being the son of perdition he ascends out of the bottomless pit, and goeth to his native place, perdition, again. And they that dwell on the earth shall wonder; as they wondered at his great power, strength and conquests before, so shall they wonder to see such great strength destroyed, and to see him sink into his final perdition in one day. But they whose names are written in the book of life of the Lamb slain from the foundation of the world, did not wonder after his power, but looked for it, and patiently endured it. So now those whose names are not written in the book of life, shall wonder at his final perdition; which

fully implies that such, and only such, whose names were written in the book of life, &c., shall not wonder at his fall, when they shall see the beast of Rome which was in power, but now is not, yet is (in the image) by and through which all his former power is still now exercised; for they were looking for and patiently enduring his rage, until he should be disarmed; therefore they did not wonder to see it. Here is seen the sufferings and patience of the saints under their complicated and protracted sufferings and persecutions. The red dragon being heathen Rome, up to the reign of Constantine, and the ten-horned beast being the full development of anti-Christ under the imperial reign of Papal Christian Rome, as it is called, but properly *anti-Christian* Rome. And the two-horned beast arising not out of the sea, but, as I conceive, it is a Protestant beast, and having no crown on its head or its horns, indicates its rise in a Republican government, as in these United States. The image of the beast, which this last beast caused to be made to the Papal beast, I believe to be the modern Missionary system—with its multiform kindred institutions, all of which are but a different modification of Popish machinery. The monks, friars and jesuits of Rome filled the places which are now filled by missionaries, agents, colporteurs; the catechumen schools of Rome are copied by Sunday Schools and Bible Classes to prepare children for church membership. Their tenets, dialogues, novel tales of religious tragedy, now fill the place of the Romish tracts of former times, to spread the fame and wonderful doings of the beast. The Protestant beast has its revivalists to command fire from heaven in the sight of men, or as men view it, and they perform many sham miracles in the sight of the beast, and by them they deceive those who dwell upon the earth. Their Theological schools are but the images of the Catholic schools. The objects aimed at are the same, namely, the conversion of the world. Time and space will not allow me to enlarge on the express image of the beast as developed in the modern missionary enterprise. The heathen are the principal object avowed by both, and their course is, so far as they have the power, to oppose the truth and to persecute the saints. The beast which John saw in his vision was in great power, but he has measurably lost that power, and is *not*, but, in his image, *he is*, at this time, and all his power, through this image, is now exercised by the Protestant beast. This beast is not of one denomination, but it is a conglomeration of many, even of six hundred and sixty and six, all linked in one name, which is the number of the name of the beast, and this number is the number of a law made, or an incorporated man or body, with power to sue and be sued, to plead or be impleaded, and thus the image has legal life, or breath, to speak and to persecute all who will not worship the beast or his image. They claim universal power over the world, over the Congress of our nation, and over the thunders and wrath of God. The oppressed ones are only those whose names are written in the book of life from the foundation of the world. They are God's elect, redeemed from among men by the blood of Christ, out of every nation; they are the called with an high and holy calling, preserved in Christ Jesus, in whom they were chosen

before the world began, that they should be holy and without blame before God, in love; and they are kept by the power of God their Father, through faith unto salvation, even through the faith of God's elect; therefore they are secured from the deception of the beast, for if it were possible they also would have deceived the very elect.

I have followed no man in my attempt to comply with the request of brother Barger; I have only given my own views on the subject and its connection. Brother Beebe, I know I have lengthened out my remarks too much; but I have been as brief as I could well be, and have left out many important items. If it is worth publishing at all, it may be worth its space in the *SIGNS*; it is submitted to your discretion.

WILSON THOMPSON.

The Two-Horned Beast.

And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon. Here is wisdom. Let him that hath understanding count the number of the beast, for it is six hundred three-score and six. Rev. xlii. 11—18.

The history of the second, or two-horned, beast, of the Apocalypse is at once deeply instructing and important. The period of time which it covers, and the relation we individually sustain to it, render a proper examination of its features necessary, and thus shall we be the better able to discern the signs of the times and to avoid those snares and dangers to which the dwellers upon earth are subject. Many have supposed that this beast was designed to represent another phase of the first beast, or the Papacy; the first representing its civil power or temporal dominion, the second its ecclesiastical authority, as set forth in its priesthood and orders of monks, and other religious features of the church of Rome. This view we cannot adopt for the reason that it was *another* beast which John saw coming up out of the earth. The first rose out of the sea. The term beast is used in prophetic scripture to set forth, not religious ideas, but organizations; and it is with this view, as we understand, that the Holy Ghost has presented us with this view of the third great division or organization of religious error. Under the figure of a dragon we understand that the oldest form of religious errors, or Paganism, is set forth; under the figure of the leopard beast we have the Papacy, or Papal anti-christ; and under the figure of this two-horned, or lamb-like beast we have brought to view the last great division of error, or Protestant anti-christ.

A few words may perhaps be necessary respecting the coming up of this beast. John saw the first beast rise out of the sea. The purity of Christian faith and practice was gradually lost in the corruptions of the church of Rome. The errors of the Papacy seemed to spring from a church nominally pure; and from the time that nominal Christianity became the religion of the Roman Empire till about the middle of the sixteenth century, the Papacy seemed to maintain an almost universal dominion. The church had been borne into the wilderness, and through dark and trying days of persecution had been miraculously preserved and nourished. The voice of Huss excited the attention of some who mourned the degeneracy of the times, and now and then the need of the reform of some abuse was felt or even advocated. No especial result, however, followed. The preten-

sions of the Roman See were almost unquestioned; the most monstrous dogmas were unhesitatingly allowed, and the gross practices were everywhere tolerated. It was at this time that John saw *another* beast coming up out of the earth. If the errors of the Papacy arose from the decline of faith originally pure, the errors of Protestantism came out of a church fearfully corrupt. The voice of the monk of Erfurth was heard attacking the sale of indulgencies, and ere long assailing the infallibility of the church and the supremacy of the Pope. With the peculiar features of the Reformation our present enquiries have little to do further than the single fact that the opposition of Luther and his coadjutors to the corruptions of the Roman Church led to the establishment of that system or form of error which is developed in the Protestant Church. It is presented to us, on its first manifestation, as of a lamb-like appearance, to signify that at first its pretensions were humble, and the doctrines maintained, those which bore some resemblance to primitive faith. It was not long, however, before its real character was manifested, and the same principles became developed in Protestantism, which had before marked the Papal Church, which principles have since been, and indeed are still, promoting the making of an image to the first beast, which image all are required to worship, no man being allowed to buy or sell save he that has the mark of the beast, or the name of the beast, or the number of his name. Let us now turn our attention to a few things presented us in connection with this beast.

I. *The image made to the first beast.* An image is the likeness or representation of anything; and the idea which appears to be presented is that there is a process going on within the Protestant Church by which a likeness to the Papacy is formed. The image appears to be one of gradual development, and effected by the consent and co-operation of those who dwell on the earth. That such a view of the case was correct would at first seem improbable, since the ostensible object of this church was to *protest* against the errors of the Papacy. Yet when we consider how many of the dogmas of the church the Reformation retained, that even the great Reformer himself contended strenuously for the doctrine of the Real Presence, that though many of the forms and ceremonies of the medieval worship were abolished, their spirit remained, and that whatever revival there may have been of the doctrine of the Apostles in the time of Luther, there has been a growing departure from them ever since, we shall perhaps find reason to believe that there is greater exactness between the Apocalyptic statement and the facts of history than we had at first supposed.

Let us consider the formation of this image under two aspects: first, as relates to the outward development of Protestantism in its ecclesiastical and benevolent activities; and second, the principles it professes and maintains. Of these latter shall we speak more particularly when we come to treat of the *arithmos* or number of this beast.

A distinctive feature of Paganism, as well as the Papacy, was their forms of worship, their temples, their altars and their priests, their sacrifices and their offerings. In like manner does Protestantism exult

over its temples erected to the Most High; its priests who minister at consecrated altars, and the sacrifices and offerings laid thereon by devout and zealous worshippers. Primitive Christianity knows nothing of all this; a place of worship is not a temple or a church; a Christian minister is not a priest; a Christian pulpit is not an altar.

In accordance with the prevailing spirit of the Papacy, its forms of worship addressed the imagination rather than the reason. Everything was designed as an appeal to the senses. The gorgeous decorations of churches and cathedrals, imposing ceremonies, and cumbrous ritual in an unknown tongue, everything calculated to excite the imagination, and to overawe the mind—these were the outward developments of that system represented by the first beast. With what exactness Protestantism has copied, and is still copying these, daily observation will teach us. Not only that church, which Episcopal in its form, more nearly resembles the "Mother Church" than any other, but almost all classes and grades of Protestants seem to vie with each other as to which shall most closely resemble the medieval beast, not less in the structure and adornments of their churches, than in the forms and ceremonies of their several worship. Even among those who are called evangelical, churches of Puritanic ancestry surmount their places of worship with the sign of the cross, and paint or sculpture this and like emblems upon their walls.

We have alluded to the Episcopacy. Protestantism is for the most part professedly Congregational. Such was the form of the primitive church. The Apostles recognized no privileged orders—no clergymen and laity. This was a distinctive feature borrowed from Paganism, copied by the Papacy, and industriously imitated by Protestantism. The supremacy of the Pope, the infallibility of the Church, denial of the right of private judgment, the withholding of the Scriptures from the common people, on the ground that they are not able to interpret them correctly for themselves, are all involved in this idea of spiritual domination, an idea most erroneously copied by those who claim to be anything but Papal in their tendencies. Priestcraft, which was so distinctive a feature of Papal anti-Christ, is no less fully developed now, and the attempts so often made to control legislation by Protestant clergy, stepping down into the political arena are but sad evidences of the degree of exactness with which the image of the first is being made. Then those who claimed descent from the plain fishermen of Gallilee gloried in the most pompous titles and the most glaring show; and now plain Christian teachers, or those who claim to be such, are addressed as *reverend* men, aim at the exercise of authority which James, Peter and John never dreamed of, and hesitate not to assume the title and exercise the authority of bishops and spiritual lords.

A single word as respects the rite of the induction into the ministry. In the earliest times of the church, the congregation of believers selected and set apart their own teachers, of whose qualifications they judged, and whose teachings they tested by the standard of the Scriptures. Under the first beast another system was introduced. Holy and consecrated hands were laid on—

ly upon those whose attainments had received the sanction of the college or council; the superior clergy consecrated the inferior, and the people had nothing to do about it but to submit. Protestants though we are, how should we be shocked at the idea of unconsecrated hands being laid upon the head of one about to be admitted to "holy orders," or at the idea that a church could fitly consecrate and ordain one to be their teacher without ordained interference. In nothing which is here said do we mean to deny the propriety of asking the aid of, or testifying our fellowship with, a sister church, in so important a matter as that of ordination for the work of the ministry. But, alas! the pulpit is chosen as a profession, the theological school is the place of training, the candidate enters upon his work by the consent of the council, and Christ and the church have but little to do about it. We might enlarge upon this and other points connected with the outward development of Protestantism, and in every direction shall we find some features of the first beast, a growing resemblance in its forms and practices to those of the medieval church.

But there is a very important direction in which we should turn our eyes for a single moment; it is in the direction of the benevolent and religious activities of the so-called Protestant church. The great aim of the Papacy was its own aggrandisement—the means proselytism. To propagate the faith, to extend the triumphs of the church, to convert infidels, punish heretics, and increase its revenues, were duties to which it constantly and zealously addressed itself. Its multiform religious establishments, its ecclesiastical orders and organizations hence originated, and were eminently successful in gaining converts to the faith. The various orders of monks, the society of Jesus, and the system of the Inquisition, all have done efficient service in the cause of the church. The labors of its missionaries in China, South America, and other parts of the world bespeak a zeal and enthusiasm, which however much Protestant missionaries may have emulated or copied, they have rarely displayed. The spirit, however, the purpose and the plan are the same. Modern missionism is a pretty exact image of that of the first beast. By its means the knowledge of the faith is to be extended, and in whatever part of the world missionaries are wanted, some society or religious organization sends them out—not the Great Head of the Church—and to the Secretary or principal Directors at home do they make their quarterly or annual report! Constant calls for pecuniary aid are made and heard, and the especial favor of God and the best seats in heaven, as well as life-membership in some religious organization on earth, are the reward of distinguished liberality on the part of the faithful. We have spoken thus far of the outward developments of Protestant anti-Christ: and in the truest sense the outward is all. It is a form without power. Its pretensions are great. It has a mouth speaking great things. But these developments indicate its principles, or rather its lack of principle. When we come to consider the number of the beast, we shall have occasion to speak more particularly of the spirit or principles of modern anti-Christ. Two or three things, however, may be here noticed.

The system is one of means, and such

too as in the judgment of human reason is designed to produce a given result. Success is the great end aimed at, the evangelization of the world, the salvation of sinners the great object of all associated and individual effort. Truth is of no account for its own or its author's sake, and since the doctrines of the Bible have a discouraging effect, they are laid aside in the teachings of the pulpit, or only alluded to as necessity or policy may seem to require. Whatever comes not within the scope of man's natural power is rejected. Vital, personal godliness gives place to outward duties; the experience of the heart to the labor of the hands. The religion of Protestant anti-Christ, like that of Papal anti-Christ, consists in outside observances rather than inside faith, and success rather than truth is the measure of duty.

Everything in a religious way, too, is aggregated. The individual is lost in the mass. The Papal church was almost entirely lost in the multiplicity of religious honors, orders and institutions which sprang from her, and upon which her prosperity depended. So it is now. Mammoth institutions control the field of religious effort. Personal responsibility and individual benevolence are entirely ignored by the idea of associated effort and aggregated charities. To be a professed christian does not make a man a temperate man, if he does not belong to some abstinence society. Organizations outside the church have undertaken to do what, if it is fitting should be done at all, the church only can do. We are told that the society of Jesus once so menaced the authority of the Pope, that the Pontiff was obliged to suppress its ambitious views in order to retain a show even of his own supremacy. It is long since that the Protestant church, as such, was swallowed up in the religious organizations which have sprung from it, and long since ceased to do anything important in its own name and right, but relies upon the thousand and one organizations which have for their especial charge the direction of its religious activities.

II. *The power of this image.* We have in the context a forcible description of the power of anti-Christ in deceiving the children of men, in doing "great wonders," "making fire to come down on the earth in the sight of men," and "deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast." The blinding and deceptive influence of error is here evidently set forth. Now, as in former days, the conscience is made to bow under the iron rule of spiritual and ecclesiastical despotism. The inquisition, the faggot and the rack, may be laid aside, or for want of opportunity may be disused; but the spirit which gave birth to those agencies still lives. Superstition and ignorance still bind their votaries in seville dependence upon forms and ceremonies, and chain them like helpless and deluded slaves to the car of the Protestant Juggernaut.

The image has power to speak, and to cause that all who will not worship it shall be killed. The institutions to which Protestant anti-Christ has given life, exert an all-controlling influence over the professed church as well as on society at large. The church itself is powerless. A striking illustration is seen in the fact that the principles professed by the Catholic church differed widely from its practice. Partic-

ularly is this true of Protestantism. The doctrine that the end sanctifies the means, does not admit of very close adhesion to principle; while the question being not what is good or true, but what will accomplish a given result which is supposed to be good; truth has but little chance of being heard, and primitive christian faith is unceremoniously jostled into a corner, or rudely and cruelly stifled in some struggling breast. It matters not, we are often told, what one believes, if he only does right, or, as this means, aids in the great benevolent and so-called christian activities of the day. Not to endorse these, is hereby indeed—to be guilty of which requires all a martyr's courage, and will be likely to secure for one so bold a martyr's fate; if not in the loss of life, at least in the loss of what is even dearer, the loss of reputation and good name; calumny and detraction being now, as they ever have been, the grand arguments of a false religious system.

In a subsequent number, we shall endeavor to speak of the mark as well as the number of this beast, as developed in the principles and practices of modern anti-Christ.

LEONARD COX, JR.

FAIRFAX C. H., Virginia, June 16, 1858.

DEAR BROTHER BEERE:—I see in the SIGNS for June 1, among other requests on me, one from sister BAGE, for my views on a part of Philippians iii. 10, "And the fellowship of his sufferings, being made conformable unto his death," &c. In coming to this subject, I will go back a little to notice the drift of the Apostle's argument. He, in verse third, shows that those who are of the true spiritual circumcision, "Worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." He then proceeds to show, from his own case, how entirely vain are the attempts of men to base the hopes of their salvation or acceptance with God, in whole, or in part, on any thing fleshly, whether birth, religious rites, education or their own attainments. He says, verse four, "If any other man thinketh that he hath whereof he might trust in the flesh, I more." He then goes on, in verses five and six, to state the superior claim he had to fleshly attainments, and, indeed, to what many would consider, religious attainments. In verse seven, he gives the conclusion he had been brought to that, "What things were gain to me, those I counted loss for Christ." He, in verse eight, further says, "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c. I will here remark that *gain* and *loss* as used in verse seven, are opposites. Those fleshly attainments Paul once accounted as *gain* or advantageous in reference to acceptance with God, he now found to be a *loss*, a hindrance, a real obstacle to his receiving and resting on Christ as the way of salvation. He further adds, "For whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in him," &c., verses seven and eight. That *I may win Christ*, that is, that Christ may be my *gain*, or the one object of my trust and delight.

In verse ten, Paul continues the enumeration of what he desires in Christ, and hopes to find in him, "That I may know him and power the of his resurrection." That he

might know more and more of him, of his infinite excellency and fulness, enjoy more intimate communion with him. *And the power of his resurrection.* That is, *know the power, &c.* The power of Christ's resurrection is manifested in several points.

1. In his resurrection he was *declared to be the Son of God with power.* Rom. i. 4. Hence his resurrection was a complete triumph over the demands of the law upon his people and him in his oneness with them—and, therefore, over that bondage which the law held over them and him, subjecting him to endure its penalty in their stead.

2. The power of his resurrection is seen in his being raised for the justification of his people. Hence to know the power of his resurrection, is to know the clearance of all them that believe, from all demands of the law—and, therefore, from all possibility of again being brought into a state of condemnation.

3. The power of his resurrection is manifested in that he *raised up together with himself all for whom he died and made them sit together in heavenly places in Christ Jesus.* Thus to know by faith, the power of Christ's resurrection, tends to make us feel and enjoy our liberty and privileges as children of God, and not servants. "And the fellowship of his sufferings." Fellowship signifies community or mutual participation. Peter tells us that Christ *hath once suffered for sins, the just for the unjust.* Peter's declaration here must imply that as Christ was just in himself, he must have had such a fellowship with his people in their sins, that is, that he was so one with them, that he could justly be made to suffer for their sins. Hence, though just, he righteously suffered for the sins of the unjust. Hence his question, "Ought not Christ to suffer these things?" If there was this fellowship of Christ with his people in their sins, so that he could be made to bear them and call them his sins, as in Psalm lxxix. 5, then his people must have had an equal fellowship in his sufferings, that is, in that the satisfaction thereby made to the law, was as if it had been received at their hands. Then *he was raised for their justification.* And hence to *know our fellowship in his sufferings* is to know that we have in Christ rendered to the law all that satisfaction which justice required of us for our sins, and all that obedience which it could demand, so that *Christ is the end of the law for righteousness* to us, (Rom. x. 4) and so that the law can ask no more of us. But this fellowship and knowledge of it is experimental. When the commandment comes, when God speaks the law to us and shows us its spirituality, we feel the weight of sin laying upon us, and the sentence of death as justly standing against us, and we feel a submission to it, though we are led, we know not how, to cry for mercy. It is true we have at this time no idea of fellowship with Christ nor with any other in our condemnation. It is that we feel our own sins, and for ourselves we feel the sentence of death just, whoever else may be saved. We think our case peculiar in guilt. Beyond this we cannot know only by faith our fellowship in the sufferings of Christ. We were bound and laid upon the altar as Isaac was, and the sword of justice was drawn ready to inflict the fatal blow; but God had himself provided the Lamb for sacrifice which

we knew not of. Thence the hand is stayed, and faith given us to behold Christ as the Lamb of God substituted in the sinner's stead. Christ could not have the *cup pass from him*, could have no substitute, he must pay the penalty; he was the Shepherd, the Husband, the Head, the Life, to whom the law of right looked for satisfaction. When enabled to believe, we see that Christ is the way of acceptance with God, and not our obedience to the law, that Christ has borne the penalty of the law, and that the law is satisfied, and that God is just in pardoning and justifying sinners through Christ. We know that we are sinners, and that Christ died for sinners, and therefore hope for being saved through him. We then knew not for ourselves our oneness with Christ as Husband, Head, &c., and therefore knew not our *fellowship with his sufferings*, and may not to this day, and therefore, like Paul, desire to know this fellowship. Yet we feel sensibly the effects of this fellowship. The demands and curses of the law are as completely hushed toward us as though we had borne the penalty ourselves; we cannot bring ourselves to feel that they are standing against us; and we are thus justified by faith in that we feel a reliance on Christ's righteousness as sufficient ground for our justification before God, and with confidence plead it, for our acceptance at the throne of grace. "Being made conformable unto his death." Paul speaks of this as a consideration in his *knowing the fellowship of Christ's sufferings*. We read in Rom. vi. 10, "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." In verse 11 Paul thus exhorts the saints, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." There is brought to view a conformity unto Christ's death. This being made conformable unto his death, is an important consideration in our knowing our fellowship in his sufferings; for without this, if we had the assurance that we are pardoned and justified through Christ, Satan and our natural propensities might lead to indulge our corruptions more than we do. The believer is dead to sin so far as relates to its dominion—that is destroyed—but its indwelling continues, the old man is corrupt in his deeds. We almost constantly feel the workings of these corruptions, excepting when under the immediate influence of faith and the love of God. We not only feel the workings of these corruptions within, but also often feel a strong inclination to yield to them, and do too much indulge in them. Yet there is in the believer a principle of holiness, of love to God, which leads him to loathe and abhor all these workings of corruption within him. Thence he, like Paul, desires to be made conformable unto Christ's death. "If by any means I might attain unto the resurrection of the dead." That is, as I understand it, that he might attain to that perfect incorruptibility or freedom from depravity and its workings, in which the bodies of the saints will be raised. See verse 11 compared with verses 12, 13 and 14, as justifying these views.

Sister Bagg also asks whether the *fellowship*, or christian fellowship, as spoken of anciently, was limited to contributions, &c. I think not, as spoken of in the

Scriptures. I know of but one instance wherein the word occurs in the Scriptures, in which it is applied to the ministering to the wants of the poor saints, viz.: 2 Cor. iii. 4. This contributing to the necessities of the poor saints at Jerusalem was an expression of fellowship, it was an act of participating with them in temporal things. The disciples being together and having all things common, Acts ii. 44 and 45, comes up to the full import of the word *fellowship* as referring to temporal affairs. But I do not find it used in that case. "Fellowship in the gospel," as found Phil. i. 5, refers evidently to the Philippian brethren being equally partakers with others of the gospel and its privileges, graces, &c. The apostles at Jerusalem giving to Barnabas and Paul the right hand that they should go to the heathen, was an expression by which they recognized them, though they were preaching to the heathen, as fellow-laborers in the gospel of Christ; it was called by Paul the *right hand of fellowship*, Gal. ii. 9. The term fellowship as found in Acts ii. 42, does not, I think, refer directly to contributing or mutually sharing in temporal things, for that is expressly mentioned in verses 44 and 45, as a distinct circumstance. This fellowship as well as the doctrine, is called the apostles'. The text reads thus:

"And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread," &c. The Apostles stood in the first gospel church and fully represented it in its visible form. Thence verse 41: "And the same day there were added with them about three thousand souls," is the same as though it was said, "They were added to the church," &c. And as they were added as members in particular of the one body, the church, they were received as fellows, or mutual participants in the privileges, duties and persecutions, &c., with the Apostles; that is, with the church as the church, not in the peculiar gifts and station of the Apostles as such. Thus in continuing steadfast in the fellowship, they continued according to their stations or places, in the church, to be mutual participants with the Apostles or church in the labors, toils, self-denials and afflictions incident to being disciples of Christ, as well as the privileges, ordinances, and consolations belonging to it. This is what I understand to be implied by the term church fellowship, as used by O. S. Baptists to this day. And we recognize a fellowship with churches and their members, as being churches of the same faith and order, &c., with us. We may and sometimes do, express fellowship for persons, as believing them to be mutual partakers with us of regeneration, and of the doctrine and hopes of the gospel, whilst we have not church fellowship with them, because they have not been added to the church to walk in its ordinances and orders. And the terms brother and brethren as used in the New Testament, and correctly by O. S. Baptists, is expressive of fellowship, as we thereby recognize them as children of the same heavenly family.

I have thus given sister Bagg the above as being my views on the subjects she proposed. She will, of course, test them by the Scriptures before she receives them as *her* views. Yours in love,

S. TROTT.

NEAR NEWBORN, Newton Co., Ga., }
June, 2, 1858. }

DEAR BROTHER BEEBE:—Often have I been comforted and edified in reading the precious communications of your various correspondents, and also by your editorial articles. When we see such a oneness of sentiment, we are bound to believe that all those who speak the same language which becomes sound doctrine have been taught in the same school, in a school which is not taught by men, not by poor, finite man, but the Man Christ Jesus. The lessons which are taught by him are every way calculated to instruct all who are taught of the Lord. It is not gotten to-day and forgotten to-morrow; but the feeblest one who has learned his lesson in the school of Christ can ascribe all glory and honor to the King of Zion, forever and ever, and cry, Grace, grace unto it. Not for any worth or merit in them; but alone through and for the sake of him who is the Head over all things to his church. But we are sorry to say, there is a class of people who try to teach a kind of religion which can be comprehended by carnal men, by means and efforts to convert sinners, and by a train of what they call religious exercises, and they act as though they believed God were inferior, and man superior, in the work of salvation, for they depend on a system of works which men can do, while they contend that it is not safe to depend on what God has done for salvation. If they were saved by their plan, I should not wonder that they could fall from grace, as they call it, for such religion as they can get, by the same rule, they can also lose. But their's is not the grace of God which the chosen people of God are made the happy recipients of; for if it were possible for the saints of the Most High God to fall, it would reflect on his immutability and wisdom, for he has said, "My counsel shall stand, and I will do all my pleasure." It was his counsel and pleasure that Christ should descend from heaven, and bleed and die, the just for the unjust, to bring his people to God. Accordingly he was put to death in the flesh and, on the third, the appointed day, he arose a mighty conqueror over death and hell, and ascended up on high, and I do believe that his church in her life, as his mystical body ascended in him; for he is the Head of the church, and the idea of a head implies a body in union and connection, for, if our head were cut off from our body, both would die. Then, if he ascended up on high as the Head, we may safely conclude that he ascended as the embodiment of his church which is his body, and the fulness of him that filleth all in all, especially when we read that God hath quickened us together with Christ, and hath raised us up together, and made us sit together in the heavenly places. Eph. ii. 5, 6. He is high and holy, and perfect in all his attributes, not one of all the eternal perfections of the God-head is lacking; he is perfection itself, and nothing else is. And he is seated at the right hand of the majesty on high, where he ever liveth to make intercession for his people. What consolation this affords to the saints. They need not fear what man can do to them; for it is God that worketh in them, both *to will* and *to do* his good pleasure. But we are so imperfect and short-sighted, that we are prone to wander, and to depart from the pathway

of rectitude; truly, we are poor forgetful creatures at the best.

If we are reviled and persecuted for Christ's sake, we have the consoling assurance that all who will live godly in Christ Jesus, shall suffer persecution. And we have many bright examples of the truth of this declaration. Witness the sufferings of the ancient worthies—the Hebrew children in the fiery furnace, and mark the results; while those mighty men who cast them in were consumed by the flames, the three were preserved unhurt, for their Savior was in their midst to deliver them. The wicked King who had caused them to be thrown in, exclaimed in astonishment, "Did not we cast three men into the furnace, but I see four; and the form of the fourth is like the Son of God. They were not hurt; not a hair of their of their heads was singed, nor was the smell of fire on their garments. Surely that was a powerful display of God's preserving goodness. According to all human appearance they must have been destroyed, but it was not the pleasure of God to suffer them to be consumed. Just so it was with Daniel, when he was cast into the lion's den, God was with him; and had the same power to shut the mouths of the ferocious lions, that he had displayed in quenching the violence of fire, and Daniel was delivered unhurt from the den. The King, who appeared concerned about Daniel, arose early in the morning and went in haste to the den, and called unto Daniel; and Daniel replied, "O King, live forever!"

Brother Beebe, will you please give your views on Daniel iii. 25, and oblige your unworthy brother,

DAVID F. P. MONTGOMERY.

[Concluded from Page 91 of Number 12.]

The truth which they proclaim will stand firm as a rock, while waves of error shall roll over it and pass away, and the weary worn pilgrim who is tossed to and fro upon life's stormy billows, will find it a safe and sure foundation.

Yes, this gospel must be proclaimed as long as God has a people upon earth, for they could not live without it; and as long as Christ maintains his throne his people will live, for he will never leave himself without witnesses. If he lives, they shall live also. I believe as one of our dear brethren said who suffered martyrdom during the storms of the Reformation, that "Christ and his people are so inseparable, the one could not be saved without the other, neither could the one be damned without the other." They were

"One when he died, one when he arose,
One when he triumphed o'er his foes;
One, when in Heaven he took his seat,
And seraphs sung all hell's defeat."

The enemies of this people may hurl their weapons of death at them, for God has placed them upon a strong tower, and has appointed salvation for its walls and bulwarks. Fear not, ye little band, "no weapon that is formed against thee shall prosper, and every tongue that shall rise up against thee, thou shalt condemn."

Though you find your hope oft times to grow dim, and seem almost to have vanished away, yet that spirit of God that has been sent forth in your hearts will never leave you. It is God's own gift, and can never die—

"Though seed lie buried long in dust,
It shan't deceive your hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

Though you cannot throw the mantle of darkness and unbelief from you when you wish, God will do it for you when he sees fit. Oft times when a poor sinner is grieving over his desolate condition, and mourning over his sins which seem to have separated him from his God, at a moment when least expected, the brightness of the sun, and the glorious things of the kingdom of God will be opened to his astonished vision. He sees his sins afar off, and beholds Jesus with his name written upon the palms of his hands. He feels the everlasting arms of God under him, and his soul is so enraptured with the scene that he feels as if he could mount above the skies. O, dear brothers and sisters, you who have experienced this can testify to its truth.

The world laughs, and calls us maniacs, when we speak of these things, but O, blind world, ye cannot see the things of the kingdom of God, for they are only spiritually discerned. God has said that he will "work a work which ye shall in no wise believe, though a man declare it unto you." If the whole world could see these precious truths, would they appear so lovely to us? Would these foretastes of everlasting joy fill us with delight, if every one could partake of them at pleasure? If this were the case, what need would we have of faith? Faith, then, is just what the Bible says it is, the *evidence* of things not seen, the *substance* of things hoped for—and one must be born again before he can have this faith, which is the gift of God. May we ever believe in this faith, and in the doctrine which it teaches, for it is the only one that presents salvation to lost sinners. It is the only one that presents Christ to view as the *Way*, the *Truth* and the *Life*. It is the only one in which its advocates are united, heart and soul, for that faith which causes them to believe it, shows them also that they are members one of another, having the same hope, even as they are called in one hope of thier calling. They feel that they are made near by the blood of Christ, and there is a heavenly union between them that will last when time shall be no more.

I esteem it one of the greatest privileges upon earth to have the society of those whom the Lord has made dear, for sometimes, when I've been thrown entirely among strangers, or those who were enemies to this doctrine, for any length of time, I have felt like a deserted traveler who treads the wilderness alone; but my heart has been so full at times that I could not refrain from expressing my feelings to those around me. I remember once of talking to a Campbellite Baptist lady upon the subject of religion, and I felt as if I must unburden my whole soul to her, for though she did not agree with me at all, yet she was very kind-hearted, and seemed to be fond of me, and loved to listen to me. I related my whole experience to her, but before I had finished, a most joyful feeling came over me, and I could not conceal my emotion. We were sitting on the bank of a beautiful stream, at least it appeared beautiful to me then, and the remembrance of it is charming still. Everything around seemed to be praising God, and basking in the light of his countenance.

But nothing could exceed the rapture I

felt when I received a hope of being born again. I had been concerned about religion for some time, but about a month or so before I was delivered, my burden of sin became grievously heavy. It seemed to weigh me down to the earth. I could have no peace of mind at all, but was pursued by the thought that my sins had separated me eternally from God—they rose up like a mountain before me, and I felt that I must die if the Lord did not remove them. I became sick at heart, and groaned in spirit and could not be comforted—I was like one who is shut up in prison, being bound hand and foot and totally unable to move. It seemed as if I had lost all power to do anything more in the sight of God, and I stood before him as wheat before the reaper. I was at a boarding school at the time, and as soon as the duties of each day were ended, I would retire by myself to reflect upon my awful condition, and the question was frequently asked me, "What ails you?" My companions would sometimes beg me to tell them the reason of my sorrow, but I felt as if I wanted to keep it to myself, and I would put on cheerfulness for the sake of appearance. One day, while sitting at the dinner table, this passage of Scripture was presented to me as if some one had spoken it, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." I immediately felt released from this iron chain which seemed to have bound me, and almost instantly I beheld Jesus as my Redeemer. I saw that my sins were laid upon him, that I was one with him, and that all the powers of earth could not separate me from him. Yes, in the twinkling of an eye, as it were, I saw the whole plan of salvation, I saw it was impossible for me to have been saved in any other way, and my thankfulness was so great that I felt humbled in the dust while I cried aloud for joy. I burst out into loud sobs before every one, and went almost shouting from the table. It appeared as if a most brilliant light shone all around me, and my eyes had opened into another world, and the scene was so glorious that it dazzled me, while I could but stand still and see the salvation of the Lord. O, I cannot describe the joy of my soul at that time—it is beyond the power of mortals to conceive of it unless God gives the experience. Memory often reverts to it with the hope that it was a foretaste of that joy which awaits me in that world to which we are hastening. May God speed the happy time when we shall bid adieu to these scenes of sin and sorrow, and uniting our voices with those who have gone before us, cry out, "Not unto us, not unto us, but unto thy name, O Lord, be the glory given."

May we with one mind and one heart strive together for the faith of the gospel, meeting trouble as valiant soldiers, for we know that all things work together for the good of those who love God, and are the called according to his purpose.

Hoping that Brother Beebe will not insert this to the exclusion of more important matter, I remain, your unworthy sister,
VIRGINIA F. WALDEN.

SINGULAR AMALGAMATION.—The Hightstown (N. J.) *Excelsior*, gives an account of a log containing three different kinds of wood—white oak, maple and hickory—all grown together in a most perfect manner.

Circular Letters.

The Baltimore Old School Baptist Association met with the Church at Black Rock, May 19th, 20th and 21st, 1858, to the Churches connected therewith.

BELOVED BRETHREN:—Permit us to address you on this occasion on the Present State of the Church of Christ. That the Church is at this time surrounded with darkness in a peculiar manner, is generally admitted; it is like the plague of darkness of Egypt, a darkness that may be felt; it is a wintry state of the Church. The sun occasionally shines, but its shining has not that warming, enlivening and cheering influence upon the plants as at other times it has had—and it is soon obscured by cold bleak clouds. There are clouds rising from the mists of this world, from the various agitations in the world at this time, politically and otherwise, which much darken the hemisphere of the Church and saints, and produce a corresponding chilliness. There is not that liveliness in our love to the brethren, nor to the truth and ordinances of the Gospel, nor that engagedness in religious exercises, and in religious conversation, and meditations, as have at other times been felt. As in night and wintry seasons beasts of prey crowd round the settlements of men, to raven; so it is with the Church at this time. There are those around the saints and among them, that would persuade or scare the sheep from their fenced folds to ramble with them in the wild ranges of human wisdom, and to repose with them in their dens that they may prey upon them, and no doubt they have bewitched some of the sheep. There are others again who would persuade the children of God that they ought not to follow or receive the light which God has given for their continual guide, the Scriptures and blessed teachings of the Spirit, but to be guided in their belief and practice by the mixture of light and shade which is found in the writings of eminent men of past ages; and as these are various, so as they are followed they produce differences of views and dissensions among the saints. Again, Satan takes the advantage of this darkness, to assault the saints with temptations. It is an old complaint with the children of God that,

"Temptations every where annoy,
And sins and snares my peace destroy."

How it may be with the brethren generally at this time we know not, but some are peculiarly tried with temptations. Satan so stirs up their passions, appetites, &c., that they think it is altogether themselves. And indeed it is their own vile nature that thus shows itself; and what is a worse annoyance to them, the old man when left to act itself loves as much as ever it did, the indulgence of itself in its corruptions, and hence under this wildness and darkness, or in other words not having the spiritual man in lively exercise, we are led on under the influence of our corruptions, till we are on the very brink of acting them out, and were it not for the faithfulness of God who has promised that with the temptations he will make a way for our escape, we should plunge into actual sin. Though the escape is brought about, we know that it is not of ourselves, but that the sin is ours, though we were not left to carry it out; then arises the trying doubts, whether, if we loved God and his cause and believed the declarations of his word, &c., we could be led on thus contrary to his

word and to the exposing of his cause to reproach. We are sometimes thus tossed upon the billows of temptations, until like Jonah, we become exceedingly displeased; and angry, and pray the Lord to *take away our life*, thinking it *better for us to die than to live*, yea, with Job, *our souls*, those souls which others tell us are made heavenly in regeneration, *choose strangling and death rather than life*. Again, as in wintry seasons, clouds have heretofore at times gathered over the Church, but at this time they appear to be gathering thicker than ever, as though preparing to burst in a storm upon us. The *Young Men's Christian Associations* which are organized in most of our towns, and united throughout the country in a general convention, appear as very innocent combinations at first sight; but when we consider that they are composed of persons of different denominations and likewise of those who are not professors, all united together for promoting religion, though they appear like the little cloud which Elijah's servant saw rising out of the sea, yet there is evidently in them the elements of a great rain, tending as they are to promote a matured, combined and concentrated effort in their religious enterprise. Again, these *union prayer meetings* which are said to have originated from these young men's associations, are tending still more fully to concentrate and combine all the sects of Protestantism in a grand effort to bring the country and the government under the control of their religious influence, and thus enable them to dictate to the government, and to silence opposition to their plans and measures. Indeed the unprecedented and wonderful effects of these union prayer meetings, in making converts, looks more like *making fire come down from heaven in the sight of men*, and of consummating the power of the Protestant Beast, than any thing that has appeared yet. How soon it will be consummated is not our province to say.

But, brethren, it is with the Church now as it was with Israel during the plague of darkness in Egypt. *All the children of Israel had light in their dwellings*. So we think the churches of the saints have at this time as clear light in the great truths of the Gospel as in any former period; and it is more distinguishable from every false system than formerly as it makes manifest the darkness without, by being so contrasted with it. The ministers of Christ, although frequently on account of the wintry darkness when going to their appointments, feel more as though they were going on some worldly concern than to deliver a message of grace, yet are enabled generally to preach the gospel with much clearness, to feel while preaching the vast weight of their subject, the precious fulness and freeness of the gospel of salvation, and the importance of contending earnestly for the faith, and of preaching Christ as the only way of salvation. Private members as well established in the truth, and have as clear a discerning spirit to distinguish between truth and error when preached, as at any former period; and whilst complaining of many doubts, fears and temptations, are as well established in the truth that their whole salvation is in Christ Jesus as in any former period, and manifest as much anxiety to know the Scriptures, and to be in all things conformed to them.

The enquiry is frequently made, What can be the reason of the Church's being in this dark wintry state, and whether it is not owing to the unfaithfulness of the Church that this has come upon her? The inquiry is also made whether the Church cannot adopt some course, whether some measures cannot be taken to bring the Church back to more sunny seasons, and whether individuals by proper efforts, by prayer, &c., cannot deliver themselves from their coldness? Some few have urged the making certain exertions to relieve the Church and saints from this unpleasant situation. Brethren, does not the same God reign in the heavenly kingdom as in the earthly? Does he not reign as supremely in the one as in the other? Does not the declaration of the Lord, "I form the light and create darkness, I make peace and create evil; I the Lord do all these things" apply as fully to the spiritual world and its government as to the natural? Try your powers, brethren, in mid winter to clear away the storm clouds, to avert the long, dark cold nights and to bring the sun back to his summer solstice, and if ye can do this, then may ye hope by your efforts to hasten on again the period when in reference to the Church ye may sing, "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land," and not till then. We know, brethren, that all this coldness and darkness and the corruptions, that cause us to doubt and fret, and are the materials for Satan's temptations to act upon, are in us. We cannot say with our Lord "The prince of this world cometh and hath nothing in me." No, the evil is all in us, and when we rightly feel, we take all the shame and blame to ourselves. But can we shake off or overcome these evils of ourselves? No, the more we feel the evil of these corruptions and coldness, we feel the more our entire impotency to relieve ourselves from them, we cry for God to interpose his grace or we must fall under them. It is true, that amid the severest colds and storms of winter, if God in his providence provide us with shelter, with fuel and clothing we may keep from perishing, so under all these dark and wintry seasons spiritually, God's grace will be sufficient for his people to secure that *their faith fail not*. He will keep them by his power through faith unto salvation, though he may leave them, for more humbling of themselves, and for the trying their faith, to fall into the mire.

The people of God, are likened to sheep. Sheep are feeble, defenceless creatures of themselves, very simple in providing for their defence against their enemies, or in providing for, and protecting themselves and their young from perishing in the wintry storms. They need the constant care of a shepherd to provide food and shelter for them, and to protect them by keeping them embosomed, or by watching over them, or they will wander off, get scattered and devoured. The people of God are equally as dependent upon the care of their Shepherd. But David personating Christ in his body, the Church, says, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul, &c."

So that even the souls of the children, get off at times from the simplicity of gospel truth and order and need to be restored by the great Shepherd. This does not look like the souls of saints have been changed into heavenly souls.

As to the reason why the church is in this dark and wintry state; we would say, it is not that the Shepherd is unfaithful to his charge; not because he has not power to preserve his sheep in perfect peace, and to keep them in the constant enjoyment of light; nor because they are left to their own care; but because he has seen it best for the church to be in this state. In a word, because it is so written, and the Scriptures must be fulfilled. The present dark and cold state of the church, will no doubt be more for the glory of God, more for a manifestation of the power and exceeding riches of his grace; more fully display to the admiration of saints and angels, the divine efficacy of the blood of Jesus to cleanse from all sin, and that perfect fulness there is in him to present the vilest sinner without spot or blemish before the throne of God, than would the church's being kept in the constant exercise of that faith and love and zeal such as characterized the lives of Peter, John and Paul. Because now it appears so manifest that it is all of grace that they are saved and kept, all of Christ in which they will appear with acceptance before God, and shine in glory.

Let us then, Brethren, amidst all the darkness around, rejoice in the power and faithful care of our Shepherd and may we be found walking as children of Light.

S. TROTT, Mod.

JAS. BLIZZARD, Clerk.

The Warwick O. S. Baptist Association, in session with the Warwick Church, Orange County, New York, June 9th, 10th, 11th, 1858; to the Churches of which she is composed, sends love and Christian salutation.

DEARLY BELOVED IN THE LORD:—We have been blessed with the high privilege of mingling together in another very agreeable Associational interview; and, as the interests, aims and prospects of the one family of our heavenly Father are identical—as in our pilgrimage we pass over the same rugged pathway—through the same fiery ordeals, and are made the recipients of the same bounteous fulness to sustain in our trials and console us on our journey, you will doubtless expect a communication from us as usual in our annual Circular Address.

So numerous have been the subjects upon which you have been heretofore addressed through Circular Letters, that you will not, in this, expect to find one entirely original. But, we trust, you are not so desirous for new matter as to desire what does not pertain to our dear Redeemer and his kingdom. That we may contemplate briefly upon that interesting HEAD and BODY, we call your attention to the first clause of the fifteenth verse of the eighty-ninth Psalm: "BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND." There appears a natural division of the sentence into the different points that claim our attention.

I. *The blessing.* It is not altogether prospective. The language fully warrants the conclusion that THE PEOPLE are already blessed. They are blessed, then, with life from the dead, and, therefore, with sensibilities and qualifications to receive and appreciate the blessing more abundantly. To

arrive at the entire HEAD and FULNESS of all that highest order of blessings—"spiritual blessings"—which we can need or desire in time or eternity, we need look no further than our bounteous Head and Mediator, in whom dwells all the fulness of the Godhead bodily; "for it pleased the Father that in him should all fulness dwell." In him are hid all the treasures of wisdom and knowledge; all power is given unto him. All things work together for the good of his people. His wisdom, therefore, has wisely made ample provision for us; his knowledge comprehends our every need; and "his divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of him that hath called us to glory and virtue." Hence it is said by an apostle, "My God shall supply all your need." By a fatal unity with our Adamic head, death is entailed upon us, but this is the record that God hath given us eternal life, and this life is IN HIS SON. Without this life, we never could be sensible of the depths of our direful thralldom, nor appreciate the value of our complete deliverance. But the Savior, in addressing his Father in reference to himself, says, "thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." When blessed with life, the effects and evidences of it necessarily and inevitably follow. Hence, we mourn over our sinfulness; but the vital unity secures to us comfort. We hunger and thirst after righteousness, we languish in our sinfulness and lament our weakness; but each one may exclaim, "In the Lord have I righteousness and strength." We deplore our poverty and shame, but our Mediator has said, "Riches and honor are with me, yea, durable riches and righteousness." We may sing, therefore, with the poet—

"I'm rich, to all the intents of bliss,
If thou, O God, art mine."

Our glorious Father hath blessed us with all spiritual blessings IN Christ Jesus. In him we have life and peace—in him we have redemption through his blood, even the forgiveness of sins—in him "reconciliation; in the body of his flesh through death to present us holy, and unblameable, and unrepensible in his sight." It is of his fulness we all receive grace, and that grace was given us in him before the world began. It is BY him that grace reigns through righteousness unto eternal life—by whom also we have received the atonement, "for of him, and to him, and THROUGH him are all things," TO WHOM be glory for ever. Amen.

"All our capacious powers can wish,
In him doth richly meet;
Nor to our eyes is light so dear,
Nor friendship half so sweet."

"The Lord hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron; he will bless them that fear the Lord, both small and great."—DAVID.

Disconsolate, then, as we may be among the cares, perplexities, temptations and tribulations through which we must necessarily pass while here, we may raise our drooping heads, thank God and take courage; let our hearts leap for joy and our voices be vocal with melody in hymning high praises to his name, that our poverty and thralldom cannot be so great that the exuberant plenitude of our all-competent Mediator will not afford us a full supply.

Are we poor? For our sakes he became poor, that we through his poverty might be rich. Are we miserable? To relieve our miseries his mercy endureth for ever.

"And the sweet streams that from him flow,
Attend us all our journey through."

Are we blind? He says, "I will bring the blind by a way that they know not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." Are we naked? He clothes us with the garments of salvation, he covers us with the robe of righteousness.

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought,
And cast it all around."

We might write volumes upon the exhaustless fulness of blessings treasured up in our glorious Head and Husband, but time and space would fail us, and we close this part of the subject with the very appropriate language of David, which each child of grace may adopt: "The Lord is my Shepherd, I shall not want."

II. *The people.* The Lord says, "This people have I formed for myself, they shall show forth my praise." When the object for which the Lord formed this people is exemplified by their doctrine and practice, they exhibit the best external characteristics by which they are distinguished from all others claiming to be such. This doctrine and the directions for their practice are so legibly written in the sacred scriptures, "that he may run that readeth it." But when we find those, who, instead of attending to the doctrine and practice as exhibited in the bible, teaching for doctrines the commandments of men, as was anciently the case when it was said, "ye must be circumcised and keep the whole law," or as it was afterwards taught by the Mother of Harlots, that indulgences must be purchased with money to sustain the 'clergy,' who professed to be "God's instruments," by whom the blessings of salvation were to be communicated, and who assumed the right to merchandize in heavenly stock, selling it for money or bartering it for labor; or, as it has been in later ages, and is the case now, in our own time and country, by the descendants of the Old Lady, that in order to secure the blessings of salvation, it is necessary to heap up large sums of money to sustain "Missionary Boards," "Bible and Tract Societies," "Sunday School Unions," and "Theological Seminaries," to qualify the "instruments" by which all this is to be conducted—the most liberal promises are made by these stock-jobbers to carnal men, women and children, upon the conditions that they will pay their money or perform their labor. These merchant-men promise their dupes not only a large increase of earthly emoluments, but propose to sell tickets for stock in heaven, as has lately been the case in the city of Philadelphia, and published in the Sunday papers, to which reference is made in the papers of New York and Boston. These Philadelphia "Divines" have been pleased to guarantee to the Sunday-School children "a free admission through the gates into the Heavenly City, a snow-white robe, a heavenly harp, a crown of gold, and a seat at the right hand of the final Judge," for the paltry sum of six cents a week, paid during life.

These developments, dear brethren, to

gather with the phrenzied movements—the amalgamating disposition, and the utter repudiation of the doctrine and practice of the Bible by the heterogeneous masses composing the body of modern anti-Christ, present to us unmistakable evidences that *that* people are our antipodes. We repeat, then, that where we find a people teaching doctrines and practices so utterly repugnant to the Scriptures—literally trampling upon their plain and wholesome teachings, we are warranted in drawing the inevitable conclusion that they are not the people of God. But, on the other hand, while the dark cloud hangs lowering in the religious heavens, so ominous of a storm or a deluge—while darkness covers the earth, and gross darkness the people—while the Bible, preaching, literature, money, and every other blessing that can be torn from its legitimate use, is prostituted to subserve the unhallowed purposes of anti-Christ, lo! a wide, a wonderful contrast arrests our attention.

Behold! “A garden walled around, Chosen and made peculiar ground—

“A little spot enclosed by grace,
Out of the world's wide wilderness.”

The Spirit of the great and living God of Israel predominates here. Much as we prize money, literature, good works, and all temporal blessings, when applied to their appropriate uses, they fail here. Jesus Christ and him crucified is all, he is enough. His Spirit vitalizes us. We see, we feel our sinfulness: the commandment comes, sin revives, we die. Sin by the commandment, becomes *exceeding sinful*. We imagine Sinai frowning with a fearful, angry cloud of vengeance upon us, laden with curses. We feel condemned—our condemnation just. Our plaintive cry is, Lord save, we perish. He hears our cry, he comes, he heals. With him is mercy, and with him is plenteous redemption. The Sun of righteousness arises with healing in his wings: the cloud is dissipated—the horizon clear—the angry elements calm. He hovers o'er his garden. “He is a hiding-place from the wind, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.” He brought us up out of a horrible pit, out of the miry clay; he set our feet upon a rock, established our goings, and put a new song in our mouth, even praises to our God.

This is the people. This, the seed that shall serve him—“it shall be accounted unto the Lord for a generation. They shall come and declare his righteousness to a people that shall be born, that he hath done this.” His spirit has attuned their hearts to sing his praise. His heralds proclaim the glorious gospel of the blessed God. It brings to their view Him, who is replete with all the treasures of wisdom, knowledge and power.

With rapture and pleasing delight now they sing,

“He needs no creature power or skill,
His finished work to mend,
But works his own eternal will
As wisdom did intend.”

This is the people, this “Israel shall dwell in safety alone.” She must not mingle with the complex masses of Babylon. “Lo, the people shall dwell alone, and shall not be reckoned among the nations of the earth.

From the foregoing quotations and remarks, it appears that

III. *The knowledge* of all these mysterious spiritual things which the natural

man receiveth not and cannot know, must come directly from Him, who is the gracious giver of every good and perfect gift. They know them by seeing, hearing, tasting and feeling. These faculties he gives them aside from their natural senses of perception. For as to them, we are told that “eye hath not seen, nor ear heard, neither hath entered the heart of man the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.” That Spirit we have received, “that we might know the things that are freely given to us of God.” By the operation of that Spirit our eyes are opened and light afforded us by which we see “Him who is invisible (to the natural eye) in whom we also behold all that is necessary for our deliverance from the powers of darkness, and translation into the kingdom of his dear Son. By faith, which is the gift of God, we see in him all the treasures of wisdom and knowledge, which he communicates to us out of his fulness, which is amply sufficient to supply all our needs. He unstops our deaf ears, we hear the voice of the Son of God, and live. That life supplies us with a sensation by which we taste that the Lord is gracious, and feel the efficacy of his healing presence, while we drink rich draughts in streamlets that flow from the River that makes glad the city of God. These spiritual perceptibilities qualify us for the reception of the testimony of Jesus, who says, “This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” To know God is to know his love, for God is love. To know Jesus Christ, is to know by experience the medium through whom love and all other spiritual blessings come to us. This love constitutes a chord that runs from heart to heart throughout the entire family. Head and members in heaven and earth, and they are thus “knit together in love.” And now each subject is prepared to hear, receive, appreciate, and therefore to know:

III. The joyful sound: Jesus Christ, crucified, buried, risen, ascended on high, who has led captivity captive, received gifts for men, yea, for the rebellious also, is the burden of the theme—the weight of the song:

“How sweet the name of Jesus sounds
In a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fears.”

He attunes each chord to a harmonious key—they sound in unison. The gospel of grace borne down and heralded by the Spirit of God, comes not in word only, but also in power, and in the Holy Ghost, and in much assurance.” Blessed Jesus, unworthy as we are, thou hast prepared, strung, and tuned this harp:

“Tis strung and tuned for endless years,
And formed by power divine,
To sound in God, the Father's ears,
No other name but thine.”

The joyful sound, propelled onward by the power, and directed by the Spirit of the living God of Israel, touches each tuneful heart. The quivering chords thrill and vibrate there; and there ascends responsive melody, O, what an orchestra is here! What harmony, when the Spirit moves the trembling strings to harp the joyful sound in gentle, heart-cheering notes. Ye heralds of our Master, proclaim the joyful sound. It is the Christ the ful-

ness of God: “Christ the power of God and the wisdom of God,”—first, last, all, forever. Ye vessels of mercy, catch the warbling accents, join the heavenly concert—swell the gladdening anthem. Let not the discordant jargon of Lo! here, and lo! there! be heard in all the choir. Sing in unison—sing with the Spirit, and sing with the understanding also, making melody in your hearts to the Lord. Let the inhabitants of the rock sing—let them shout from the top of the mountains, the conquest is secure, the victory will soon be manifestly portrayed. The banner of our king is unfurled to the breeze—it waves gracefully over us. He has triumphed gloriously, His own arm has gotten him the victory, and the sound of triumph is already heard in our army. The once vanquished enemy is however, still marshaling his forces. But the Captain of our salvation is going forth, *conquering and to conquer*. The sable flag of the enemy will soon be stricken finally down, to trail in the dust and darkness forever. Our victory will then be gloriously and manifestly complete. We are more than conquerors through him that loved us. We shall finally have overcome by the blood of the Lamb, for he must reign till he hath put all enemies under his feet.

Corresponding Letter.

The Baltimore O. S. Baptist Association, to the Associations and Corresponding meetings in correspondence with us—Grace unto you and peace be multiplied.

DEARLY BELOVED BRETHREN: God, who is rich in mercy, has permitted us to enjoy another anniversary of our Association, and the season has been one of deep interest to us, and we hope profitable to all the dear children of God. The congregation has been large, and attentive—your messengers came richly laden with the precious truths of the gospel.

The preaching has been all of a piece, giving unto God all the glory, and placing the royal diadem upon the head of Prince Emmanuel.

We trust we have enjoyed the presence of the great Head of the Church, and that we sat down under his shadow with great delight, and his fruit has been sweet unto our taste; and we have been made to feel, *with great force*, since we come together, that it is good and pleasant for brethren to dwell together in unity. Our deliberations have been harmonious; and the churches composing this association, we trust, remain steadfast in the Apostles' doctrine, contending for the faith once delivered unto the saints. May God ever keep them in the unity of the faith.

We have appointed our next annual meeting to be held with our sister church, at Harford, Harford county, Md., commencing on Wednesday before the first Sunday in May, 1859, when and where we hope to meet your messengers again and receive your minutes.

S. TROTT, Moderator.
JAMES BLIZZARD, Clerk.

The “Signs of the Times,”

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed “Middleton, Orange Co., N. Y.” TERMS—\$1.50 per year, or if paid in advance \$1. Five dollars paid in advance will secure six copies for one year. All moneys remitted to the Editor, by mail, will be at our risk.

EDITORIAL.

Middletown, N. Y., July 1, 1858.

The issue of this number of our paper has been delayed more than two weeks, to enable us to finish our Hymn Book, which we are happy to say is now all set up, and nearly all stereotyped, printed, and in the hands of the Binder, who will have a sufficient quantity of the books ready to be sent out, in the course of next week, to supply all orders. Our Book contains eight hundred pages, and more than thirteen hundred hymns, embracing a collection which we confidently believe will be generally approved by all Old-School or Primitive Baptists. The publication of the Book has been attended with a very heavy expense, (nearly three thousand dollars,) to meet which we rely on a ready sale of the Books; to realize which we shall rely upon the friendly co-operation of our brethren to give them an early circulation in the Churches, Associations, and families of our faith and order; for we flatter ourselves they are too sound in doctrine, and too experimental in what they express, to suit any other order of people. On receiving the books from the Binder, we shall immediately send off by mail or by express, all that have been ordered, and be ready to supply all further orders as soon as they shall be received. The time which we have lost, we expect to redeem very soon; we hope to be able to be on time with our No. for August 1st.

The Editorial article, in reply to brother Montgomery, of Georgia, which we had prepared for this number, is crowded out to make room for Communications, Obituaries, &c. It will appear in our next.

Please correct a mistake in the published notice of the Corresponding Meeting. It should be THURSDAY before the Third Sunday in August, instead of Tuesday before the Second, as printed. ROBERT C. LEACHMAN.
Bristol, July 1, 1858.

MARRIAGES.

At the residence of E. McMullen, Esq., in Cherokee county, Texas, May 5, 1858, by Eld. E. Price, Mr. JAMES B. WRIGHT and Miss CATHERINE AGEEL.

At East Amwell, June 26, 1858, by Eld. P. Hartwell, Mr. CHARLES W. LANNING and Miss SARAH M. WYCKOFF, both of East Amwell, N. J.

At the residence of the bride's mother, in Jasper county, Ga., on Sunday, June 20th, by Eld. J. H. Montgomery, Mr. WM. L. BEEBE, Editor of the MESSENGER, to Mrs. ELIZA H. HAWKINS, daughter of the late Eld. James Henderson.

OBITUARY NOTICES.

DIED at Otisville in this county (Orange) June 14, 1858, after a lingering illness of some two or three years, Mrs. MARIA CADWELL, wife of Col. Harvey R. Cadwell, aged 51 years 7 months and 1 day. Mrs. Cadwell was of a mild and amiable disposition, an affectionate wife, a kind mother, and highly esteemed neighbor. She has left a bereaved husband and one daughter, with numerous relatives and friends to mourn their loss. She had never made a public profession of religion, but from her conversation with her friends during her sickness, she was enabled to give consoling evidence that she had passed from death unto life. She expressed a perfect reconciliation to the will of God, and said she had no desire to get well, or remain longer on these mortal shores. She had been raised within a few rods of the Meeting-House

of the New Vernon Old School Baptist Church, and always manifested a strong attachment for the church and the doctrine which they held.

The editor of this paper had a conversation with her a few weeks before she died, in which she expressed her desire to depart and be with Jesus. Her funeral was attended at the New Vernon Meeting-House by a very large assembly, on the Sunday after her decease, who listened to a discourse adapted to the occasion with deep and solemn attention. May the dispensation be blessed to the special benefit of the surviving husband and only daughter, and to all the mourning relatives and friends.

SALISBURY, Md., July 6th 1858.

DEAR BROTHER BEEBE:—It is under a deep sense of the justice of God that I send you for publication the obituary of our little daughter, AMANDA, who departed this life on Saturday the 3d inst. Her age was one year and eight days. Thus you see in common with the human family it is ours to drink of the waters of affliction. But it is the Lord's doing therefore it must be right.

GEO. W. SLATER.

BRUNSWICK, Maine, June 14. 1858.

BROTHER BEEBE:—It has become my painful duty to inform you of the death of Deacon EZEKIEL M. BROWN, of Topsham. He died May 26, after a long and painful sickness which was caused by a cancer in his face, which he bore with Christian resignation. Brother Brown was a man of great depth of mind, and it can be said of him, that he was mighty in the Scriptures; and always required a "Thus saith the Lord," to establish every religious sentiment. He was very particular how and what he heard as preaching. All who had the pleasure of his acquaintance, knew him to be a most excellent man, both in the world and in the church, exemplary in all his walk, and in his dealings with all men. He will be greatly missed in the church, and in the vicinity of his late residence. His age was about 76 years.

Yours in the best of bonds,

JOHN A. BADGER.

HARTFORD, Mo., May 26, 1858.

BROTHER BEEBE:—Please publish the obituary of brother BARNET EPPERSON, who departed this life May 23d, having been confined to his bed from November last; his disease was a cough, with irregular chills throughout his confinement. He was born in Virginia, March 14th, 1775, and his age was 83 years, 2 months and 9 days. He came to Kentucky and joined the Old School Baptists in the year 1800, and has been a consistent and faithful member from that time till his departure. He passed through all the storms, divisions and splits among the professed Baptists, remaining unshaken and firm through them all. About nineteen years ago he moved to this state (Missouri), and lived four years in Macon county, and then moved to this county, (Putnam,) and was a constituent member of the Goshen Church. I have been personally acquainted with him more than two years. He has given good evidence of a humble christian character, both by words and actions. He died in full possession of his senses. His element was to be at meeting with his brethren, and his theme was religion. During his sickness his great desire was for his appointed time to come, that he might leave this world of vanities. In his dying moments he prayed earnestly for the scene of death to close. He had five children who survive him, but they are not left to mourn as they who have no hope; but rather to rejoice and praise God who giveth the victory over death and the grave. How glorious, when one can stand by, and see their friends pass through the valley and shadow of death, supported by that living faith which enables the departing saint to sing, "O Death! where is thy sting? O Grave! where is thy victory?" He died at the residence of his son, I. B. Eperson, in this county. His wife died about eight years ago. I remain yours,

TIPPO S. WILLIAMS.

OWENTON, Ky., June, 23, 1858.

DEAR BROTHER BEEBE:—I am requested to forward for publication in the "Signs of the Times" the obituary of Mrs. JOANNA RILEY, late consort of Mr. William Riley, of this county.

Mrs. Riley departed this life on the 6th of April 1858, aged 24 years 2 months and 15 days, after a somewhat protracted illness during which she suffered much. Mrs. Riley had never made a public profession of her faith in Christ, but has left comforting evidence of having fled for refuge, to lay hold of a hope set before her, and expressed regret that she had not followed her Savior in the ordinance of baptism. She was highly esteemed, and much beloved by all who had the pleasure of her acquaintance, for the many truly amiable qualities of mind and heart exhibited in all her social relations.

Mrs. Riley has left a devoted husband and four little children, together with a numerous train of relatives and friends, to mourn their loss. May the Lord sustain them in their afflictions and prepare them to meet her where there will be no more pain, sorrow nor death.

Yours in the hope of eternal life,

J. M. THEOBALD.

ASSOCIATIONAL.

The Mad River Association (Ohio) will meet with the Miami Church, in Shelby Co., Ohio, at ten o'clock, a. m., on Friday before the First Sunday in September, 1858. Brethren coming by the cars will stop at Pemberton, on the Belle Fountaine and Indiana Railroad, on Thursday before the meeting, when and where they will be met by brethren of the Miami Church, and conveyed to places of entertainment, and to the meeting. The Association will meet at Palestine, three miles south of Pemberton. Those who come by their own conveyance will enquire for Abraham Line, one mile from Pemberton; S. Bowersock, Carysville; Peter Reylum, or John Beezely, near Plattsville. Brethren generally, and especially ministers are invited to attend. By request of Miami Church.

JOHN TUSSING.

The Corresponding Association will (Providence permitting) meet with the Church at Bethlehem, Prince William county, Virginia, on Thursday before the Third Sunday in August next, to which Old School Baptists generally, and ministers in particular, are earnestly invited. Those coming by public conveyance will obtain tickets for Manassas Station, O. & A. R. R., but may get the conductor on the Manassas train to put them out at the meeting-house, which is three miles west of the station, immediately on the road.

ROBERT C. LEACHMAN.

The White Water Association will convene (the Lord willing) with the Nettle Creek Church, Randolph county, Indiana, to commence on Friday before the Second Saturday in August, 1858. Those coming from a distance by public conveyance will be met at Hagarstown by the brethren on Thursday and Friday, and conveyed to the Association. Those coming from a considerable distance will do well to arrive on Thursday.

J. A. JOHNSON.

Please give notice that the Western Predestinarian Baptist Association will be held, Providence permitting, in the western part of Mahaska County, Iowa, on Saturday, the 11th day of September, 1858, and the two days following. We greatly desire to see on that occasion, as many of our preaching brethren present, as can meet with us.

AARON WOOD.

YEARLY MEETING.

The Yearly Meeting of the Bethel Church, New Castle county, Delaware, will, if the Lord permits, commence on Saturday before the Second Sunday in September next, at two o'clock, p. m., and close on the Monday following, at noon. Ministers and brethren and friends generally are affectionately invited to attend. By order of the Church,

JOHN McCONE.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

WILLIAM L. BEEBE, Covington, Ga.

SUBSCRIPTION RECEIPTS.

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OREGON TER.—Eld. John Stipp 4 00

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KENTUCKY—S. Goodwin 5, Mrs. I. A. Wadlington 1, Eld. J. H. Walker 1, P. W. Austin 1, J. H. L. Cobb 1, 9 00

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NEWARK, Delaware, May, 1858.

DEAR BROTHER BEEBE:—I cannot think that any established child of grace can be carried away with the modern inventions, for their erroneous nature is becoming more and more palpable in every new addition; yet in all ages of the church there have been some who were comparatively weak in the faith, and more liable to be tempted by appearances and certain associations than others. Indeed, we all have within us a natural propensity to idolatry. True, we may not feel any inclination to make images of gold, silver, wood or stone, but what were those images but the work of men's hands—mere human inventions? And what are all these modern religious institutions but the inventions of men? There is no God in them but the god of this world; there is no Christ in them but the Christ which bears the prefix *anti*. Yet they are doing wonders in the world; they can boast of their thousands and tens of thousands, and of taking the most desperate characters and christainizing them in a few minutes! And the leading spirits in these enchantments do not fail to make the most of these things to give plausibility to their cause, and by this means delude thousands into their meshes; and in some instances we have reason to think some who have the root of the matter in them may be embarrassed and perplexed by their art and ingenuity, as were the Galatians by the art and eloquence of the Judaizing teachers. Moses admonishes Israel that deceivers might do wonders, and thus deceive the people. He says: "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him." Deut. xiii. 1, 4. These wonder-workers were not confined to to ancient Israel, for we read of them in the Revelations. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men," &c. Rev. xiii. 13. In the sight of men, that is, in the sight of unregenerated men. And by these wonders and false miracles, anti-Christ has deceived the credulous and deluded his millions; but the subjects of true faith have always been enabled to see the deception and escape the delusion.

Modern anti-Christ is now doing won-

ders, making fire come down from heaven in the sight of men. Men, unregenerated men, wonder at these things which are now going on. "How can we ascribe it to anything short of the power of God?" say they. Look at the wonderful effects of the present movement; its extent is almost boundless, it has reached Europe and America, and is sweeping all before it. Rich and poor, bond and free, are alike subjects of its influence. We must admit that these things are very imposing, and well calculated to deceive the simple. This is indeed like bringing fire from heaven in the sight of men, the eyes of whose understanding have not been enlightened by the spirit of truth. Indeed, there is nothing short of the sheet anchor that can prevent our frail bark from being shipwrecked and lost in this whirlpool of error and delusion which is now engulfing its millions. But deplorable as these things are in themselves, our God has them perfectly under his control, and he will cause good to result from them, and order out of confusion. These false dreamers and wonder-workers were to prove Israel, and Paul told the Corinthians that there must needs be heresies among them, that they who are approved might be made manifest among them. 1 Cor. xi. 19. False doctrines and human inventions in matters of religion have been made manifest. It is with the visible church as it is with our atmosphere, it requires storms and tempests to purify it of noxious vapors; and so with the visible church when enjoying a comparative calm, it becomes infested with noxious vapors, false professors, who have been brought in without having passed the fiery ordeal of regeneration, and these being unstable, yield to the storm of error and delusion. They are the stony ground hearers, who anon with joy receive the word, that is, they know nothing of the deep and pungent conviction through which true believers have passed; but with apparent joy received the word, and, for a time, seem to run well, even to outstrip the true convert; but it is because they have no weight to carry, never having known the plague of their own hearts; they have not been troubled as other men, neither are they plagued like others. Now these being light and airy, are ready subjects of the winds and storms of delusion. They fly before them as the chaff of the summer thrashing floor, and like the false spies they make a false report of the goodly land. While the chaff is thus yielding to the storm, lighter grains of wheat may be disturbed. This is a sieve to sift Israel, but although lighter grains may be carried to a certain distance with the chaff, they shall not perish with it. God has effectually provided against that. In fact, all the interests of flesh and blood favor the errors of the age, and when consulted, are sure to lead astray. There are various as-

sociations of a perplexing nature which have their effect in embarrassing the christian. Husbands and wives, parents and children, worldly interests, worldly responsibilities, &c., all have their effect in tempting to error, and some are less able to resist these influences than others. Indeed, to be reproached as *hard shells*, *antinomians*, *contracted spirits*, and as the off-scourings of all things, is not at all pleasant to our proud nature, and whenever consulted we begin to sink. To say with Paul, "None of these things move me," requires the same amount of faith that he had. True, all God's visible children have the same faith that Paul had, in quality, but all do not have it in the same degree; for we read of strong and of weak faith; and while the strong can bear the storms of error and persecution, the weak are often made to quake and tremble before them. These things show the propriety of the admonition of Moses, Deut. xiii. 4, "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him." When one of the disciples, on a certain occasion, said, "Are there few that will be saved?" Christ's answer, "What is that to thee; follow thou me." Whether there are many or few saved is with Christ; he will attend to that matter and see that all is right. As to the salvation of sinners, that is the work of Christ, he has never surrendered that prerogative to another, he has never authorized us to resort to means and ways to carry his purposes into execution, but we are to leave it wholly to him, and be content to follow his word, to take that as the man of our counsel, and as our guide while we sojourn in this wilderness. In all true science, certain first and fixed principles are recognized as indispensable to a correct understanding, and to these first and fixed principles reference is had to detect and and expose false theories in the scientific pursuits of men. Such also is true in reference to all important matters of religion. That there are true and false religions, all are willing to admit; but how is the difference to be detected, is a question of vast importance, which deserves to be well pondered. Not by the *bulls* of Popes, the *decrees of councils*, or the *ipse dixit* of D. D.'s, nor yet by the decision of Synods, Conferences, Presbyteries or Associations; all such decisions are but the production of men, and often wicked and designing men who lie in wait to deceive the simple. Even good men whom we have esteemed as men of God, and as being substantially sound in the faith, whose writings we have perused with pleasure and profit, and whose memory we have cherished with esteem, and whose views we respect; yet the best of men are but men at best, and are not to be regarded in the light of standards in this matter; but they are to be followed

only as far as they follow Christ. And they who would claim the character of standards, and who require an unconditional surrender to their superior claims, are to be viewed as usurpers, and as such to be discarded. The Bible is the only infallible standard of faith and practice, and they who speak or act in contravention of it, do so because there is no light in them. We are to try the spirits, but how can we try them without a certain standard? And if the Bible is not that standard, we have none on which to rely with certainty, and we should be like ships at sea, without compass or rudder, the sport of every adverse breeze. How often do we see this illustrated in those unstable men and women who have no fixed principles to govern them. Every new ism is swallowed with avidity, every new plan introduced is embraced with eagerness; they have no discrimination, all preaching is alike to them, except the plain, unvarnished truth, and they all unite to discard it; and why? Because it is a torment to those who dwell upon the earth.

But let us return to the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here, then, we have all we need as a certain guide in matters of religion; unto which we would do well to give heed as unto a light that shineth in a dark place. We are to bring everything we see or hear, of doctrine or order, to this standard, and receive or reject it according thereto. All that will bear this test is to be received, and all that comes short is to be rejected. No matter what may have been the standing of the promulgator in our minds, nor all who have once stood high in the church for soundness in the faith, and for their uprightness of deportment, if they have (at least to a certain degree) yielded to seductions of popularity or interest, they have become serious stumbling-blocks in the way of many honest-hearted christians. But we should never let the servant get between us and the master. We should never let any man get so high in our confidence as to take for granted what he says, without reserving to ourselves the right to take heed what we hear, and of weighing it in the balance of the sanctuary. This is what all honest servants of God wish you to do; and whenever we find a man demanding implicit faith in his word, we have reason to suspect something is not right. Paul attributed nobleness to the Bereans, not because they received his word without examination, but because they searched the scriptures daily to see if these things were so. And the men of Samaria said to the woman, "Now we believe, not because of thy word, for we have heard him

ourselves, and do know that this is the Christ," &c. When John sent his disciples to know of Christ whether he was the Messiah, he did not say to them, Go and tell John that I am; but he said, Go and tell John what things ye see. And to the Jews he said, If ye believe not my words, believe for the works' sake for they do testify of me. Here, then, we find the Master who had a right to demand implicit confidence in his word, condescending to refer to tangible evidences. With these examples before us, how absurd and arrogant must he be who would dare to demand an unconditional endorsement of what he may advance. And on the other hand, it would be a mark of extreme weakness, if not of idolatry, on our part, to elevate any man so high as to consider him above the reach of scrutiny. We are to regard no man as being incapable of committing error. There are and always have been men who have justly stood high in the church, whose services have been highly esteemed for their work sake. But such men have always been humble and unpretending. One great object with them has been to lead their brethren to the Bible. The fact that there always have been false teachers and false religion, and that men who have once stood high in the church have departed from the faith, and that no man, whatever may be his present standing, is to be taken as an infallible standard, are calculated to show the necessity of a perfect standard, and the imperative necessity of adhering closely to that standard; and thanks be to God for giving us a standard in his word.

Honest believers are sometimes perplexed by the differences among brethren on some points, or in reference to the proper application of some passages in the Bible, but although these differences may honestly exist, those things which essentially interest us are plain, they float upon the surface and are plain to the eye of faith. Who that has been the subject of the faith of God's elect, but has discovered that salvation is exclusively of grace, that it is not suspended on human volition, or any conditionality whatever, on the part of the subjects of its influence? "Not by works of righteousness that we have done, but of his own mercy hath God saved us. Being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The sentiment here established is realized in the experience of all the subjects of regeneration; for they are all taught by the same spirit, and they are taught essentially the same lessons. And whenever we see a religious excitement progressing on any other principle, on that of human agency, human volition, or conditionality, we may take it for granted that it is not of God, but that it is to be rejected. The order of the gospel is plain and simple, and whenever anything is proposed as of religious use or authority that is not sustained by a "Thus saith the Lord," it should be at once rejected, no matter by whom presented. Any man who will dare to impose upon the church, as a duty, or as of spiritual benefit, that which is not according to what is written in the scriptures, should be treated as a usurper, and he with his plans should be alike rejected, if he should persist in them. It is often asked, Do we not admit that there are real Christians connected with these things? But to this I would reply,

that whatever may be our opinion in the case, it has nothing to do in influencing our course. We would here again refer to the reply of Christ to his disciple, "What is that to thee; follow thou me." We are to know no man as a gospel minister who does not preach and live the gospel. We can recognize none as citizens of Zion who do not obey the God and King of Zion, by taking his word as their only standard, and obey its precepts and walk according to its directions.

The present is no doubt a time of great darkness and delusion; truth has fallen in the streets; yea, truth faileth, and he that departeth from iniquity maketh himself a prey. But still the Lord God omnipotent reigneth, and his truth must and will triumph, and with Christ revealed in us, the hope of glory, and with the Bible in our hands and its precepts established in our minds, we have nothing to fear. Let our enemies increase in numbers, power and influence in and with the world, we need not dread them, while we are arrayed under the banner of the Cross of Christ. "These things say I unto you, that in me ye may have peace: in the world ye shall have tribulation; but be of good cheer, I have overcome the world." So said Christ to his disciples, and this is enough for faith to cling to. This is firm footing, it is solid rock, and it will sustain us; all besides is sea. But I must stop, and leave the above to your disposal, and remain, as ever, Yours in the joys and afflictions of the gospel.

THOMAS BARTON.

The Two-Horned Beast.

[Continued from page 99.]

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six."—Rev. xiii. 18.

In further pursuing our enquiries respecting the image of the first beast, which modern anti-Christ is causing to be made, it is necessary that we enquire a little concerning the mark which he causeth all to receive in their right hand or in their forehead: "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Perhaps allusion is here made to a practice which prevailed among the Romans of branding slaves, so that by an indelible mark they might be always recognized and escape rendered impossible. The evident signification is, that an attempt is made by anti-Christ to cause all to receive some distinctive religious mark, or character, by which they may be easily recognized, and slavishly bound to the religious system with which they thus become identified. Ignorance and superstition have ever been distinctive marks of false religious ideas. Paganism and Catholicism have thus written their true characters upon a downtrodden and subjugated people, in the absence of all civil and religious liberty, in the suppression of thought and intellectual progress, in a dominant and licentious priesthood, and a bigoted, intolerant, and priest-ridden laity. The brightest days of the Roman church are known in history as the dark ages of the world. It would be by no means difficult to show that these are even now the most prominent and distinctive marks of modern anti-Christ, and that, could the image of the beast which is now being made exert all the power which its votaries wish, the State would speedily be made dependent upon the

Church, and not merely would prohibitory laws, as we now sometimes find them on our statute books, restrain men as to their natural and inalienable rights, but all liberty of conscience and freedom of thought would shortly come to an end.

In endeavoring to ascertain the true nature of this mark upon the worshipers of the image beast, we may be assisted by considering the place where the mark is fixed. The hand, the right hand especially, is that member of our bodies with which we labor: the forehead, as being the most conspicuous part, is used to indicate pretension or profession. In the days of our Savior, the Pharisees wore parchments, with portions of the law upon them, on their foreheads, as well as on the hems of their garments, thus intending to convey the idea of peculiar sanctity. We understand therefore that modern anti-Christ imposes upon all its worshipers the distinctive features of great religious activity, and great religious pretensions.

1. The worshipers of modern anti-Christ are distinguished by their working propensities and habits. We have before spoken of their associated activities and aggregated benevolence. The particular point here to be considered is, that under this beast, *each individual* is caused to receive this mark, and thus distinguished as a religious worker. The prevailing idea of true christianity is GRACE; that of this beast, WORKS. The idea is sedulously inculcated that salvation must be worked out; that it is what a man DOES, and not what he BELIEVES, that secures the favor of God and his own justification; that we may do, and duty requires us to do much for God and the salvation of our fellow men. It is not essential to our present enquiry, nor would it alter the fact, to consider the assertion that these labors are not to be held as ground of acceptance before God, and that while we do what we can, as though we did all in the matter of salvation ourselves, we are to believe that God does it all!—a species of reasoning worthy the best days of the Papal church, and a formula which certainly would have delighted the heart of the most subtle schoolman. But the motive is of no account in the present discussion; the fact is all we adduce. Personal responsibility, personal and unwearied effort for our own salvation and that of others, are the themes constantly declaimed from in the pulpit. If one suggests that it is the work of God ALONE to save a sinner, and that the sinner can do nothing for himself, not to say, for others, he is at once set down as an arrant heretic, and branded with the title of a "do-nothing." The great principles of divine truth, we are told, must not be preached, because they would discourage sinners, and repress the activity of the church. The great business of a minister is not to feed the sheep and lambs of Christ's flock, but to make converts, to arouse the church to a sense of their responsibilities and religious duties, and to promote the interests and success of the thousand and one moral and religious enterprises of the day.

We are constantly told success follows active effort. The favor of God is the result of duty well and constantly performed; and his displeasure, darkness of mind, and lack of prosperity, are consequent upon neglect of duty—are axioms with modern religionists. That we may have as much

religion as we live for and earn by zealous application, and that special success follows special effort, are principles constantly inculcated and zealously acted upon. Hence the extraordinary means resorted to for promoting revivals of religion, and securing what is denominated the salvation of sinners. Vital godliness is supplanted by almsgivings and thanksgivings, outward forms take the place of inward piety and faith. The church is transformed into a work-shop, professors of religion into toilers, increase of converts being the aim and result of their present efforts, and the felicities of heaven their certain future reward, with the encouraging qualification that he will have the highest seat and enjoy the most of God's favor there who has labored most diligently for God here! as the true people of God are, as they ever have been, recognized by the distinctness with which they pronounce GRACE—which is the christian Shibboleth, so are the worshipers of this image distinguished by this working mark, and wherever a votary of modern anti-Christ is found, no matter of what name, or sect, or profession, small or great, rich or poor, free or bond, *there will be found a religious worker*. But we pass to consider—

2. The great religious pretensions of this beast. The mark is imprinted on the forehead as well as the hand. Primitive christianity is unostentatious and unpretending. Its principles are internal and vital, and illustrate the declaration of the Savior, the kingdom of heaven cometh not with observation—but is within you. Personal and experimental religion is its great idea, the forms, the outward, are few and simple. A true work of grace upon the heart discovers to us the real causes of true humility before God and our fellow men, while the doctrine of salvation by grace leaves us no occasion for glorying and self-sufficiency. Not so with that system which impresses its mark upon the forehead of its votaries. The doctrine of human free-will, a sort of foundation stone of this system, produces its legitimate fruits in pride and self-exaltation. The form naturally supplies the place of the substance, the outside seeming that of the inward reality. Long prayers are made to take the place of deeds of mercy and love; great zeal for the salvation of the souls of men an excuse for the neglect of the necessities of their suffering bodies; devout phrase, a sanctified air, and great attention to religious duties stand instead of acts of justice and honest philanthropy; and the extraordinary devoutness of one day in seven is made to atone for the remissness of all the other six! Religion becomes indeed a cloak which covers a multitude of sins! He who receives this mark will be found foremost in every undertaking which promises popularity and success, and his name will be heralded to the world with his charities and christian acts duly acknowledged and carefully avouched. Of such are those who say: "Lord, I thank thee I am not like other men:" "stand by thyself, I am holier than thou."

"That no man might buy or sell"—buying and selling are acts specially confined to the worshipers of this beast; free gifts are peculiar to the subjects of grace. The religious traffic in which modern religionists are engaged is here forcibly set forth—a traffic, the honors and emoluments of which, none are permitted to share, ex-

cept such as are identified with the system. The sure way to worldly preferment is to become known as a religious worker—at least never to oppose their religious schemes—and in some way or other to aid in carrying forward the great moral and religious enterprises of the day. Many there are who bear this mark, who may not be identified with any religious sect, or profess any particular creed; those who bear the name of the beast are those who are thus identified; while those who bear the number of his name are those who adopt and carry out the principles of anti-Christ both in profession and practice.

IV. The last point to be considered is the number of this beast, which is said to be the number of a man, with the peculiar and irregular proportions of six hundred and sixty-six. But before we enter upon the consideration of this number, it may be well for us to observe the duty enjoined: "COUNT the number of the beast."

Many there are who think it enough that truth be presented. Error, say they, should be let alone. Let us do what is right, and let other people do or think as they will. We are not of those who deny the right of private judgment, or the right of every man to think and act agreeably to principles which to him may seem sound and correct. But the right to examine and investigate is as sacred as the right to believe, and from such examination truth never suffers or shrinks, while by this means alone can error be detected and its falsehoods exposed. Such examination, moreover, the scriptures distinctly enjoin, especially upon those who are divinely taught. He only who hath understanding is able to compute the number and tell the proportions of anti-Christ, especially when he puts on a lamb-like appearance, and works with all deceivableness of iniquity. It is the duty of every faithful watchman upon Zion's walls to describe the appearance and approach of the enemy; to warn as well as to instruct; to fight as well as build. Some are accustomed to deal in generalities so vague and indefinite that they furnish no means of distinguishing truth from falsehood. From such, truth receives no aid—error, no hindrance. There is a distinctive character to error, as well as the truth; and it is to get at and bring to light this distinctive character that we are required to enter into an examination of, to count or compute the *arithmos* of the beast. Such a course is further demanded of us in order that we may arrive at the knowledge which God would present to us of his own plan and the development of his purpose. The various phases in the aspect of the religious world, the rise, development and fall of great religious ideas, are like figures on the great dial-face of time to tell us how far the night has progressed, and how long before we may expect the dawning day. Unceasingly does the great pendulum of God's purpose swing on, and the indications of divine Providence point with unerring certainty to the rapid fulfilment of all that is revealed in the scriptures.

Carefully to compute and clearly to understand the proportions of error, will enable us not only the better to guard against its inroads, but also more fully to appreciate the value of the truth. Error now takes minute and subtle forms, and a perception of these brings out the speciality of truth in all its glory and richness.

Evil would not have been allowed in the world but for this furtherance of virtue; so, in like manner, is religious error designed to strengthen and develop religious principle and character. In the great contest now going on, none are neutral—all are taking sides. Marked as are all beast-worshippers in their foreheads or hands, having the mark or the name of the beast or the number of his name, it becomes those especially who refuse this mark to know well their own ground, and while they are not ignorant of the devices of error, to gird on the whole armor of truth, and contend earnestly for the faith once delivered to the saints.

Much effort and research has been employed in order to explain the number assigned to this beast. Nearly all who have written upon this point, supposing that the ecclesiastical features of the Roman church are brought to view by this beast, have attempted to find a solution of the number in the word *Latineos*, or some other word expressive of the Papacy. We have already dissented from this view, and endeavored to show that Protestant anti-Christ is represented by this second beast, as was the Papacy by the first. We have further endeavored to show that the outward developments of anti-Christ now resemble those of former days; and it now only remains that we speak of the *principles* of this beast, as we understand the word *arithmos*, or number, to mean, the peculiar features of which are represented by six hundred and sixty-six.

1. The number, we are told, is the number of a man—that is to say, these principles are human. Natural religion is the same in all ages, in its essential principles. Men are naturally religious, and the ideas which they imbibe are those which result from their own convictions or experience. They have no doubt that God will reward the good, and punish the wicked; that his favor depends upon our efforts; and that we have power to do good or evil as we please. If the fact of sin be admitted, and the idea of atonement recognized, the evils of the one may be averted, and the benefits of the other secured only by the voluntary act of the sinner's free will. God cannot save, unless the sinner be willing to be saved, and comply with those conditions upon which, it is said, his salvation depends. Human means are held to be peculiarly efficacious in this work, and it is a principle which underlies all the religious activity of the day, that the salvation of the world depends upon the efforts of the church. The preaching of the gospel—as it is called—is designed for the conversion of sinners. Sunday-schools are made the nurseries of the church, theological schools produce ministers, missionary societies send their agents into various parts of the world, and the entire system is so arranged as carefully to exclude the idea of God, and substitute instead thereof human ability and human free-will.

Whatever may be said of the doctrines of the Papacy, it must be conceded that it was reserved for Protestant anti-Christ to develop, as we now see it, the idea that religion may be so easily imparted and obtained, and man has so much, and God so little, to do about it. Were it necessary, we might show that the principles of that system, which, for want of a better name, we sometimes call Arminianism, or the system of a conditional salvation, now so

much in vogue, denies the very existence of God, as it robs him of his sovereignty, and all that is essential to his character; that it denies and dishonors Jesus Christ, as it destroys the efficacy of his atonement, asserting that many for whom Christ died, will finally be lost; that it ignores and denies the Holy Ghost, rejecting his efficacious irresistible power in the regeneration of the sinner; that while it undeifies God, it deifies man by making him stronger than God to resist his will and defeat his purposes in denying man's helplessness and ruin by sin, and continually exalting and glorifying human nature and human free-will. Its principles are human; humanly inculcated and humanly received.

2. But there is a definiteness about this number we have not yet considered. "His number is six hundred three score and six." The mystical number of the Jews is used in scripture, particularly in its reference to the church of God, to signify completeness or perfection. The number assigned to this beast denotes incompleteness. It is an irregular or imperfect number; and in this sense may have been employed by the Holy Ghost to denote the inconsistency of that system which contradicts itself, which is opposed to all the analogies of God's government, as well as all revealed truth. The Greek letters which compose this number have also been supposed to be initial, and to represent words which signify enemies, or enmity to the cross of Christ. The term anti-Christ conveys also this idea; and as the cross of Christ is the great or leading idea of the gospel, so, in like manner, opposition to the cross is the distinctive idea of anti-Christ. The great effort of the schools, of professed teachers in pulpits, of theologians in books, of religionists every where, is to disprove the doctrine of particular and complete redemption by the blood of Christ. Not a few, who do not hesitate to admit that God is a sovereign, and that the application of the atonement is to the elect alone, still contend in the most strenuous manner that Christ died for the whole world, and in order to open a way by which it was possible for men to be saved, even all men, if they will but exercise repentance and faith, which are asserted to be the only conditions upon which any can be saved.

It is impossible to observe the acrimony with which this great central idea of the gospel is assailed, without recognizing the distinctive number of this beast. It is not only those who deny the necessity of atonement who manifest this opposition. Those who style themselves evangelical, and in some respects may be said to approach nearest the ground of truth, display, if possible, more bitterness and hostility to the doctrine of particular redemption than infidels themselves. The system of free human agency in the matter of salvation is a more deadly and fatal opposition to this great truth of the gospel than aught else. If it is optional with man to believe or not, as is asserted, and perfectly possible for him to do the one or the other; and if on such belief or unbelief depends his salvation or condemnation, Christ has become of no account. The mere fact that what he did places man in a salvable state is not atonement. The efficacy of his blood to cleanse from sin is not admitted; the law receives no satisfaction; no debt is canceled; no purchase is made; no soul is saved on account of his death. Christ

may have died in vain, if the sinner be not willing to be saved. It is repentance and faith that saves, and not the blood of Christ. Those who contend that Christ has purchased his church, who were created, chosen and loved in him from the beginning, are stigmatized as anti-nomians, and as holding a doctrine which denies the ability of the sinner, and opposes all means and efforts for the salvation of the world. The doctrine of complete redemption by the blood of Christ is fatal to the entire system of human free-will. Almost every other feature of the gospel, it is supposed, may be explained in such a way as to be received or tolerated by its advocates; but this never. It stands prominently and immovably opposed to every principle of the anti-christian beast, and for this reason is selected by the Holy Ghost as the grand test by which to expose his character.

The mission of this beast is fast being accomplished. Its activities are now strikingly and powerfully displayed. Unclean spirits are going out of the mouth of the dragon, the beast, and the false prophet; to the kings of the earth to gather them to the great battle of God Almighty. On which side, in this great conflict, do we stand? Do we not see in all the signs of the times, and the anti-christian errors of the day, the development of the man of sin, the filling up of the measure of iniquity, and the hastening of the day of vengeance, of deliverance, and eternal glory?

LEONARD COX, JR.

[Published by order of the Association.]

MONTICELLO, Sullivan Co., N. Y. June, 1858.

TO THE WARWICK ASSOCIATION OF OLD SCHOOL BAPTISTS, GREETING.—*Dear Brethren:*—O, how I do desire to see you once more before I go hence. Last year, when you met at Wallkill and Middletown, although crippled and having much bodily infirmity, yet my mind was very cheerful. I was with you, in spirit, beholding your order, your hearts burning with love towards God and one another, especially when the Lord's messengers were opening, and dealing out the treasures of the gospel, addressing you as heirs of God and joint heirs with Jesus Christ, to an inheritance incorruptible, and which is reserved in heaven for you, and showing you by the last will and testament of our Savior, that being born of God, and bearing the relation of children to God proves you to be heirs according to the promise. God hath saved all such, and calls them according to his own purpose, and grace given them in Christ Jesus before the world began. Christ hath come, abolished death, and brought life and immortality to light through the gospel, which is the power of God unto salvation to every one that believeth, and they now love Christ because he first loved them.

Now, brethren, I want to speak a few words to you, I expect for the last time. The word eternity—duration, without beginning or end—has occupied my mind considerably; I hope it is not vain speculation. Our great Creator's eternal power and Godhead is clearly seen in the heavens, the sun and moon, the planets and stars, near and remote; their magnitude and their order declaring the glory of God and shining forth to their Maker's praise. O, how we ought to fear, love and adore, while here on earth we behold his wondrous works. I have thought much, on the words "boundless space." I'm lost in

wonder; O, how small I feel. How great the God who rules the universe. My thoughts a few days since stretched farther than ever before. A luminous body, supposed to exist so remote from this earth that a ray of light moving at the rate of ten millions of miles in a minute, would require the time of three millions five hundred thousand years to reach this earth! I have been thinking of the scriptures of the Old and New Testament, where I endeavor to learn my own littleness. Our Savior has told us how small we are, and that we should learn of him, who is of God made unto us wisdom, righteousness, sanctification and redemption, and who will raise us up at the last day.

Our Savior has told us how we should conduct ourselves in society, that we should be peace-makers, live in love and peace, to do good to all, especially to the household of faith; to remember the poor and helpless; to give honor to whom honor is due, to father and mother, and civil rulers; to labor for our living, to provide honestly for our families, to avoid covetousness, to do as little harm and as much good as we can. Every spiritual gift bestowed upon the members of his body, the church, to be exercised for edification. Freely ye have received and freely give, is the divine commandment. Who of us dares to sell the gift of the Holy One? Holy and reverend is his name! Where is the man on earth who fears God and works righteousness, who dare show his head in the church of God with the blasphemous, anti-christian title of "Rev." inscribed on his frontlet?

Judas sold our Savior for sixteen dollars and sixty-seven cents. Where is the man who dare sell him for filthy lucre? God is pleased to teach us as he did Paul, that we are great sinners; that we have nothing to be proud of, but much of which to be ashamed.

I am thinking of time; I have lived nearly 79 years. Seventy-five such periods would reach back to the days of Adam. O, think of it—think of eternity! I have seen a little distance around me. O, think of boundless space, world on world, to us unknown, the work of Almighty power. Let infidelity blush with shame. Farewell, brethren, I must go and leave you for a time, when I shall know more of eternal things. Farewell for a time.

O, Lord, give us grace that we may meet at last, where we shall love and worship thee our God, without a veil between.

HENRY HAIT.

DEEP CUT, Ohio, July 1, 1858.

BROTHER BEEBE:—I am still a spared monument of the Lord's mercy, but it is not for anything that I have done that it is so. I am now in my 67th year, and in looking back on my past life, I must confess I have been a sinner against God; and to this day sin is mixed with all I do or say. I feel this morning as though I shall not remain long in this body of flesh; I feel as if I shall, before long, drop this flesh, and be numbered with the dead. O, friend Beebe, if I shall be clothed upon with that wedding garment that we read of Matthew xxiii., what a happy exchange it will be for me; but if I should be bound hand and foot and cast into outer darkness, still I must say God is just. He cannot do wrong. Now the Methodists

say that garment is prepared for all, and all can have it on that will; but I cannot so understand the scriptures. As I view the subject, Jesus prepares the garment, and Jesus puts it on, and Jesus keeps it on us, and Jesus is the First and the Last, and it is Jesus all the time, or I am forever lost; and I rejoice that it is all of Jesus. Friend Beebe if I have any hope, it is in Jesus, and in Jesus alone. But I fear that I do not love Jesus aright; my affections are so often on things of the world, that I almost forget that there is a Jesus. I will close, requesting you and all the old Baptists to remember me at the throne of grace, when it is well with you. Yours, as ever,

THOMAS DAVIS.

N. B. If it is not too much for me to ask, will you give your views on the parable in the xxii. chapter of Matthew, especially on the wedding garment. That parable has been on my mind a great deal.

T. D.

BLOOM TOWNSHIP, Seneca Co.,
Ohio, July 11, 1858.

BROTHER BEEBE:—When I read the many interesting communications, written by so goodly a number of the brethren and sisters, which are published in the *Signs of the Times*, and your able editorials, I often wish that I could write something that would be interesting and edifying to the household of faith, for surely if my scribbling could interest others as theirs do me, it would more than compensate me for penning my thoughts. But my thoughts run so much faster than my pen can write them, that when I want to unbosom myself, I must do it by public speaking. I have tried to preach salvation in the name of Jesus Christ for more than twenty-nine years at this place, where I still reside and still try to preach. And I often wonder why so many people assemble to hear me. Yet, unworthy as I am in myself, I entertain a hope which is sure and steadfast and enters into that which is within the veil, whither Christ, the forerunner, has already entered.

LEWIS SEITZ.

January, 1858.

DEAR BROTHER BEEBE:—I am admonished, by the receipt of the first number of the new volume, of the *Signs*, that it is time for me to renew my subscription. And as duty calls me to write you on business, I will also try to pen a few thoughts; for the edification, should the Lord so enable me, of my Father's children. Dear brethren and sisters, I am at times led to mourn over the state of the Zion of God, when I look at the sore trials and conflicts she has passed through and has yet to pass through. And before I am aware I sometimes find myself praying that it may be otherwise; and yet I know that it cannot while the language of the Holy Spirit remains true. "Even of your own selves also shall men rise up, &c." From the first establishment of the church at Jerusalem, to the present time, she at times has seemed to have suffered by the hand of bloody tyrants, and at times she has been sorely tried by the wily adversary's sending his emissaries, who creep in and privily bring in damnable heresies, &c., and thereby lead away disciples, after them. Hence we are put to the trial, we must either compromise the truth or separate from some with whom we have walked in company to the house of God, and

with whom we have taken sweet counsel. This is the way in which the Lord purifies his church in these latter days. Instead of allowing them to be crushed by the iron heel of despotism, as in the days of pagan Rome and afterwards by christian Rome, (so called) and still more recently by her Puritanic daughters. Although it was then trying to the dear children of God, when they see dissensions caused by the various *isms* which from time to time have sprang up, such as *Missionism*, *Means*, *Sadduceism* and the modern *Manicheanism* or *Parkerism*, it has been equally trying. Yet we should stand firm in defence of the truth; for we are as much bound to defend it, as we are to honor it in our lives and conversation.

I believe the church has suffered more from internal, than from external foes, and for this cause: when the wolf comes in his own character, none are deceived; but when he comes in the dress and habits of a sheep some are sure to be deceived, while others more discerning will discover the wolf notwithstanding the disguise, and consequently there will be a division, and that will occasion distress. Some who are valiant to fight a wolf in his own character, when he puts on the guise of a lamb, how timid and fearful of hurting the poor thing. But, to speak more plainly, one brother sometimes becomes so wrapped in another, that he will let the truth go rather than give up a brother to whom he is so much attached. Is not this what is meant, where we are admonished to know no man after the flesh? I fear that sometimes some of the brethren loose sight of the fact that the church is as much bound by the precepts of Christ, to maintain purity in doctrine as purity of life by an upright walk and conversation. Not that a brother should be made an offender for a word, nor that a mere difference in opinion in regard to the application of a passage of Scripture, should break our fellowship. But when an error springs up which leads into a system of false doctrine, perverting the whole tenor of the scriptures, it is clearly heresy, and our duty is plain. Such I consider the non-resurrection, the means, and the two-seed doctrines, together with the modern errors to be; and I do not think such doctrines should be promulgated under the name, or implied sanction of the Old School Baptist churches. I am glad to find your columns open to the refutation of these doctrines, especially the two-seed heresy. How careful we should be to try the spirits, whether they be of God; and to know no man after the flesh, to test all that claims our fellowship as gospel doctrine, by christian experience; for all revealed truth of the gospel is in accordance with what the Spirit teaches the child in regeneration. Some strange ideas are held in this country, which are advanced as truth; such for instance as that, All who stood and fell in Adam will be raised in Christ; and that the non-elect never stood nor fell in Adam,—that Christ redeemed all that were under the law,—that it was the Adamic law and none other that Christ was made under. Brother Beebe, I would like your views on the following: Are the precepts of the Sinai law, "Thou shalt love the Lord thy God, &c." binding on the Gentiles? Some say they are not, because that law was given to the Jews only, and therefore cannot be binding on any others. But I believe they are; and I would here give my reasons, if I thought I differed with the brethren generally. I may do so hereafter.

JULY 2, 1858.

You will see that the foregoing was written a long time ago; but as I am now prepared to send on my remittance I will send it, although I had concluded not to send it; and you can publish it or throw it aside, as you think best. If I am wrong in my views, I would be glad to be set

right; and if I am right I would be glad to set my brethren right who may differ with me.

We held a meeting for constituting a church on the head waters of Crow Creek, in Marshall county, Ill., on Saturday before the fourth Sunday in June. The Council consisted of Eld. Wm. Fellingham and Dea. George Fellingham, from Ebenezer church, Grundy co.,—Eld. Levi Hess and brother H. H. Hess, from Buck Creek church, LaSalle co.,—and brother Hartwell Haley. The opening discourse was preached by Eld. Hess. The council examined our faith and agreed to recognize us as a church of Jesus Christ, in gospel order. Prayer by Eld. Chenoweth. Charge by Eld. Fellingham. We have received two members by relation, and one for baptism, which I had the pleasure of baptizing on the following day. Truly it was a refreshing time, at least to me, and I think to the brethren and sisters. From appearances I am led to hope the Lord is about to gather in some of his scattered ones, in this part of his vineyard.

For the information of our brethren and sisters in the Eastern states or elsewhere, who may wish to move to this part of Ill. I would say that the Sandy Creek Association is composed of the following churches, viz.: Sandy Creek, has between thirty and forty members, a good house, in the village of Caledonia, Putnam co., preaching twice a month by the unworthy writer. Pleasant Grove, Tazewell co., eighteen members, six miles south-west of Peoria City, preaching occasionally by Eld. Chenoweth. Bureau, in Bureau co., near Tiskilwa, C. & R. I. R. R., nineteen members, preaching once a month by Eld. Chenoweth. Spoon River, Stark co., nineteen members, on Spoon River, ten miles East of Toulon, they have a good house, and preaching once a month by Eld. Chenoweth. Ebenezer, Grundy co., seven members, ten miles south-west of Morris, preaching every Sunday by Eld. Fellingham. Buck Creek, six miles north of Ottawa, seven members, preaching once a week, I believe, by Eld. Hess. The new constitution is eight miles south-west of Wenona station, on the Illinois C. Rail Road, where I try to preach twice a month. Any brother wishing to locate in this State, I think certainly can suit himself with a location in the bounds of these churches. Yours in defence of the truth,

ROBERT F. HANES.

REPLY.—In answer to our brother's appeal to us, in regard to the application of the Sinai law to the Gentiles, we say, that as a covenant this law was made by God himself with Moses, and with the whole house of Israel, and Moses said it was not made with any other nation or people. But this law as a standard of right, and detector of wrong, relates as well to the Gentiles as to the Jews. By it is the knowledge of sin, and before it every mouth is stopped and all the world, (Gentiles as well as Jews) become guilty before God, that is their guilt is detected, exposed, and is made manifest. The same law as an eternal standard of righteousness existed and was in full force before it was given in its perceptive form as a covenant to Israel, and as an evidence of its existence from the creation of the world, and that man was created under it, an inspired apostle has told the Gentile church at Rome, that "Death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression." And as he has elsewhere informed us that sin is a transgression of the law; and that where there is no law there is no transgression, or sin; and farther that the sting of death is sin, and the strength of sin is the law, &c., the argument is conclusive that what is presented

in the ten precepts of the Sanai law, was in force before Moses' day, and that from Adam to Moses, it was in force over all the human family. And in the same sense it now continues in all its force over all both Jews and Gentiles, who are of the works of the law; for as many as are of the works of the law, are under the curse. And this view we think is confirmed in the experience of every saint; for like Paul, we had not known sin except the law had said, "Thou shalt not covet."—[Ed.]

WASHINGTON CO., Pa., June 25, 1858.

DEAR BROTHER BEEBE:—If I am worthy to call you brother, I feel impressed, as I am a stranger to you and to the poor despised and scattered sheep and lambs of the Redeemer, to give you and them a brief account of myself. I was born in Washington county, Pennsylvania. My parents were strict members of the Old Baptist church at Maple Creek. But notwithstanding their pious example and counsel, I became a very wild and profligate youth, and when I became a man, I was a leader among the wicked and profane. After I had married, I could not resist my propensity for gambling and frolics, although my course was greatly to the distress of my wife. In the meantime I was elected Colonel of a regiment, and that was no advantage to my morals. But to come to the point, I was at a two day's muster, and when I returned home, I harnessed my horses and went to plowing, but had plowed but a few rounds, when I thought I heard a voice saying, "Winnett, you must die!" To which I replied in my mind, Yes, I always knew that I must die. But the voice reiterated, "You must die and go to judgment!" At that alarming sound, the thunders of Sinai seemed to roll and shake my soul to its centre.

"Then to the law I trembling fled,
It poured its curses on my head,
I no relief could find."

I was compelled to turn out my team, and I worked no more for about nine months. I verily thought I must die and go to hell. No tongue can fully describe what were my feelings. My wife became alarmed about me, and my father came to me with words of comfort; but no comfort could I feel. My old associates gathered around me with their consolations, but their words were like burning coals. I knew not whither to go, or where to fly, to evade the all-searching eye of God. I felt inclined to work, and try to work myself into the favor of God; and so to work I went, and tried to live without sin, hoping thereby to secure the favor of God. But soon I found I failed in every sense. Sometimes when trying to supplicate the mercy of God, I was obliged to suppress my tongue, lest I should utter something displeasing to God. I labored in this dreadful state for about nine months or a year; and all this time I would have given worlds to know that this was a work of grace, but I generally thought it was the work of Satan. There was a Methodist minister living in the neighborhood, and one day when my distress was so great that I thought I must die, I went to see and converse with him on the subject. I thought I should die on the road, but when I got there and told him my errand, and that I feared that my doom was settled, and that I must sink

down to hell, that I had sinned against a holy God, and that his wrath lay heavy upon me. He appeared almost to make light of it. He said, "O, yes, sir; why don't you get religion?" Why, sir, said I, that is what I have been trying to do for six months, but to this hour I have failed. "Sir," said he, "it is attainable at any time. You can be converted before you go home, if you will do your duty." This struck me with more horror than I felt before, knowing that all my doing power was totally exhausted, and if salvation depended on my working, I must be forever lost—then farewell heaven and happiness to me. Could I then have been led to behold the bleeding sacrifice on Calvary, for such poor helpless rebels as I was, it would have suited my case. But of that my arminian counsellor did not tell me; but I hope, if I am not deceived, that I have been led by grace divine to that fountain which is opened for sin and uncleanness, and to view by faith the Savior as the end of the law for righteousness, and to see that my salvation did not rest upon my righteousness, but on the perfect righteousness and obedience of Christ, which is the only hope of salvation. On receiving this hope all my own righteousness, which is by the law, left me. After which I resolved to offer myself to the church; but the church meetings came and passed by and I was not ready. Satan suggested to me that I was a hypocrite. But, at length, by the grace of God, I was enabled, for I have no strength of my own, to present my case to the church, and was received and baptized on the first Sunday in December, 1849. One year after my baptism, by the strong solicitation of my brethren, I began to preach, and in May, 1851, I was ordained to the work of the gospel ministry, and from that time took charge of the Maple Creek, Big Redstone, Casteel and Plumb Run churches, which I visit monthly. These churches compose a part of the Redstone Association.

I would give you to understand, whatever reports you may have heard, that the Redstone Association stands firm and united in the doctrine maintained by the old order of Baptists. We have not embraced the new things of the day, of which our country is comparatively full. We are surrounded by Methodists, New School Baptists, and Campbellites, all contending for salvation by the deeds of the law, and they stigmatize us with hard names, as antimonians, &c., but we do not regard that, but try to preach Christ, and him crucified—salvation by grace alone, for by grace are ye saved, through faith, and that not of yourselves; it is the gift of God.

Dear brethren, we know that we are kept by the power of God, through faith unto salvation; and we believe that our salvation is more secure than it was before we fell; because we fell from law, or from a legal state of innocence; but now we are no more under the law, but we are under grace. Christ has stepped between us and the law, and satisfied all its claims in our room and stead, and in him we are now represented to God, pure and holy, through his death and sufferings.

Dear brethren, scattered up and down in this howling wilderness, though we may never be permitted to see each other's faces in the flesh, we trust we shall meet where parting will never be known.

I remain your unworthy brother in the bonds of the gospel,

ADAH WINNETT.

Circular Letter.

The Delaware Baptist Association to the Churches composing the same: Dear Brethren, we wish you grace, mercy and peace, through our Lord Jesus Christ, of whom having received help, we continue to this day witnessing his goodness and mercy in our daily preservation and sustenance.

DEAR BRETHREN:—We cannot speak of a visible increase in our Zion, as we could wish, but we can say to her, "Thy God reigneth," and this is enough for faith to rest upon. There is a wide difference between faith and sense, and we are apt to be influenced by the latter; and hence, if we do not see a visible increase of the church, we are apt to think she is on the retrograde, and that the cause of God and truth are suffering; but faith speaks otherwise. Faith assures us that Zion cannot retrograde, and that the cause of God and truth cannot suffer, for that which can really suffer is liable to perish, and faith cannot admit a possibility of the cause of truth suffering, nor that the purpose of God can be retarded. True, we read of truth falling in the street; yea, of its falling, and that he that departeth from iniquity maketh himself a prey; but this only relates to her visibility, and does not in the least degree effect its vitality, or diminish its intrinsic value. It is like gold, which is as valuable when covered from view as when held in the hand. And truth is sound and perfect when in comparative obscurity as when shining forth in its native brilliancy. Truth, like its Author, is eternal and inflexible, and proof against all the assaults of earth and hell, and although it may seem to suffer in the view of our senses, it is in reality progressing in exact accordance with the purpose of God, who has declared the end from the beginning, whose counsel shall stand and who will do all his pleasure. If the success of the cause of God and truth depended on us, on our zeal and diligence, then it might suffer, yea, and fail entirely. But we rejoice to know that its success is not founded on so flimsy a base, but that it rests securely upon the faithfulness of him to whom is given all power in heaven and earth. The reason why this power was given to Christ, as declared by himself, was that he might give eternal life to as many as the Father has given him. Not that he might give eternal life to all those who would comply with certain conditions, falsely called gospel conditions, but to as many as the Father has given him. And he has said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Here we have a clear and plain understanding between the Father and the Son. The Father gives a certain people to the Son. The Son acknowledges the gift. "Thine they were, and thou gavest them me." But not only does the Father give to the Son a people, but he also gave him power over all flesh that he might secure to himself the full enjoyment of the gift. This power was absolutely necessary to enable the Son to carry this purpose of grace into complete execution; for if he had not a perfect control over all the circumstances necessary to accomplish this object, his success would have been involved in uncertainty. Men are often defeated in their enterprises for want of such power. The merchant may freight his vessel with a profitable cargo, but as he has not control of the elements, he is not certain of success. The farmer may plow and plant, but not

having the weather at command, may lose his labor; but neither the merchant nor farmer would fail if they had power to control the circumstances so as to secure success. But Christ has this power, for it is by him that kings reign, and princes decree justice. He puts up one, and he puts down another, and none can stay his hand. Although the kings of the earth may set themselves together against the Lord and against his Anointed, he that sitteth in the heavens shall laugh, and the Lord will have them in derision. What are all these opposing powers when brought in contest with God's Anointed? They are but as the dust of the balance, by one act of his omnipotent arm he can dash them all to destruction; for "He turneth man to destruction, and saith, Return, ye children of men." He speaks the word and it stands fast. He merely said, "Let there be light, and there was light." What can be hard for him to accomplish who possesses such unbounded power? And can we for a moment doubt that he will carry into full execution his favorite object, the complete salvation of his chosen family, until this and all his providential dispensations are executed?

The rise and fall of empires are subordinate to this, and the development of the man of sin, with all his deeds of blood and carnage, will be overruled for the ultimate good of Zion; for "All things do work together for good to them that love God, to them who are the called according to his purpose." "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath thee are his everlasting arms."

We have examples of the development of his wisdom and power, in overruling the combinations of the wicked to the carrying out of his purposes of grace, in the direct contravention of their design. It was by wicked hands that Christ was crucified. The design of his enemies was to frustrate the purpose of God in the redemption of his people, and yet the crucifixion of Christ, although accomplished by wicked hands, and from wicked motives, on their part, was according to the predetermined counsel and fore knowledge of God.

And as in that case, so will it be with all other combinations of anti-Christ to defeat the salvation of the church. The war between Christ and anti-Christ is still going on, but the mode of conducting the warfare is very different. Christ pursues a straightforward course. He has never deviated from the order which he first promulgated. He has never sought the aid of the world—while anti-Christ has been ever shifting his ground, enlisting the powers of this world, resorting to arts and intrigue; but in all this he will fail. The captain of our salvation is always on his guard; he watches all the movements of his enemies, and will defeat all their machinations. He will never suffer one of his subjects to be fatally entrapped by their common enemy. The bruised reed will he not break, nor shall the smoking flax be quenched until he brings forth judgment unto truth, until truth shall triumph, and his enemies shall be clothed with shame.

The fact is, the truth cannot suffer by all the conflicting elements of fanaticism, error and delusion which are brought

against it. True, in the view of our senses, things look dark at this time. The flood of error is now inundating the country, and it looks as though truth would soon be lost in the general deluge, but it has been the pleasure of our God that the church should have her dark seasons, and that, in many instances, her visibility should be eclipsed. As in the case of Ephesus, Smyrna, and the other churches of Asia, where there is at this time not a vestige of a gospel church. And even in our own country, though comparatively young, the visibility of the church has been lost in many places; in some instances by the inundation of error, in others by deaths and removals; but now, as in the days of Elijah, God has hidden ones who have not bowed to the modern Baal. And although we may not know them, God does, and he will keep them in the hollow of his hand, and as the apple of his eye. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." And we do know that he will not lose one of them. We presume that you all know something of the difference between faith and sense. Our senses are delusive, and if followed will lead astray. Abraham furnishes an example of this. To his senses there was no probability that the promise of Isaac could be accomplished, all the tangible laws of nature being against it. But what was the consequence of this dereliction? He brought trouble into his family by introducing a mocking Ishmael; and as it was then, so it is now, the children of the bond woman persecute the children of the free. But while sense is delusive, faith always points to the centre of attraction and implicitly confides in the promises and faithfulness of our covenant keeping God. The reverses to which the church has been subject, are not designed to set us to contriving ways and means to enlarge her borders, but to try our faith and to let us know that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. We do not pretend to control the laws of nature; it would be the height of folly and presumption for us to attempt to cause it to rain, to check the wind, or curb the fury of the tempest; and it is equally absurd to attempt to control the influence of grace. "The wind bloweth where it listeth;" that is so far as we have control. God does not ask us when he shall send rain, or wind, or tempest; it is all under his sovereign direction, and so in dispensing his grace. He does not ask us when, where, or on whom its influence shall fall. "Being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Well, then, say some, according to this doctrine, we may as well fold our arms and do nothing. We had better do nothing, than do to no purpose, or to encroach on the prerogatives of God, in attempting to take his work into our own hands. But they who talk thus know nothing of the method of grace; for they being ignorant of God's righteousness, are going about to establish their own righteousness. If these persons could be convinced by any human agency that their own works were of no avail in securing their salvation, they would soon abandon them. They work for life, but the child of grace works from life. They act upon the *do and live* system; but the

child of God acts the *live and do* principle. They never did a good work in their lives; but God's people do, for their works are approved by God; and God is not unrighteous to forget their work, and labor of love; their works are of love, they proceed from love to God, and not from a desire to bring God under an obligation to them.

Dear Brethren, let us not be discouraged because of the way, but though faint, still let us pursue. The race is not to the swift, nor the battle to the strong. God is the strength of his people, and their portion forever. And to those who deride and reproach us, let us not retaliate, but pity them, knowing, as we do, that if we differ, it is grace that makes the difference. We were once where they are now, governed by the same false principles. The best way to refute the false accusations of our enemies is to *live* them down. "Blessed are ye when men shall revile you, and say all manner of evil against you *falsely* for my name's sake: rejoice and be exceeding glad, for great is your reward in heaven." Let us then, brethren, endeavor to so deport ourselves that the revilings of our enemies may be *falsely* for Christ's sake. It will not be long before our trials will cease, our afflictions will terminate. Our beloved Redeemer had his day of combat, but he triumphed over his adversaries and so forever sat down on the right hand of the throne of God; and in him his church has triumphed over death, hell and the grave, and her actual delivery will only be a development of the victory achieved by her triumphant Redeemer. In view of this glorious conquest we may well bear with patience these light afflictions to which we are subject while in this militant state.

And now, dear brethren, we would recommend to you the holy scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus, to whom be glory and dominion forever. Amen.

THOMAS BARTON, *Moderator*.

J. R. REES, *Clerk*.

Corresponding Letter.

Corresponding Letter of the Delaware Old School Baptist Association held with the Church at Rock Spring, May 26th, 27th and 28th 1858.

BELOVED BRETHREN:—Through the abounding mercy of our covenant keeping God we have been permitted to enjoy another anniversary and to witness "How good and pleasant is it for brethren to dwell together in unity."

The state of our churches indicate a wintry season, and a withholding of those genial showers which are so refreshing to the Zion of God. The enjoyment of the warm and enlivening rays of the Sun, together with a manifestation of his divine grace in the ingathering of the subjects of Christ's Kingdom are pleasing indeed to our senses, but they are not always the best, for the church, for it is in the winter that the tree takes root in the soil when stripped of its foliage presenting a dry appearance, so also the drought is calculated to test the depth of the roots of plants. We know by past history as well as by present experience that much hay, wood and stubble, has been collected in the visible church of Christ, but the day of adversity hath fully distinguished between the precious and the vile; therefore we

would rather rejoice that our God has chosen his people in the furnace of affliction. Brethren, we conceive this to be a time when the serpent is casting forth a flood of delusion out of his mouth, and is causing all, both small and great whose names are not written in the Lamb's book of Life to receive his mark in the right hand or forehead, but we think we witness the fulfilment of the promise of our God, "that when the enemy shall come in like a flood, then the spirit of the Lord shall lift up a standard against it." Our meeting has been one of interest. The preaching has been emphatic and harmonious, and we trust many of the saints have sat together in an heavenly place in Christ Jesus. May the God of all grace and comfort make us faithful unto death and afterward receive us to glory.

Our next meeting, by divine permission, will be held with the Church at Cow Marsh, commencing at 11 o'clock, A. M., on Wednesday preceeding the last Sunday in May, 1859, and continue three days, when and where we hope to receive your Messengers and minutes.

THOMAS BARTON, *Mod.*

J. R. REES, *Clerk*.

EDITORIAL.

Middletown, N. H., July 15, 1858.

REMARKS ON DANIEL III. 25. REPLY TO BROTHER D. F. P. MONTGOMERY.—"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

Not only to give us an instance of the mighty power and constant faithfulness of the God of the Hebrews, in the deliverance of his confiding people from the decrees of kings, from the violence of fire, from the mouths of lions, and from the jaws of death, were the records made, in the book of the prophet Daniel, which have excited the admiration of the saints in all subsequent ages, but, as we conceive, they were also intended to set forth in metaphor, the important doctrine of the vital union of Christ and his Church, and to prefigure what was in the counsel and purpose of God to be more fully developed in the fulness of the dispensation of times.

In replying to the enquiry of our dear brother Montgomery, we might say much in regard to the personal history of the three Hebrew children who were cast into the excessively heated furnace by order of Nebuchadnezzar, the King of Babylon, and draw from their faith and confidence in God, and their fidelity under the most trying circumstances, lessons of great importance to the tried family of God, in all after ages. The inspired writer of the epistle to the Hebrews, in the eleventh chapter, refers to this display of God's power and providence, as an example of the invincible power of the faith of God's elect, and classes it among numerous other signal displays of what God hath wrought in days of old, in the defence of his own cause and people.

But we propose briefly to trace in this article, what we regard as the figurative import of the subject, and submit such

views as we have to the superior judgment of brother Montgomery, and of all who may read.

These three Hebrews or Jews, we regard as emblematic of the election of grace, under three dispensations of time, namely, from Adam to Moses, from Moses to the coming of Christ, and from the advent of Christ, or the setting up of his kingdom, throughout the gospel dispensation to the end of the world. While Nebuchadnezzar, the King of Babylon, may represent the Man of sin, the son of perdition, or rather the spirit which rules and presides over the kingdom of darkness, Babylon, the dominion of this king, with its numerous provinces, is used in Revelation as figurative of anti-Christ, as seated on the scarlet colored beast. At least Babylon will truly represent a place of captivity and bondage to the people of God who are Jews spiritually and whose circumcision is not outward in the flesh, but in the heart, in the spirit, not in the letter, whose praise is not of men, but of God. For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Compare this application of the figure under consideration, with what is signified by the three illustrious patriarchs, Abraham, Isaac and Jacob, as embodying all the chosen people of God; or what Moses saw displayed in the bush which was, like the three Hebrews, enveloped in the fiery element and yet not consumed, because the God of Abraham, Isaac and Jacob dwelt with them in the burning bush, as the form of the fourth dwelt with the Hebrews in the burning fiery furnace. These, with many other striking figures of the Old Testament, exhibit what has ever been witnessed, in all ages of the world, namely, that God has chosen his people in a furnace of affliction, and that he is present always with them in all their afflictions to preserve and to deliver them.

In the New Testament we have also substantially the same presentation, in the vision which Peter saw of the sheet which contained the variety of four-footed beasts and creeping things, which God had cleansed, and which in that case were used to signify to Peter that God had a redeemed cleansed people in all the kingdoms and in all the tribes of earth. And as this sheet was at first let down from heaven with all of its contents, so the provisions of grace and salvation contained all the elect of God, before any manifestation was ever made to men on earth, and, as the sheet was three times displayed, so the three dispensations of time signified have witnessed the revelations of the Bride, the Lamb's wife coming down from God out of heaven and being manifested on the earth, as Christ's kingdom which is not of this world, and which was prepared for the saints before the foundation of the world. And after the third manifestation of the sheet with the same cleansed contents, it was also received together up into heaven, nothing having been added nor aught diminished from what the sheet actually contained when first let down, so we may learn that all the church of God was chosen and sanctified by God the Father, preserved in Christ Jesus, and ultimately, in the fulness of the dispensation of times, all called with an holy calling, not according to their works but according to his own purpose and grace which was given them in Christ Jesus before the world be-

gan; and being all saved and called, and brought experimentally into the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature, of the fulness of Christ, all are ultimately received up into heaven, as the place of their origin.

The manner in which God's people are subjected to the fiery trials which Peter says are for the trial of their faith, is well illustrated in the case of the three Hebrews. Their religion and their faith essentially differ from the religion and faith of the world, and their God is quite as distinct from the gods of this world. And while all others can accommodate themselves and their religion to suit the times and fashions of the world, God's people have always been, now are, and forever will be a peculiar people. They shall dwell alone, (religiously) and shall not be reckoned with the nations. Because they are the sons of God, the world knows them not; for the world knew not their divine Lord and Master.

Yet unknown though they are by the world, all the religion of the world is originated, planned and designed so as to oppose them. In the getting up of old Nebuchadnezzar's religious excitement, we trace the very elements of the religious excitements which now prevail in modern anti-Christ. First a god, composed of gold, is set up and dedicated, its splendor and cost are well calculated to fascinate the worshipers of Mammon, and secure the adoration of the lovers of the precious metal, who bow down before it, and ascribe to it a power to control the destiny of men, as gold and silver are deified by will-worshipers at the present time, who ascribe to such corruptible things the power of securing the salvation of the world. Then to make the golden idol still more popular with the deluded sons of men, every possible appeal is made to their carnal senses. The princes and the nobility, the aristocracy and the rulers of darkness of this world, are called together to lend their aid and influence to the magnificence of the golden deity. All manner of musical instruments which have charms for human or carnal ears, are put in requisition to lend attractions to the scene; and for all those for whom neither the image nor the music have sufficient power to charm, the burning fiery furnace is prepared in order to awe into submission all who have conscientious scruples, and a death warrant is prepared for all dissenters, and the object is the extermination from the earth of all who will not worship the beast or its image. How well our arminian neighbors have copied the type presented in our text, will be seen by observing the basis of their modern idolatry to be gold, or its equivalent. Money is called for and collected for the professed and undisguised object of saving souls from everlasting perdition. The image assumes the imposing form, of a Mission Society, a Tract or a Bible Society, or a combination of all these humanly invented societies as so many heads or horns to the image. The great men of this world, the rich, the learned and the popular are courted, and the most magnificent and costly temples are built, and decorated with all that can charm the carnal eye. Worldly honor, fame, and pecuniary emoluments are offered; and then if the cornet, flute, harp, sackbut, psalter and dulcimer, are

deemed too antiquated for the progressive age, the more modern instruments of organs, bells, fiddles, and such other instruments as are used at the circus and theatre for attracting the admiration of the thoughtless and the vain are added.

But with all the attractions of gaudy temples, golden idols, popular and fashionable devotees, musical instruments, foppish preachers and man-pleasing preaching, modern anti-Christ cannot well do without a large quantity of terror. The furnace must be heated, and the dissenter admonished of his doom, if he still refuses to comply with the terms of peace. Fall down and worship the image, and you shall be carressed; but refuse to do so at your peril. Fire and brimstone is lavishly dealt out by modern wire-pullers, and every appeal is made to terrify into compliance the timid and the weak; but where these threats of future wrath fail to intimidate, the rulers of the darkness of this world in rage command that their furnace be heated at least seven times hotter than it is wont to be heated, and the mightiest energies of all the Babylonish agents are commissioned to cast the Hebrews, or those who trust in the living God, into the midst of the burning furnace. To let loose their slanders, reproaches, persecutions, ridicule, and proscription upon all who question the real deity of their golden idols.

But thus far all the engines of destruction prepared by the powers of darkness for the extinction of the church of God have failed, utterly failed, because God is in the midst of his Zion, therefore she shall not be moved, her God will help her, and that right early. He is in the midst of his little flock, and where two or three, as in the case of the Hebrews, are gathered together in Christ's name, though it be in the midst of a burning fiery furnace, there is he also in their midst, as he was in the midst of the three Hebrews in their fiery trial.

Before we close, we will remark that the king of Babylon is never to be trusted; his edicts commanding his subjects throughout the provinces of his vast empire to worship the God of the Jews, betrayed the same ignorance and murderous propensity, as that commanding them to worship his image. All that the monarchs or governments of the earth are required to do for the church of God, is to let her alone. The God whom we serve is able to sustain his own cause, and to deliver his children out of the hand of the kings and potentates of the earth who shall dare to molest them.

How this heathen king knew that the form of the fourth whom he saw was like the Son of God, we shall not attempt to explain; only that he was made to see and confess that there was a power there displayed far beyond what any being inferior to the Son of God could display, and like Balaam, he was obliged to speak the words which God put in his mouth.

One word more. These men of God are seen by their persecutors walking in the midst of the fire, and they have no hurt. This has astonished the enemies of God's people in all ages; the bush is all on fire, but it is not consumed. The fire of opposition rages, and its wrathful flames envelope the saints, but still they walk on at large; the cords by which they were bound hand and foot are burnt off, but they have no hurt, their hair is not singed,

nor has the smell of fire attached to them. Their enemies are consumed, but they are delivered and promoted, and show in the sequel of their trial, what all the saints of God must witness, that all things do work together for good to them that love God, to them who are the called according to his purpose.

BOSTON, Mass., July 1858.

ELDER BEEBE:—I feel very thankful for your paper, the *Signs of the Times*, thus far, as it is nearly all the true preaching that I get, and may the *Signs* ever continue to hold out the true and pure gospel of our Lord and Savior Jesus Christ, which I believe it now does; and may I ever be able to receive its rich doctrine so long as I may be permitted to travel in this wilderness world. May God bless you and your family in the glorious cause in which you are now engaged. I humbly ask the prayers of you and all other Old School Baptists for myself and family, and may the Lord reward you all in return for your goodness to me, a poor miserable sinner; for I feel myself to be the greatest sinner that ever was or ever could be; but may I be so happy as to be received at the right hand of Him who is the great Ruler over the heavens, earth and seas; who knew everything from beginning to end, and who is everywhere present. But lest I should weary your patience, I will close by saying that you may throw this aside if you see fit, and you will offend no one. Yours in hope and fear.

ALEXANDRIA, Va., July 14, 1858.

DEAR BROTHER BEEBE:—We have made arrangements with the Rail Road Cos., this side the Potomac, which we desire you to publish in the *SIGNS*, for the information of all who may come from the East.

Persons from the East, for the Bethlehem or Corresponding Associations, in Va., near Alexandria, can leave Baltimore on Thursday morning, August 19, at 4:20 o'clock, and (taking a round trip ticket here for \$2,) be put off at the Meeting house before 9 o'clock same morning. There will be an Extra (or special train) leave the Meeting house Saturday afternoon in time for the boat to Washington, if any prefer to go there that night. All persons coming to Alexandria over night, will be gladly received and cared for at my house, Sister Ann Johnson's, or at Mr. John T. Johnson's. I and others will be at the late boats from Washington on Wednesday evening, and welcome all who may come; enquire for Joseph Grimes, or Mr. John T. Johnson.

Association commences THURSDAY before 3d Sunday in August, not Tuesday before 2d. Brother Beebe, we would all be very glad to hear that you intend coming, and much gladder to see you, and more please let us know if you intend coming. It is hoped the Lord will be with us, and we will have a good time. Truly yours, in haste,

JOSEPH GRIMES.

We have some hope of being able to attend. [Ed.]

OBITUARY NOTICES.

FLOYD COUNLY, Va., July 12, 1858.

Departed this life, at his late residence in Franklin county, Va., May 27, AQUILA DAVIS, aged 88 years, 6 months and 18 days. He was born in Maryland, Nov. 9, 1769. I have been acquainted with him more than thirty years, and have heard him say that he joined the Baptists when in his 14th year, at Gill's Creek, near where he lived and died. His father moved to that place when he was but a small boy. He married Miss Nancy Brady, and settled on land which his father gave him, on which he and his wife lived in harmony sixty-six years, and raised a large family of children. He was confined to his bed by disease about one month before he died, in which time he mani-

festated great meekness and resignation to the will of God. I asked him of his prospect for happiness after death, and he manifested great confidence and faith in Jesus Christ as his Savior, and his Righteousness. We feel constrained to say of him, that a good man has fallen in Israel. Brother Davis was regarded by his neighbors and acquaintance, as a good neighbor, a good husband, a good father, and a good master. As a Baptist he was beloved by all lovers of the truth who knew him, he was a consistent Old School Baptist for the long period of seventy-four years. His house was a place of entertainment for the preachers of the Gospel, and his brethren generally whenever they were pleased to call on him. He has left a bereaved widow and several children with other friends and brethren to mourn their loss; but they mourn not as they who have no hope. Yours in bonds of the gospel,

GEORGE W. KELLEY.

SOUTHAMPTON, Bucks Co., Pa., July 2, 1858.

BRO. BEEBE:—You will please allow in your paper, a place for a brief notice of the death of Mrs. HARRIET, wife of Mr. Wm. Kease (with whom he had been united in marriage only about 1 year and 2 months,) and daughter of Bro. Wm. and Sister Eliza Yerkes, of this place. She died in Frankford, the 11th of May last, aged about 22 years, leaving an infant son about three weeks old, with a numerous train of relatives and friends to mourn her unexpected departure. I am well aware of the feelings which characterize most obituaries, yet it is seldom that we chronicle the death of one whose removal is so severely felt in the family circle as the subject of this notice, she was amiable in life, peaceful in death. The place where she lived, the past winter, had been subjected to much of that fanaticism, which is produced by hypocritical revivalists in working upon the fleshly passions of the simple and unwary, yet I am informed they had no effect upon her. But he who does "not cry, nor lift up, nor cause his voice to be heard in the street" was evidently preparing her by his spirit, for an inheritance among his sanctified ones, by giving her to see that she was a sinner, and as such she could hope for salvation through rich and unmerited grace. When passing the dark valley and shadow of death, she bid her weeping friends to be still and cheerfully give her up into the arms of a kind Savior. On reflecting upon her death, my mind was led to preach on the occasion from these words, "He maketh me to lie down in green pastures, he leadeth me by the side of still waters." Ps. xxiii. 2. May God in his great mercy, have compassion upon the afflicted husband and family, and cause this dispensation of his holy providence to yield a rich revenue of praise to his great name. Yours in christian ties,

D. L. HARDING.

DELAWARE Co., Ohio, June, 1858.

BROTHER BEEBE:—Please give the following obituary a place in the *SIGNS*, for the satisfaction of the friends of the deceased:

DIED—Nov. 19, 1857, of consumption, Deacon ELIJAH WILLIAMS, of Westfield, Morrow county, Ohio. He was born in Washington county, Va., Feb. 20, 1804, united with the Baptists, Feb. 16, 1828, and was baptized by Eld. Benjamin Martin. At the time of his death he was a member of the Old School Baptist Church of Westfield, which church he had served for many years as Deacon, to their entire satisfaction. I have been acquainted with him many years; and it was not with him as with many with whom I have formed acquaintance, who at the first seemed to be warm friends, and whose love afterwards grew cold; but as our acquaintance grew, our friendship increased. There were but few brethren whom I esteemed more. He was very mild and affectionate, and, as a christian he was sound in the faith and practice of the gospel, and he had purchased to himself a good degree and great boldness in the faith. As a citizen and neighbor, he was highly respected. His house was a home for Old School Baptist ministers; they were always cheerfully received and kindly entertained by himself and family. In his death the church has lost a precious member, and I often feel as though the breach cannot be made up; but the Lord knoweth; for he doth not see as we see, and no doubt it is all right. But the little church will long feel the stroke. On the day he died he requested that I should be sent for to preach his funeral which was done, and I accordingly preached to a very attentive congregation, from these words, "For to me to live is Christ, and to die is gain; For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Phil. i. 21—23. In his last days, brother Williams gave good evidence of his acceptance with God, and of the power of divine grace. A few days before his death, in conversation with me, he said, "Brother Biggs, how precious to me are the words, 'The Lord is my Shepherd, I shall not want.' " "O," said he, "I shall not want; O, how good is the Lord, to poor unworthy me." Religion was his common theme. He suffered much, for many years; but he bore his sufferings with great patience and christian fortitude. He heartily embraced the sentiments contained in the *SIGNS*

OF THE TIMES, and he died in the triumphs of faith. His spirit, we doubt not, has gone to rest; and his body is laid in the tomb to await the manifestation of the sons of God, when he will awake with the likeness of Christ, and be satisfied. He has left numerous relatives and friends to mourn their loss, but I ask

"Why should we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call us to his arms."

I have extended this notice to a considerable length; but it is not often that I ask for space in the SIGNS. May the good Lord sustain you in your arduous labors, is the prayer of your unworthy brother in tribulation, and in the kingdom and patience of Jesus Christ, as I hope.

JOHN H. BIGGS.

OLIVE, N. Y., June 23, 1858.

BROTHER BEEBE:—Sister Elizabeth Boice desires you to publish the obituary of her daughter, SUSANNA WINNE, wife of Cornelius Winne; she departed this life May 28, 1858, aged 41 years, 4 months and 4 days. She was taken away quite unexpectedly to the family. She appeared to be as well as usual in the morning, attended to her family concerns and ate her regular meal at about seven o'clock in the morning, and between the hours of eight and nine o'clock, the same morning, her body was wrapped in the cold embrace of death. She was a good neighbor, a kind wife and an affectionate mother, greatly beloved by her mother and her four brothers, and one sister who still survive, to mourn her unlooked for departure. We trust, however, that their loss is her gain. She manifested by her conduct and conversation that she loved God and truth, and the children of God. I tried to preach on the occasion to a very large and attentive assembly, from Gen. xxi. 2. "And Abraham came to mourn for Sarah, and to weep for her."

JACOB WINCHEL.

BROTHER BEEBE:—Please insert these two verses in connection with the above, and oblige She has a husband and six children left,
Of a wife, and mother too bereft;
Four brothers and a sister dear,
An aged mother, fond and near.

Heart-rending it was indeed to part,
Our heaving bosoms feel the smart;
God grant that we may bear the rod—
Be still and know the Lord is God.

ALMIRA BOICE.

DELAWARE Co., N. Y., June 29, 1858.

DEAR BROTHER BEEBE:—By request of brother Joel Keator, I send you for publication the obituary of his wife.

Sister KEATOR died April 29, 1858, of cancer in her breast. She went to the city of New York where she was attended by a physician, and had the cancer eaten out. She continued in the city some four or five months, when her physician pronounced the cancer cured, and she then returned home. Her sufferings while in the city were very great, but she endured them with much patience. After she returned home she began to sink down under her disease and was a great sufferer. I saw her soon after her return, and she seemed then unreconciled to her situation; but it pleased the Lord to give her a spirit of reconciliation to his will, and then she was calm and composed until she was called hence.

She was born August 27, 1812,—married to Joel Keator, June 12, 1831. She united with the first Baptist Church of Roxbury, about four years ago, and was baptized by the late Elder James Mead. She adorned her christian profession by a well ordered life and conversation. She has left a kind husband, and three children to mourn their loss, which we trust is her gain. May God sanctify the bereavement to their good and his glory.

I was called to preach on the occasion, and at the request of the bereaved husband I preached from the words of the inspired Apostle, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

Your brother, ISAAC HEWITT.

EDINBURGH, Indiana, June, 16, 1858.

DEAR BROTHER BEEBE:—By request I write to give notice through the obituary department of the SIGNS, that our much esteemed sister MARY MOONEY, (consort of brother Edmund Mooney of Edinburg, Indiana,) departed this life on the 15th of May, 1858, 10 minutes before 3 o'clock A. M. She was born September 18, 1795, in Culpepper co., Va. She made a public profession of religion in 1816, by uniting with the Baptist church at Mt. Pleasant, Woodford co., Ky.,—was baptized by Elder Edmund Waller, and removed to Indiana in 1820. She adorned her profession by living an exemplary life; benevolence and affability were distinguishing traits in her character. She was truly a Baptist of the primitive order, being permanently established in the doctrine of grace, and for the last fifteen years was a member of the Mount Lebanon church, where she enjoyed the communion and fellowship of the church. She was of a delicate constitution, and for many years

was afflicted with asthma, which caused her to suffer much bodily affliction, which she was enabled to bear with fortitude, and christian resignation. Some time before her decease, her feet commenced swelling, which continued until it extended to the body, from which time she was confined to her room, and gradually grew weaker, and more feeble. I visited her some two or three times during her last illness, and in her conversation she gave satisfactory evidence that she was prepared for death, and the enjoyment of that celestial "City which hath foundations, whose builder and maker is God." For near forty-eight hours previous to her dissolution her sufferings were truly agonizing, almost beyond description; but just before she breathed her last, she became entirely easy, and fell asleep in Jesus without a struggle or groan, leaving a kind husband, nine affectionate children, with many relations and friends to mourn their bereavement; but they mourn not as others which have no hope, believing their loss to be her eternal gain. Before her spirit was released from the earthy tabernacle, she requested that the writer of this notice should hold meeting in the house before her remains were removed to the place of interment, and in compliance with the request, I addressed a large and attentive audience, from the first Epistle of Paul to the Thessalonians, iv. 13, 14.

A. B. NAY.

ASSOCIATIONAL.

The Licking Association, will be held with Bethel Church, Shelby county, Ky., the 2nd Saturday in September, 1858. The meeting house is directly on the Turnpike from Frankfort to Louisville, about 17 miles from the former and 35 from the latter place, in the neighborhood of Clay Village. Brethren coming from the East by Railroad will take the stage at Frankfort, and those from the West, will take the stage at Louisville. All intending to be at the commencement of the Association had better come the day before as it is uncertain that the stages will pass in time, and they will be met near the place with conveyances to take them to our houses. Those coming the same day will land at the place. We have the promise of some of the preaching brethren from a distance, and we will look for brother Beebe, and Wilson Thompson. Can't you come?

WM. THOMPSON.

The Mad River Association (Ohio) will meet with the Miami Church, in Shelby Co., Ohio, at ten o'clock, a. m., on Friday before the First Sunday in September, 1858. Brethren coming by the cars will stop at Pemberton, on the Belle Fontaine and Indiana Railroad, on Thursday before the meeting, when and where they will be met by brethren of the Miami Church, and conveyed to places of entertainment, and to the meeting. The Association will meet at Palestine, three miles south of Pemberton. Those who come by their own conveyance will enquire for Abraham Line, one mile from Pemberton; S. Bowersock, Carysville; Peter Reysum, or John Beezely, near Plattsville. Brethren generally, and especially ministers are invited to attend. By request of Miami Church.

JOHN TUSSING.

The Corresponding Association will (Providence permitting) meet with the Church at Bethlehem, Prince William county, Virginia, on Thursday before the Third Sunday in August next, to which Old School Baptists generally, and ministers in particular, are earnestly invited. Those coming by public conveyance will obtain tickets for Manassas Station, O. & A. R. R., but may get the conductor on the Manassas train to put them out at the meeting-house, which is three miles west of the station, immediately on the road.

ROBERT C. LEACHMAN.

The White Water Association will convene (the Lord willing) with the Nettle Creek Church, Randolph county, Indiana, to commence on Friday before the Second Saturday in August, 1858. Those coming from a distance by public conveyance will be met at Hagarstown by the brethren on Thursday and Friday, and conveyed to the Association. Those coming from a considerable distance will do well to arrive on Thursday.

J. A. JOHNSON.

Please give notice that the Western Predestinarian Baptist Association will be held, Providence permitting, in the western part of Mahaska County, Iowa, on Saturday, the 11th day of September, 1858, and the two days following. We greatly desire to see on that occasion, as many of our preaching brethren present, as can meet with us.

AARON WOOD.

The Sandy Creek Association of Regular Predestinarian Baptists, will meet with Buck Creek Church, 6 miles North of Ottawa, LaSalle county, Illinois, to commence on Saturday before the second Sunday in September, 1858, at 10 o'clock A. M. Brethren from the East or West will leave the cars at Ottawa.

Yours in defence of the truth,
ROBERT F. HAYNES

The Greenville Association will be held, August 20th, with Mercer's Creek Church, Green Co., Ohio, near the turnpike leading from Xenia to Wilmington, about five miles south of Xenia.

The Clover Association will convene on Friday before the Third Sunday in September, 14 miles south of Hillsboro', in Highland Co., Ohio, near the town of Belfast, and we wish all who love the truth to attend the above named Associations.

J. C. BEEMAN.

YEARLY MEETING.

The Yearly Meeting of the Bethel Church, New Castle county, Delaware, will, if the Lord permits, commence on Saturday before the Second Sunday in September next, at two o'clock, p. m., and close on the Monday following, at noon. Ministers and brethren and friends generally are affectionately invited to attend. By order of the Church,

JOHN MCCRONE.

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VIRGINIA—Eld. S. Trott 3.50, Mrs. Ann H. Dyer (to Vol. 26, No. 12,) 1.50, P. Conkle 1.....	6 00
MASSACHUSETTS—D. Butler.....	2 50
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WISCONSIN—O. Grimshaw.....	50
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., AUGUST 1, 1858.

NO. 15.

Correspondence of the Signs.

MT. GILEAD, Kentucky, June, 1858.

ELD. BEEBE:—I have had an impression on my mind to write you something for publication; but I feel so unworthy I am almost ashamed to make the attempt. Still I will try to give you a brief sketch of the reason of the hope I entertain, although it is so small that I sometimes fear it is not sufficient to rely upon; but small as it sometimes appears to be, I would not part with it for all the world. No, I would not exchange it for ten thousand worlds. If my mind was ever exercised, it was when I was quite young, about in my fifteenth year, the thought occurred to me that I must die, and that my time was short, for this world—in truth, I thought I was really dying. I tried to shake off the impression, but could not. I strove against it with all my might, but could not overcome it. Then I promised that if the Lord would spare me I would reform and do better in the future; and I really thought I could do better, but I was sadly mistaken; for instead of getting better, I grew worse and worse. I cried unto the Lord for mercy, but my prayers seemed to be shut out; and I felt like a poor outcast. Oh! how my poor soul was troubled, and what had brought this great burden on me I could not tell. My cry was, "Lord be merciful to me a sinner," poor miserable and undone. I felt that I had sinned against a holy and just God with a high hand. Still I strove to do better, and continued to make promises; but my promises were broken as frequently as they were made. Thus I labored on until I had worked out of all my working power, and then I was constrained to say with the poet,

*"And if my soul were sent to hell,
Thy righteous law approves it well."*

I still felt to mourn and beg, and plead for mercy; but I could not murmur; for I saw the justice of my condemnation. If sent to hell, I desired that even there I might not hear the name of God blasphemed. Thus I continued for a long time, and my burden became so great that at one time I went to a secret place to pray, and for the first time fell on my knees, to beg for mercy, which was all I could say, or ask for. When I arose I looked around to see if any one was looking at me, for I felt so wretched that it seemed wicked for me to try to pray or ask the Lord to forgive me. Sometimes I went into young company to try to be cheerful and merry, but when I left them I mourned over my folly. I was very unwilling that any one should know my situation. When at meeting I sought to hide myself in some corner, for I felt as though every one was looking at me—but I felt convinced that I could not hide from the Lord. At times I tried to divest my-

self of these feelings and strove with all my might to shake them off, but the more I strove the worse I felt, and I concluded that surely there was no other one like me. Eld. Beebe, my pen fails to describe what were my feelings. I would go in this state of mind to hear preaching, and one would tell me I could get religion if I desired it. But if there ever was a poor soul who wanted to be and do good, it was my desire. Another would preach to me that salvation was partly of grace and partly of works, and a few testified that it was wholly of mercy. But for me to get religion, was out of the question; for there was nothing good in me; and the Scriptures assured me that if salvation was of grace, then it was no more of works; otherwise grace is no more grace, and I knew that if I was saved it must be of free, sovereign and reigning grace; for if the Lord had not stopped me in my sinful career, I should have still been going on in rebellion reckless and unconcerned. I was thus led on until one evening, when about in my nineteenth year, I had been thinking on my lost estate, and that mine was an outside case, and that if the Lord did not save me I was lost forever. I retired to my bed in that state of mind and after some time I fell asleep, and dreamed that I was in a beautiful green woods, pasture, and on looking up I saw a light shining, and heard the loveliest singing that I ever heard, and I saw several of my acquaintance there, and I thought I was going to ascend and mingle with them; and just then I awoke, and felt very happy. My burden was all gone, and I thought I should never sin any more. But on the next morning my happiness had fled, and then I feared that I was deceived, that I had grasped the shadow and missed the real substance. I prayed the Lord to undeceive me if I were deceived. I tried to get my old burden back again, and thought if I could get it again I would watch more carefully how it should be taken away. But I could not get it again; it was gone, I knew not whither. Since that time I have had many trials, my old fleshly nature is so strong that I find it hard to subdue. I now try to serve the Lord, but find, when I would do good, evil is present with me, and the things that I would not, them I do. I feel myself to be a poor creature. I cannot do any thing that is good. Oh! Elder Beebe, remember me in your prayers, for indeed I desire the prayers of God's people. —I read your valuable paper regularly, and it is a welcome messenger to me; if it does not publish the truth, I am a stranger to the religion of Jesus Christ. I am not saved by grace, I am forever lost. For "By grace are ye saved," saith the Scriptures of eternal truth. And there is but one way, and Christ is that Way. He will save his

people, and none shall pluck them out of his hands; for he says, "My Father which gave them me, is greater than all, and none can pluck them out of my Father's hands." So I conclude his sheep are perfectly safe; his Election is safe; for he has all power in heaven and in earth; and if he has all power, then of course we have none. I know that I have none. I am as helpless, in regard to spiritual things as the new-born infant on its mother's breast; and as the infant in nature is supported by its mother, so the children of God lean for support on our Lord Jesus Christ. Christ is the Shepherd and Bishop of our souls; he has loved them with an everlasting love, and with loving-kindness has he drawn them. —Friend Beebe, although I am an outsider, I am willing to trust my case with God; for he cannot do wrong; and I am persuaded that where he has begun a good work, he will perform it until the day of Jesus Christ.

Dispose of this, Eld. Beebe, as you think best, and all will be right; if you think it worthy of a place in your paper, publish it, but if not, throw it aside.

Sincerely your friend, and, I hope, a brother in Christ, J. H. W.

HARTFORD, Missouri, May, 1858.

BROTHER BEEBE:—I will try to relate to you some of my experience. I was born in 1804, in Halifax county, North Carolina, and at the age of twenty-two years, I join the Methodists, and lived with them about eighteen months, and in all that time I verily thought I had got religion; but when Satan tempted me I fell a victim, and was led by him at his will for the space of six years, when it was God's time to call me from the love of sin to the love of holiness. A still small voice whispered, not to my heart, but in my heart, "What is man? and what is his power?" Now, my brethren and sisters who may read this, could any of you have given a ready answer to this inquiry, while standing in nature's darkness as I then stood, although I had been a Methodist, and prayed three times a day, read the Bible, and believed that I had got religion—yet I was so blind that I knew no difference among the many denominations of professed christians, by their doctrines? But it pleased God to lead me about and to instruct me; he led me in paths that I had not known, made crooked things straight and rough places smooth. He taught me who and what he was, and also what I was. I did not go to any meetings; but I began to see that my good works and my faith on which I had previously relied, were an abomination in the sight of God. Thus I continued for some time troubled; the idea of dying in this condition, caused me great distress and alarm, which I could not get rid of. One day, a voice like that of a person speaking

to me, said, "Did ever man deceive God?" From this time I began to contemplate the power and fore-knowledge of God, and how I was kept alive; and the wisdom displayed in the works of God. I was thus led on for sometime; I do not recollect of reading the Scriptures during this time. But my mind began to take hold on the death of Christ; and the thought forcibly occurred to me, *Christ died eighteen hundred years before I was born.* Right here, I was broken asunder in my mind; and worse than ever, for I was now twenty-nine years of age, and all that time I had been living in the love and practice of sin. This space of twenty-nine years' rebellion, according to my former notion had not been atoned for on Mount Calvary; as that death on the cross was only for the Adamic sins of the world. But it pleased God, in a short time to open my mind to better things. When walking alone in the woods, these words came to me, "Cease, son, from thy troubles, I died that thou mightest live." Now the whole plan of salvation by grace was presented to my view. I was a new creature sure enough. Brethren and sisters, you all know the road better than I can write it. —Brother Beebe, I had my travels from nature to grace, without hearing preaching, or reading: I was alone as I thought. All my Arminianism was gone, and I cannot bear a bit of it to this day, though I stumbled along for about eighteen years in a very disorderly way for a child of grace. I was prejudiced against the Old Baptists, so much so as to prevent me from going with them, because it was said they preached what I did not believe. But at length I was at a Baptist meeting, and heard Elder Joseph Hartly, of Illinois, preach. His subject was the marriage supper. I was enabled to understand his discourse, and it pleased me well, insomuch that I went to hear him several times, and found that he preached what I hope the Lord has taught me when alone; but still I did not offer myself to the church. After this I moved to Davis county, Iowa, where I heard but one Baptist sermon for six years; but it pleased God to send a minister in the south part of that county, and there was there a church constituted, called Oak Hill. I sold my farm, which was in the centre of the county, and moved into the vicinity of the church; and brother I. D. Sidwell moved from Illinois at the same time, and he was the second one I heard preach in that county; then I heard my own travels told much better than I can relate them. I became acquainted with their doctrine, heard their articles of faith read, and was satisfied with them, and offered myself to the church on the second Saturday in May, 1857, was received, and on the next day, baptized. And now I can say to those who are not walking in

their duty, Take up your cross and try to obey the commandments of your Lord, and he will be with you in all your trials.

I must now tell you about my Methodist doctrine. It taught me to hate all who said anything against it. I was not reconciled to God's will; when I read of Judas betraying Christ, it made me fighting mad with Judas, for his acts, and at the sametime I would shed tears of sympathy for Christ, regarding him merely as a good man, and treated cruelly by his enemies; but not regarding him as the mighty God, who, if it had been his will and purpose, could have destroyed all his enemies in an instant.

I have filled my sheet. If you can read and correct it, you may publish it it is the first I ever tried to write for publication, if you think it will do harm to the cause, then throw it aside.

TIPPO G. WILLIAMS.

NORTH BERWICK, Maine, July 16, 1858.

DEAR BROTHER BEEBE:—In providence I am now permitted to inform you and the brethren and sisters who attended the Warwick Association in New York last month, through the SIGNS, that I enjoyed the meeting well—much better than could have been anticipated, considering what a sinful man I am. My interview with so many of my brethren, whose faces I never saw before, was very gratifying to me. Since I have been trying to preach the gospel, I have not had the privilege of associating but very little with the brethren in the ministry, and have tried to preach but a few times before any of them. When I first commenced preaching, I thought that it could never be my duty to try to preach when any one was present that ever did preach, or that ever took the lead when no preacher was present. It appears to me that I commenced trying to preach as small, and under as many discouraging circumstances as ever any one did; and that my growth has been as little. I have so proud a nature that at times I suffer much on that account; but at other times I view it as all right, knowing that I need such to keep me down in my place. While I was with the brethren through the meeting, I did not discover any one that seemed to be great in his own estimation, but each seemed to feel himself to be the least, and the most unworthy. How easy it is to dwell together in the unity of the Spirit, when all are of one heart and soul in the doctrine of Christ, and each viewing others better than themselves. We know that we all were by nature children of wrath, even as others—dead in trespasses and sins; and that if we are saved it is all by grace from first to last; not of works lest any of us should boast. So it cost us nothing either in works or money; for we have seen that we were in debt ten thousand talents, and had nothing to pay. Since we have had a hope in Christ, we have found that it is not within ourselves to live as we have desired. If we have made promises to God that we would be faithful, like Peter, we have not fulfilled. Finally, the will we have, but how to perform that which is good, we find not; so that we have not one good work of our own hand to recommend us to God, but have to fall into the hands of God at last just as we are, and if he saves us it is mercy, and if he casts us off it will be just.

I will close by giving a little sketch of our church of late. The readers of the SIGNS will remember that sometime last season I mentioned that there was some revival in our church, which commenced one year ago last April, and that last season, 1857, I baptized thirteen. That work is still going on. It has seemed to us like, fire working under the ground out of our sight until it breaks out. I have this season, 1858, baptized sixteen. We have had some very pleasant seasons during the past year, and especially at the water side. Many of the brethren are hoping that brother Beebe will be enabled to be with us at our yearly meeting in September.

Yours, WM. QUINT.

A Few Thoughts on Jer. xxix. 11.

"For I know the thoughts that I think towards you saith the Lord, thoughts of peace and not of evil, to give you an expected end."

It gives a person real pleasure, when he can persuade himself that some valued friend, or friends, do not forget him. And the more highly he values his friend, the more highly he appreciates the favor. But what are all the thoughts of human beings when compared with those of the great God of Heaven and earth?

Man may entertain pleasing thoughts of his friend to day, but to-morrow something may arise to induce him to change them. The change is within the person who thinks, or the subject thought about. But God said "I am the Lord, I change not, therefore the sons of Jacob are not consumed." Mal. iii. 6. God is called "The Father of Lights, with whom there is no variableness, neither shadow of turning." James i. 17. Those scriptures imply, that however man's thoughts may vary, "God is of one mind and who can turn Him?" Joel xiii. 13.

If God's thoughts changed about the creature, as often as his do about God, it would be sad indeed! But what a comfort to be a real believer that God, having loved his own that were in the world, he loved to the end. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans viii. 38, 39.

When I am tempted by satan to say as one of old, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail for ever more? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Ps. lxxvii. 7. 8. 9., such reasoning is a proof of my infirmity, and the weakness of my faith, and is so unlike the resolution of Job who said, "Though he slay me, yet will I trust in him."

This history informs us, some of the people had been carried captives from Jerusalem to Babylon, and Jeremiah, by God's direction wrote a letter unto them. "Thus saith the Lord of hosts the God of Israel, unto all that were carried away captives, whom I have caused to be carried away from Jerusalem to Babylon." "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil to give you an expected end."

"But Zion, saith the Lord, hath forsaken me, and my God hath forgotten me." Isa. xlix. 14. Such language proceeded from the heart which is deceitful above all

things, is the result of fear, mistrust, unbelief, under the influence of satan, when he gets the person into his seive he will toss him about and sift him, and induce him to think God has cast him off, that he has forgotten to be gracious, that he will banish him from his presence, and after all his past experience of God's goodness he will be punished for his sin in hell. When the mind is thus perplexed it is not easy to believe the fact "I know the thoughts that I think towards you."

When a person possesses a good hope through grace, then perfect love or a full belief that we are interested in God's perfect love to his church, will cast out fear and when a person can fully believe he is interested in the words you and ye, they will better satisfy his mind than though his real name was attached to the promises. If we can form an estimate of such terms, we shall not be so often writing bitter things against ourselves. To whom was it said, "I know the thoughts that I think towards you?" were not the persons sinners? were they not sent from Jerusalem their native place, which was a type of the new Jerusalem (the possession of peace) to Babylon a type of this world, and which means confusion, was it not for their correction and instruction and benefit they were sent there? would God forget them there, more than he forgot Israel when in Egypt, the house of bondage, or passing through the waste howling wilderness? He said "I will not forget thee." "I will correct thee in measure, and will not leave thee altogether unpunished." "I know the thoughts I think towards you saith the Lord, thoughts of peace, not of evil to give you an expected end." Surely such precious words are intended to remove all fears, and disquietness from the heart, to encourage the christian to trust and not be afraid.

Some weak christians are afraid it would be presumption to believe God's promises belong to them, but if they fully acquiesce in the following scripture he will have different thoughts: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v. 13. "And these things write we unto you that your joy may be full." 1 John i. 4. May each true christian be strong in faith giving glory to God, and be like Abraham who "staggered not at the promises of God through unbelief but was strong in faith giving glory to God."

L.

DELI, Delaware Co., N. Y.

MR. EDITOR:—If you think the above will give any pleasure to any of the people of God, they are sent to be published in your periodical, and should you feel so disposed a copy sent to this village, to be put into box 35, at the Post Office, will give me pleasure.

I have lived in England until 1855, was pastor of the same church 29 years. Family affliction was the principal inducement to myself and wife coming to this country. We have spent two years in Delhi, preaching to the Baptists, but there is but little agreement in our sentiments, therefore my preaching is not acceptable unto the most of them. I have no particular engagement at present, if the Providence of God led me to a place and a people who could re-

ceive such doctrines as are contained in the foregoing, and were not afraid to hear an old man; he feels desirous of using the little talent entrusted to him to the glory of God and the edification of the people of God. Grace, mercy and peace be with you and all who love Jesus Christ in sincerity.

MADISON Co., Ohio, July 29, 1858.

DEAR BROTHER BEEBE:—I feel like filling this little sheet with something, and whether it will be any advantage to any of the sheep and lambs, I will leave you to be the judge. We feel thankful to say that some of the branches of the Scioto and Muskingum associations are in good spirits. There appears to be a moving on the waters; there have been some additions and some considerable interest among the people of the several churches. We feel to bless the God of all grace that he will do his own work in his own time; and we crave the prayers of all those that feel an interest in the welfare of Zion, to pray the Lord of the harvest to send more laborers into his vineyard, for the harvest is great and the laborers are few.

It has pleased the Lord to call home another of his servants, which leaves our Association to feel a loss they scarcely felt before, because our number of preachers was reduced to four in number. Our old brother William Baker had been the Moderator of the Scioto Association with but little intermission for the last thirty-five years. He was so very kind and very exemplary, that he made a very good Moderator; and he is gone to join a congregation where there is no need of an earthly Moderator, but all is joy and peace. Brother Baker was a man of very kind feelings naturally, so that he was beloved by all who knew him. Some of the brethren thought he would almost compromise with the enemy; but this was not the case, only to preach in their synagogues; and he never had any quarrels with his brethren on points of doctrine. And I would to God there were more of his disposition, in some degree at least, for he seemed to esteem others better than himself. I should have been glad to have been present in his last moment. It is said that he preached on to his last.

Brother Beebe, we feel very much gratified in perusing the pages of SIGNS and MESSENGER. There appears to be a spirit of humility in your contributors generally, which is very becoming in those who assay to magnify the name of Jesus. May sustaining grace be granted you both and your correspondents to continue in well-doing, having an eye single to the glory of God. Fare thee well.

JOHN MESSMORE.

DEAR BROTHER BEEBE:—Please allow me the liberty of asking you a few questions, which I desire to know, because I think I desire to be correct in my views upon the scriptures, as far as possible, whether essential or not, and my reason more particularly for asking you these questions is that you, in your reply to brother A. Wood, June 15, 1858, No. 12, page 94, fourth column, (if correct,) made shipwreck of my views upon the subject relative to the spirit of the Disciples or Apostles. Question—Did Christ allude to his spirit being willing or ready to drink of the bitter cup of death, but that the flesh

shrunk from it, was unwilling; or, did he allude to the spirit of the Apostles being ready or willing to watch with him one hour, but that the flesh was too weak to do so? And if he alluded to the spirit of the Apostles, what kind of spirit did he mean? Did he mean that it was the divine spirit, the holy spirit of promise, the divine life? If so, at what time and place did they receive it? and what was the difference between that spirit which you say was then born of God, and that spirit which they received on the day of Pentecost, which was afterwards? Did they receive that spirit at the time he called, qualified, and sent forth the Twelve Apostles, directing them to go to the lost sheep of Israel, as related in Matthew x., with command to heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Judas was one of those Twelve—did he secure this spirit which was born of God? If not, at what time and place did the other eleven Disciples receive this spirit? Was it before the Twelve were called, at the time they were called, or after they were called, or at what time?

Brother Beebe, you may consider the above questions too vague or trivial to demand your notice, but they are perplexing questions to me, as I think questions of authority are or might be involved in them. As such, I ask them purely for information; and, brother Beebe, should you condescend to answer the above interrogatories, you will much oblige your friend and servant,

JEFF. HORNER.

REPLY.—When we gave it as our understanding of the subject, that the spirit alluded to, which was "indeed willing," &c., was the spirit which is born of the Spirit, we referred to our Lord's words to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and we have understood that all who are born of God, have in them a fleshly nature, which is born of the flesh, which is of the earth, earthly, and which is weak, and full of infirmities, and in which dwells no good thing; which was against the spirit or new man, and occasions in all the children of God a warfare; and that they also have in them a life which is born of God, which is, in distinction from the flesh, called spirit. And this spirit they receive when quickened by the Spirit, and it is made manifest in them when they are born again. And this spirit in the Apostles addressed, is what we understand was willing, while the powers of their flesh were weak.

We did not intend to be understood as alluding to their special inspiration as Apostles, or to their baptism of the Holy Ghost at Pentecost; but to that heaven-born spirit of immortal life which is implanted in all the regenerated sons of God, and which they received at the time of their being quickened and born of the Spirit.

We feel by no means desirous to crowd our views on any brother, and we wish our views to be received only so far as they are sustained by the scriptures.—[Ed.]

DANSVILLE, Livingston Co., N. Y., June 23, 1858.

BROTHER BEEBE.—Enclosed with this are the minutes of the proceedings of one of the best meetings I ever attended—at least so it seems to me, who seldom hear the gospel preached in the power and

spirit of the truth. The trumpet gave a "certain sound" which assured every soldier of the cross and every member of the camp that the Captain of the host of Zion had girded on the sword, and that it was time for them to prepare for the battle. The mongrel preaching, and the "daubing with untempered mortar" with which the scattered saints are surrounded, and which causes so many false alarms, is only calculated to hinder their growth in the knowledge of the truth, and render them feeble and faint, and when the treasures of wisdom and knowledge which are hid in Christ are discovered to them by the preaching of the word, and they are thereby favored with a display of the rich wine and wealth treasured up in Christ as their inheritance to which they are joint heirs with him, they feel to exclaim with the Psalmist, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." And with the Prophet, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

I think the brethren and sisters went home from that meeting feeling that their spiritual strength was renewed, and rejoicing in the consoling reflection that they were not left alone, but that the Lord had yet seven thousand left, who, with themselves had not bowed to Baal. It was truly refreshing to see such evidences of strong devotion to the truth, coming as it did from strangers, who seemed to have been drawn together by a common feeling of brotherhood from distances, remote from each other, and all speaking "the same things"—expressing the same confidence that the Lord would preserve Zion, and get to himself a great name in the complete salvation of all his people.

Yours in the bonds of the gospel,
P. WEST.

MINUTES OF THE O. S. BAPTIST CONFERENCE OF WESTERN NEW YORK.

WEDNESDAY, June 23, 1858.

1. Introductory sermon by Elder J. F. Johnson, of Indiana, from Rom. vii. 32.

Recess.

2. Preaching by Elder G. Conklin, of N. J., from Rom. xvi. 16 and 17, followed by Elder J. P. Smith, of Onondaga Co., N. Y., from Isaiah lviii. 10.

3. Chose Elder G. BEEBE Moderator, and P. WEST Clerk.

4. Received a letter from Church at South Dansville, declaring their steadfastness in the faith, and giving some statistics, shewing the dealings of God with them, and their present condition.

Messengers—Elders N. D. Rector and brethren Silas Cotton and Henry Bowen. Clerk—Aaron Bowen.

5. No other letters being presented, brother E. West, in behalf of the brethren in Lakeville, stated their condition and circumstances.

6. Appointed the next or second annual meeting to be held with the church at Dansville, on the Wednesday and Thursday succeeding the session of the Chemung Association next year.

7. Adjourned until 8 o'clock A. M., to-morrow.

THURSDAY, Jan. 24.

Convened at 8 A. M. Prayer by Elder Smith.

8. The Circular prepared by brother E. West was read and accepted. Also a Corresponding Letter by the same read and accepted.

9. Received communions from corresponding Associations, viz: Warwick, Delaware River, Lexington, and the corresponding Association of Virginia.

10. Appointed Eld. P. West to write Circular letter for next year.

11. Any brethren present who may be able to attend, are authorized to represent us as Messengers to the Associations which have sent in their Minutes and Messengers.

12. The Saints scattered abroad are invited to come together at our annual meetings, and unite in our deliberations.

13. A familiar free and easy conversational exercise here ensued, the brethren and sisters giving a statement of their isolated situations, and their famishing condition for lack of the preached word where they live; and if there was not a "feast of reason," there was certainly a most abundant "flow of soul."

14. Sermon by Elder G. Beebe from Isaiah lx. 5.

Recess of one hour for refreshments.

15. Concluding sermon by J. F. Johnson from —.

G. BEEBE, Moderator.

P. WEST, Clerk.

The Elders, Messengers and Brethren of the Old School Baptist Conference of Western New York, convened with the Church at Lakeville, Livingston county, N. Y., June 23 and 24, to the Churches and scattered brethren of the same, send christian salutation, praying that grace, mercy and peace through our Lord Jesus Christ, may be with you all.

DEAR BRETHREN:

You will expect an epistle from us, as is customary on such occasions, and we will call your attention to the mysterious connection which exists between our blessed Lord Jesus Christ and his children, as it is abundantly illustrated in his instructions to us, by various figures and similitudes, such as that of Bridegroom and Bride, Head and Body and Members, Testator and Heirs, and their inheritance which is incorruptible, undefiled, and which fadeth not away, reserved in heaven for all the heirs who are declared to be joint heirs with Christ, who secures to them a joint interest in all the enjoyments of the kingdom of immortal glory. There are also various other figures used by the inspired writers, such as Shepherd and sheep, Builder and the building fitly framed together, &c. But as we cannot speak of all these figures, at present; let us consider the connection of Christ and the Church as his bride.

It is common for the sons of men to seek their brides among the fair daughters of the land, and to endeavor by their upright conduct and kind attentions to woo and win the affections of the object of their choice; but not so with the Heavenly Bridegroom. The first man's bride was created in him and was the bone of his bones, and the flesh of his flesh, and even so it is written of the Church which is the bride of Christ, that she was created in Christ Jesus unto good works which God

has before-ordained that they should walk in them.

Adam's bride was tempted, deceived and fell from her state of innocence, into sin, and under the condemnation and curse of the holy law, but her husband was not deceived, but for the love he had for his bride, and for the sake of her company, he followed her into the transgression; and came under the penalty of the law, which fell on him and all his posterity, and thus they are condemned already and the wrath of God abides on them; nor could he or any of his children by their own will or power, means or instrumentality redeem themselves from the sentence pronounced on them by their Creator. This event was not unforeseen, nor unprovided for by the heavenly Bridegroom. His bride which was chosen in him before the foundation of the world, who was blessed with all spiritual blessings in heavenly places in Christ Jesus before the world began, have fallen under the same curse that rested on all the children of the earthly Adam; and Christ also, for the love he bore to his bride, came under the law, was made sin, and yielded up his own precious life as a sacrifice for her sins, and thus shielded her from divine vengeance. As it is written, "He was made a curse," &c., to raise her from condemnation, and to show that her standing was infinitely more secure in him, than it was in the earthly Adam. He not only bore the penalty due to her sins and wrought out a righteousness in all respects such as the law required, and such as would have secured to her all the pleasures of Eden, but he also brought in everlasting righteousness, which, as a robe is perfectly suited to adorn her as a bride to be presented faultless before the majesty on high, where she shall fully realize that union which existed between the Bridegroom and his bride before Adam's dust was fashioned into man.

The Lord is King in Zion; he works all things all after the counsel of his own will; and he works in the hearts of his chosen ones both to will and to do of his good pleasure; and they do, therefore, try to work out their own salvation with fear and trembling. The arch enemy of the saints is chained so that he cannot destroy the lambs of Christ's fold, though he may to some extent worry them. He tried to frustrate the plan of God, in Eden, and he there received the curse for his pains. He practiced with the family of Jacob until he got Joseph into captivity and into prison, but he did not frustrate the promise of God to Abraham: for by Joseph in Egypt, the lives of his father's family were preserved from the effects of the famine. Satan also tried his arts upon the Savior, but failed to accomplish his designs by tempting him, and when he prevailed with the chief priests and the people to procure his condemnation at the bar of Pilate, and when the sentence was executed, O, how the powers of darkness seemed to triumph! But in the seeming triumph he made, as he always makes, a fatal mistake; for he only consummated and carried out the very plan of God which he was trying to defeat. And when our blessed, suffering, agonizing Redeemer bowed his head and cried, "It is finished," the wrath of the law was appeased, Justice was satisfied, and mercy and truth met at the Savior's cross, where Righteousness and Peace embraced each other; and the way was opened up and made certain for the ransomed of the Lord to return to Zion, with songs and everlasting joy. In this way poor, wayworn chil-

dren of sorrow and trials, we may rejoice and lift up our voices in songs of praise to him who died the just for the unjust in the fullest confirmation that we have a faithful High Priest who can be touched with the feelings of our infirmities—who has said, "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquities are pardoned; for she has received of the Lord's hand double for all her sins. What greater incentive can be presented to our faith, to lead us to love and to obey our Savior, who bore our sins in his own body on the tree, and with whose stripes we are healed, and who has said, "If ye love me, keep my commandments"? And as the moon does not give light of itself, but only reflects the light it receives from the sun, so when the Sun of Righteousness penetrates our darkened minds, and illumines our hearts with spiritual light, we are truly then made to show forth the praises of him who hath called us out of darkness, and translated us into the Kingdom of his dear Son. We cannot be justified before God by anything we may or can do; but we hope that we are freely justified from all our offences against God through grace, which was given us in our Heavenly Bridegroom, who is the Head over all things to the church, or bride, and God over all, blessed forevermore, Amen.

G. BEEBE, *Moderator*.

P. WEST, *Clerk*.

CORRESPONDING LETTER.

The Churches and Brethren composing the Old School Baptist Conference of Western New York, now in session with the Church at Lakeville, Livingston Co., N. Y., to the Associations in Correspondence with us, Grace, Mercy and Peace be multiplied.

DEAR BRETHREN IN CHRIST:—Another year has passed away since our last annual meeting, and through the mercy and kindness of our Heavenly Father, we are permitted to enjoy the present delightful interview. Although we have nothing special to communicate, yet we have reason for thankfulness to God for the evidences we have that his love for his people is everlasting, and with such love he continues to draw them. He has kept us in peace and harmony among ourselves, and we are led to trust in him for all the blessings of the new covenant.

Your Minutes and Messengers are cordially received, and we desire a continuance of your correspondence, and hope again to be refreshed by the presence of your messengers at our next annual meeting, which will be held by divine permission, with the Church at South Dansville, Steuben Co., N. Y., on Wednesday and Thursday, following the the third Sunday in June, 1859.

G. BEEBE, *Moderator*.

P. WEST, *Clerk*.

Circular Letters.

The Elders and Messengers of the Churches composing the Chemung Old School Baptist Association, in session with the church at Burdett, Schuyler Co., N. Y., the 19th and 20th of June, 1858, to the churches whom they represent, send love and salutation:

BELOVED BRETHREN:—In this, our annual epistle, we do not design to tell you that which you do not know, but what you do know, and have learned of our Divine Master, stirring up your pure minds by way of remembrance. We will offer a few thoughts for your consideration upon the Kingdom of our Lord, and urge upon your minds the importance of observing that injunction uttered by him to his disciples in that last solemn hour before his betrayal. "Watch and pray lest ye enter into temptation."

In contemplating this kingdom the idea of a bountiful and boundless territory is presented to view, containing invaluable treasures, the choicest fruits, an inexhaustible fountain, for the benefit and happiness of all who are constituted citizens therein.

The idea of a kingdom supposes a king, with power and subjects who are governed by his authority, and the peace and happiness of a nation depends much upon the wisdom and benign character of their king. The King of Zion is pre-eminent in wisdom, and surpasses all the kings of this world. In him is combined all that is good and lovely; yea, he is the fountain of wisdom and knowledge. You, brethren, are ready to testify that when first revealed to your souls he was the chiefest among ten thousand, and altogether lovely. The history of this wonderful personage declares him to be the King of kings and Lord of lords. He is called Wonderful, Counsellor, the Everlasting Father and Prince of Peace. There is a limit to the power of earthly kings, and they are liable to be dethroned by their subjects. But he is infinite in power and wisdom. He maketh the clouds his chariot and walketh upon the wings of the wind. His word calms the raging billows. By it the deaf and blind have been made both to hear and see, and the dead have been raised to life. No earthly prince could vie with such formidable power as displayed by our King. The Bible is full of its demonstrations. While he was with his disciples they saw all earthly powers subject to his will; and when he died nature acknowledged his power—the earth shook, the temple was rent, the graves opened, and darkness covered the land. And at last even death that had never had a victor before, was overcome. He burst its bands, and at the appointed day arose and came forth from his guarded tomb. Truly, may we say, There is no God like unto the God of Jesurun, who rideth on the heavens in our help, and in his excellency on the sky.

The subjects of this Kingdom are so convinced of the superior excellence and grandeur of their King that they are constrained to love and honor him. They differ from those who belong to the kingdoms of this world in being a spiritual people, born of incorruptible seed, by the word of God, which liveth and abideth forever. The Apostle calls them a chosen generation, a royal priesthood, an holy nation, a peculiar people. Their peculiarity is a mystery to themselves, and a greater mystery to the unbelieving world, who cannot see how a man can be born when he is old. As they all have one divine parentage, there is a similarity of character by which they are known to each other, and distinguished from those who have the mark of the beast. They have one Faith, one Lord, and one Baptism. And as they are all taught in the same school they speak one common language, wherever found, in remotest lands and islands of the sea, their dialect is the same. They are ever zealous of good works, and their desire is to obey the Lord, and maintain the ordinances of his house as he delivered them. That holy relation existing between this people is stronger than the ties of consanguinity, and forms an indissoluble union. Paul says they are members one of another, and members of the body of Christ, of his flesh and his bones.

Human tongues cannot express the glory of this kingdom which the prophet Daniel foresaw the God of heaven would set up, and which should never be destroyed or left to other people. Nor can the painter with the finest touch of his pencil, portray the beauty of that building of God which is composed of lively stones, and brought together in perfect harmony, without the sound of a hammer.

Dear brethren, for your comfort and encouragement in the divine life, review the history of God's love to his people from the time of His first promise in the garden throughout every stage of the church. What wonders were wrought in their behalf, to their inexpressible joy, and to the confusion of their enemies. How well can we say to those of a fearful heart Be strong; fear not! for in our blessed God is contained all that His people can desire. In Him is territory sufficient to occupy their powers in time and in a boundless eternity. Brethren, as soldiers of the Cross, we wrestle not against flesh and blood, but against the subtle adversary of our souls, against spiritual wickedness in high places, and against the prevailing sin and lusts of our own hearts. Therefore the weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strong holds. And when the soldiers of the Cross go forth in gospel array, in the name and strength of their victorious King, they are sure of conquest, for one shall chase a thousand, and two shall put ten thousand to flight. The Prophet hath said "No weapon that is formed against thee shall prosper." Zion is a place of safety. The Psalmist informs us that she is surrounded by walls and bulwarks. No invading foe can enter within her limits. The most wonderful peculiarity of this Kingdom is that it is hid from the view of the world. No natural man ever had a view of the King or his subjects in their spiritual organization, for the natural man, says the Apostle, cannot discern the things of the spirit, men of corrupt minds have endeavored to become one with the saints, and through cunning and craft have so far obtained on their credulity as to gain admittance into the outer court; but through the inner gate of the temple they cannot go. The truth, presented in its strength and beauty has ever proved a stumbling block, and a sure remover of those who disturb the peace of Zion. They call it hard sayings, and turn away.

In this life we are surrounded by an enticing and delusive world; and we carry about a corrupt body, unchanged in its nature, which is in perfect agreement with the world and its delusive charms. Therefore our Savior gave the command for us to watch and pray lest we fall into temptation. The necessity of a watch implies danger, and something valuable to be protected. Our danger is, of being enticed away by our lusts, and subjected to all the evils which befall wanderers from the right way. And that which is most valuable to the heaven-born soul is the love and approbation of its God, and the peace and harmony of Zion. Perhaps there is nothing which affords more real satisfaction to the people of God while in this militant state, than undisturbed harmony with each other. How pleasant it is for brethren to dwell together in unity.

Dear brethren and sisters, let us study to avoid the pride and follies of human

life, and stand aloof from the speculative gambling of those God dishonoring priests and people who profess to be at work for the Lord. And while we are bound to give liberally as God hath prospered us, for the support of the gospel ministry, let us beware lest we give countenance to those who preach for hire, and make gain of Godliness. The Apostle warned his brethren against those who preach another Gospel which is not another. Receive them not into your house, neither bid them God speed; for in so doing you become partakers of their evil deeds.

We cannot more appropriately draw this communication to a close than by exhorting you, in the language of the Apostle that ye pray without ceasing, that your love abound yet more and more in knowledge and in all judgement. And finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure; whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things. For so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

REED BURRITT, *Moderator*,

DANIEL DURAND, *Clerk*.

The Elders and Messengers composing the Delaware River Old School Baptist Association, convened with the Second Hopewell Church, at Harborton, Mercer County, New Jersey, June 2d, 3d and 4th, 1858—to the Churches whose Messengers we are, send love in the Lord.

BELOVED BRETHREN:—As we are permitted to enjoy another Associational meeting, you will expect an epistle from us on some subject connected with the interests of Zion, we therefore send you this annual letter. As a subject upon which briefly to dwell, we present the *Christian*.

The term or appellation is not often used in the scriptures; yet as it several times occurs, we consider it a proper one. And as the scriptures alone are to determine the import of the terms used in them, it becomes us on this occasion to examine them, lest the true meaning be mistaken. "And the disciples were called *Christians* first at Antioch," Acts xi. 26. By whom they were thus called we are not informed, whether by themselves, their enemies, or by common consent. But from the fact that we are informed that they were so called, it is probable, like most of the names by which the church of God has been known and distinguished in the world, it was given her by her enemies as a reproach or stigma upon them, as the term "Old School" has been given to the church in this nineteenth century. But whether the name was assumed or given, it is evident the church were willing to own it, for it was appropriate, inasmuch as they acknowledged Christ as their head, followed him, received his doctrine, and obeyed his commandments. Peter in his first epistle general to the strangers scattered abroad, whom he styled elect according to the foreknowledge of God the Father, evidently applied it to the brethren, 1 Peter iv. 16. But the name derisively given them, in time, like all other names by which the church has been called, became so honorable that a portion of the same family that stigmatized them *Christians*, assumed the name themselves, and wished to be called *Christians*. Indeed, so honorable has the name become, that they not only wish it applied to themselves but to all their inventions also, nothing passing current with them unless the term in some way is attached to it. Hence we hear of Christian Church, Christian Sabbath, Christian benevolence, Christian nations, &c. In like manner we now hear

those, or at least those of the same family who stigmatized the church "Old School" some thirty years ago, claim to be "Old School" themselves. But it is only the name Christian, &c., that is so highly esteemed by them; the doctrine and order of the church now is as odious to the enemy as when they first called them Christians. Hence they continue to attach opprobrious names to all the saints who cleave to Christ, and stand aloof from all the doctrines and institutions of anti-Christ. But none of these things should move Christians, for Christ has forewarned them of these things. "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Bezeleub, how much more shall they call them of his household?" Matthew x. 25. Let not Christians blush when they are reproached for Christ's sake, but rather let them rejoice that they are counted worthy to suffer for his name's sake, for great is their reward in heaven. Matthew v. 19, 12. We will endeavor to examine the subject more minutely.

I. The characters called Christian. "The disciples were called Christians first at Antioch." It was the same character which had been known as disciples from the time they were called to follow Christ up to the time this new appellation was given them. But who are disciples in the gospel sense? The scriptures alone must decide the question. And as the limits of an ordinary circular letter forbids our entering lengthily into the subject, we will endeavor to be as plain and concise as possible. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26, 27. It will not be disputed that those who were first called Christians were disciples of Christ. They were called disciples by the inspired writer. They were learners and followers of Christ. They were such as had been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. Had been delivered from the power of darkness, and translated into the kingdom of God's dear Son, and were no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And were built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. They had renounced the hidden things of dishonesty, did not walk in craftiness, nor handle the word of God deceitfully, but commended themselves to every man's conscience in the sight of God. In other words, they were the children of God, walking in gospel order, having no fellowship with the unfruitful works of darkness, but rather of reproving them.

If such were Christians in the first century, those of like precious faith are Christians now, and they alone have the right to bear the name. We do not understand that the disciples of Christ literally, maliciously, hated their earthly father, mother, &c. But they were brought to forsake all and follow Christ. They trampled upon everything that opposed their following him, yea, they were constrained to go contrary to their own fleshly inclinations—all were treated as though they hated them. So it may truly be said of Christians in every age, they hate their kindred, and even their own life also, for they forsake all and follow Christ. Christians do not love their earthly kindred less after they have been experimentally brought into union with Christ and his people; but another love has been implanted in the heart, even the love of Christ, which constrains them to renounce all earthly things that come between them and him. The Christian is not less kind to his earthly friends after this change than before, but often kindred ties are made more visible, so that a marked

change is observed, even by those who know not the cause.

Should persecution rage so that his life is in danger, yet he loves Christ more than life, or friends, yea, he treats all as though he hated them. The love of Christ is supreme with him, every other consideration has to give place. The language of his heart is *Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. The Lord is my Shepherd I shall not want. God is the strength of my heart and my portion forever.*

II. The experience of the Christian. Man in nature is a sinner and not a Christian. Those who were first called Christians, were like other men, sinners by nature, and were incapable of anything to please God; *were children of wrath even as others;* and from the scriptures we learn that the change effected in them was not by their own might, but by the power of God—that they were saved by grace, not of works—that spiritual things were revealed unto them by God's Spirit, and that they were made nigh by the blood of Christ. As it was with those who first bore the name, so it is also with Christians now—they are saved by grace. The work of grace is essentially the same in all the children of God; yet when we hear them declare *what great things the Lord has done for them*, no two experiences are exactly alike in every particular, yet there is such an agreement that they can recognize each other as brethren. The family likeness is borne by them all—they are all made partakers of Christ. Why should it be thought strange that there should be diversity in the experience of the spiritual family, more than in the natural family? We find no two of the earthly family who look, feel, and act in every respect alike, yet none of us doubt our relationship on account of this diversity. In nature we are all like our head—all earthy. So in the spiritual family we are like our Head, are spiritual, all bear the image of Christ.

As we shall not be able to enter largely into the subject, we will confine ourselves to a few of those things in which there is an agreement in the experience of Christians. "It is the Spirit that quickeneth, the flesh profiteth nothing." To quicken is to give life where it did not exist before. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." When the sinner is quickened by the Spirit, he has new emotions, new desires and aims. He is made to feel that he is a poor sinner—that he has transgressed the law of God, and is exposed to wrath. He feels that he is a sinner by nature as well as practice—that his heart is deceitful and desperately wicked. When these things are opened up to him he tries to reform his life, to repent of his sins, and to cry unto God for mercy, but finds no relief—the corrupt fountain still sends forth the polluted streams—all seems to be in vain—instead of getting better he feels that he is getting worse all of the time, which leads him to think that he shall never obtain deliverance from his load of guilt, but shall sink beneath it to rise no more. The law of God is holy—is good, notwithstanding it condemns him. The justice of God shines clear in his condemnation—he has no charge to bring against God nor against man; himself he feels is the guilty one, he alone must bear the curse. He sees no way of life for himself—others may be saved by Jesus, but he is an outside case, even beyond the reach of mercy. When he tries to cry, "God be merciful to me a sinner," he feels his cry is in vain, that God will neither hear nor answer it. It even seems to him that it is wicked for him to try to pray, yet the desires do arise in his heart for grace and mercy, and still he can see no way consistent with justice that God can save him. Thus God continues to instruct his children until their own righteousness is consumed, their strength exhausted, and their hope perished, so that they lie low in the dust before him. Their ruin is now complete. When all hope has fled from them the hope of Israel is re-

vealed unto them. Christ is the end of the law for righteousness to every one that believeth. Jesus appears to them the chiefest among ten thousand, the altogether lovely one; of God he is made unto them Wisdom, Righteousness, Sanctification and Redemption. Thus all are reduced to the same ruined condition, and all are delivered by the same Jesus, and ascribe all their salvation to him. Their burden is taken away, the curse removed, the law fulfilled, and they accepted in the Beloved. To some of the children of God these things appear plain as soon as their burden is removed, but to others it is not given thus early to read their title clear; yet to each the scriptures appear precious, and the gospel sounds sweet. "Blessed are the people that know the joyful sound." They all have received the Spirit of adoption whereby they cry *Abba Father*, and love the brethren, and desire to mingle with them in the worship of God. "We know that we have passed from death unto life, because we love the brethren." They feel drawn toward the people of God, and if they could only feel sure they were fit to belong to the church, they would gladly declare to them what they hope the Lord has done for them. But their experience looks so small, and they feel so unworthy, they feel to draw back. The ordinance of Baptism looks precious and inviting, yet the flesh draws back. There are many things that come up before the young believer calculated to deter him from following Christ. If they could have all things as they wish, they think they would be willing to follow Jesus. But if all things were to their liking would it be bearing the cross? We think not. But it is evident that in all the struggle in the mind of the child of grace upon the subject of making a public profession of faith in Christ, fleshly ties and feelings have much more to do in keeping them back, than what they are aware of. If they could only feel sure that they could give the church a satisfactory evidence, and that they should always adorn their profession, then they would go forward boldly; but the lack of this assurance serves to keep them back. But if ever the child of God goes before the church, he has to go with his little experience, unworthiness, and all his imperfections, as a poor sinner, whose hope is alone in the mercy of God. Thus he is weaned from his earthly ties—shows by his practice that he hates them all. The love of Christ constrains him, and he is now willing to bear his cross and come after Jesus. He finds a home among his brethren, willing to participate in their joys and sorrows. He is now recognized as a Christian.

III. His Trials and Prospects. The Christian is made sensible that he is still in possession of the old man, or carnal nature; and that he is engaged in constant warfare: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that he cannot do things that he would."

He feels the corruptions of his own nature and often cries out "O wretched man that I am, who shall deliver me from the body of this death?" yet at times he can say, "I thank God, through Jesus Christ our Lord." While he remains in the world, he will feel the emotions of the flesh, and will have to mourn his unlikeness to Christ; yet he is assured that as his days, so shall his strength be; and that, "when the enemy cometh in like a flood the spirit of the Lord shall lift up a standard against him," so that, weak and trembling though he be, he shall not be overcome. He has to encounter many, and divers temptations, but is assured that his "God is faithful, who will not suffer him to be tempted above that he is able; but will with the temptation also make a way of escape, that he may be able to bear it." He is assured that in the world, he shall have tribulation; but Christ has bidden him to be of good cheer, for he has overcome the world. He has the promise of the life that now is, and of that which is

to come; that he shall be more than conqueror through him that loved us. Death will seize upon the body; but death is a conquered enemy, and will not be able to retain it long, for Christ is the Resurrection, and shall raise it up again, so that death the last enemy of the saints, shall be destroyed. Then the saints will all be like Christ for they shall see him as he is. "For this corruptible, must put on incorruption, and this mortal must put on immortality." Then the victory over death will be manifestly complete, and then shall be brought to pass the saying, that is written—"Death is swallowed up in victory."

Beloved, are we Christians?—If so let us ever bear in mind, that God, who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things. "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom. May we be enabled by grace to give all diligence, to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For if these things be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

P. HARTWELL, Moderator,
S. H. STOUT, Clerk.

Corresponding Letter.

The Delaware River Association to the several Associations and Meetings with whom she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN:—With thanks unfeigned to the God of all grace and comfort, would we bless his holy name for his constant care in preserving us as a band of brethren from the many false systems of religion with which the present age abounds. Our churches manifest an unwavering confidence in the God of Zion in preserving them from the religious corruptions of the age, and also in building up his church by making such addition to his visible church as shall be for his glory. The present appears to be a time well calculated to try the faith of the saints, but we are assured that this is more precious to them than gold that perisheth, that they may be better qualified to praise him who is the Savior of Israel. Our present meeting has been harmonious and refreshing to the weary pilgrims in Zion. The ministering brethren have come to us in the fulness of the gospel of Christ, presenting him as the true foundation for lost and perishing sinners.

Our next Association will, by divine permission, be held with the church at Southampton, Bucks Co., Pa., commencing at 10 o'clock A. M., on Wednesday before the first Sunday in June, 1859, when we hope to receive your Messengers and Minutes.

P. HARTWELL, Moderator.
S. H. STOUT, Clerk.

The Warwick O. S. Baptist Association to the Associations, and Corresponding Meetings with whom we correspond, greeting.

BELOVED BRETHREN:—In addressing you once more in the name of our Lord and Master, we desire to express our grateful sense of the tender mercies of our God "whose divine power hath given us all things pertaining to life and godliness, through the knowledge of Him that hath called us to glory and virtue," and hath made us the recipients of those exceeding great and precious promises, which he has given to all who being partakers of that nature "have escaped the corruption that is in the world through lust." How happy the condition! How blessed the state of the people of God! The Apostle assures us that all things are theirs, "Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's." Having Christ, we have all things, for the same Apostle says "He that spared not his own Son, but delivered Him up for us all, how

shall he not with him also freely give us all things?" For in him are hid for us all the treasures of wisdom and knowledge." And for the consolation of the saints permit us to say that our treasury can never be exhausted, like some of those of which we hear in our day which so frequently need replenishing. An inexhaustable treasury is exactly adapted to the necessities of God's people, who, in their relation to their Divine Redeemer, are so placed as to enjoy the greatest possible benefit from the relationship, for "He is of God made unto them wisdom, righteousness, sanctification, and redemption."

So far from having many hard conditions to perform to secure their salvation; that, is already eternally secured, and the earnest is theirs, by the free gift of God, in accordance with the provisions of that everlasting covenant, which is ordered in all things, and sure. With great propriety, then the Apostle says, "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice unto him, which is indeed but your reasonable service." In the performance of this reasonable service, and in obeying the commandments of the Lord Jesus, the child of grace finds sweet enjoyment, and realizes the truth of the Redeemer's gracious words "He that loveth me, will keep my commandments, and my Father will love him, and we will come unto him, and take up our abode with him."

We trust brethren, that it has been through the sweet, but powerful influences of the Holy Spirit, that your messengers have gladdened our heart with their coming, and comforted, and edified us, with their messages of grace; which have indeed refreshed us, as a draught of cold water does a thirsty soul. We feel under deep obligations to you for your christian remembrance and hope that our correspondence may be of long continuance, and may result in our being mutually strengthened and established in the truth, and confirmed in every good word and work. Our present session has been harmonious, and the testimony borne by the servants of the Lord has been in accordance with the divine oracles.

Our next meeting will be held with the church at New Vernon, Orange county, N. Y., on Wednesday, Thursday and Friday, after the 1st Sunday in June, 1859.

G. BEEBE, Moderator.

W. L. BENEDICT, Clerk.

EDITORIAL.

Middletown, N. Y., August 1, 1858.

Our Hymn Book.

We are happy to announce to our subscribers, that after so much unavoidable delay, our Hymn Book is now ready for distribution. Those in Plain Binding are now on hand; those in extra Binding will be ready in a few days.

The price for plain Binding will be as before stated: single copies \$1. Six copies to one address, if paid for when ordered, for \$5, or one dozen copies for \$9.

In Blue Binding, single, \$1.12 1-2, six copies for \$5.50, or 1 dozen copies for \$10, all paid for when ordered.

In Blue Binding, with gilt edges, single, \$1.25, or 6 copies for \$6, or one dozen copies for \$11.

Best Turkey Morocco Binding, single, \$2. 6 copies for \$11, or 1 dozen for \$21.

In all cases each book, or parcel of books to be sent to the same address, and the money for the same forwarded with the order. When these terms are complied with the books will be carefully put up and sent, with the postage or expressage on them prepaid by us; so that the purchaser will get them at the above rates, without any farther cost.

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The work has cost us much labor and expense; and we confidently appeal to our brethren generally, and to our Agents and Ministering brethren to aid us in giving it a general introduction into all the churches of our order throughout our continent. Should this edition meet with as ready a sale as we anticipate, we intend to publish an edition on very large type, for pulpits and for aged persons. But not until we are reimbursed for the heavy expense incurred in the publication of the present edition.

ELDER BEEBE:—Will you oblige a friend by giving through the columns of your paper, your views on John v. 40, which reads as follows: "And ye will not come to me that ye may have life." Is not coming to Christ set forth as a condition, the fulfilment of which is requisite to the attainment of the life here mentioned? And can we not reasonably infer that by coming unto him aright, they whom he addressed might have secured this life? And lastly, does not the power of refusing to come unto Christ, herein attributed to his auditors, imply also the possession, on their part, of the power to come unto him?

ALPHA.

REMARKS ON JOHN V. 40—REPLY TO ALPHA.—We cannot in this number afford the amount of space which a full discussion of this subject requires, embracing as it does substantially the grand issues contested by the advocates of the truth of God on the one hand, and the champions of human power and free agency on the other. This has been the grand point of religious controversy ever since sin entered into the world. The doctrine of the ability of man to stretch forth his hands and help himself to the fruit of the tree of life, and eat and live forever, was first insinuated in the garden of Eden by the devil, and was fully implied by his words to Eve, "Thou shalt not surely die," and that insinuation was acted out in the transgression of Adam and Eve, and still more fully exemplified by Cain, when he presented the fruits of his own labor, and production of the earth which then groaned under the curse of Jehovah, as a ground of acceptance before God. All the errors and delusions which have prevailed on the subject of religion from that period to the present, were amply set forth in the type, as Jude declares of all who pervert the truth, "Wo unto them, for they have gone in the way of Cain."—Jude 11. Cain's way was the very opposite of God's way, which was signified in the offering of a lamb, which directed the faith of Abel to the Lamb of God, as the only offering which could perfect forever them that are sanctified by God the Father, preserved in Christ Jesus and called.

The carnal, unregenerate Jews to whom Christ addressed the words of our text, were in the way of Cain, looking for acceptance with God on the grounds of their own works, while they had not the word of God abiding in them, by which all who are born again are quickened, "Of an incorruptible seed, by the word of the Lord which liveth and abideth forever." These Jesus knew had not that living word in them, therefore they were destitute of eternal life. And yet they thought they had eternal life in the scriptures. The scriptures which they had, and in which they believed that they had eternal life, were the Old Testament scriptures; for the New Testament was not at that time in the hands of mortals, and as they relied on the law or Old Testament for life, they were admonished to search that record, for, instead of affording assurance that they had life in the law, or in their works of obedience to the law, all that was written in the law, and in the prophets, and in the Psalms, (which comprised all of their scriptures,) was written concerning Christ, as he told the two disciples immediately after his resurrection; and as he told these Jews in connection with the words of our text, "They," namely, the scriptures in which they thought they had eternal life, "are they which testify of me." "And ye will not come to me, that ye might have life." Christ is life. "This is the true God and Eternal Life." But as Paul bore record of his kindred according to the flesh; that "they being ignorant of God's righteousness," (which is Christ,) "and going about to establish their own righteousness," which, in another place, he says is by the law, or by their own works, they thereby rejected the righteousness of God. Just so in regard to Christ, as the life and immortality of his body, the church, the Jews saw in him no attraction to draw or incline them to him; he was to them as a root out of dry ground, in whom they saw no form or comeliness. All this was, as he told them, in the connection, because his word or life was not in them; and no man, either Jew or Gentile, ever had a will to come to Christ for life, until they were quickened by the indwelling of the Word of God. None are willing until the day of Christ's power, for it is God that worketh in his people, both TO WILL and TO DO of his good pleasure. Having made these preliminary remarks, we will now attend to the interrogatives stated by Alpha, and

1. *Is not coming to Christ set forth as a condition, the fulfilment of which is requisite to the attainment of the life here mentioned?* We answer, most emphatically, it is not. In the connection, as we have already noticed, Christ is not offering to make a bargain or contract with these carnal Jews, nor is he making proposals to them, nor stating terms and conditions, overtures, nor offers of any kind whatever. But he is simply defending himself from the aspersions and blasphemies which the Jews had uttered against him, and in doing so, he uncovers the hypocrisy and dishonesty of his accusers, proving that the word of life is not in them, or, in other words, that they were in a carnal, unregenerate state, by two conclusive evidences, namely, their unbelief in him, and their indisposition to come to him for life. If they were truly the children of God, as they professed to be, they would believe on

him. That Jesus spake of their unbelief, as a testimony that they were not what they pretended to be, is very evident from many expressions. "And ye have not his word in you; for whom he hath sent, him ye believe not."—Verse 38. This was a conclusive evidence that they were not born of God; for he said, "But ye believe not, because ye are not my sheep; as I said unto you, My sheep hear my voice, and I know them, and they follow me."—John x. 26-27. The faith that accompanies salvation is a fruit of the Spirit, and is implanted in the incorruptible seed which produces a new and spiritual birth. Therefore he said, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. None therefore believe on him until they are passed from death unto life; consequently faith cannot precede life nor be a condition on the performance of which life is to be obtained. This then, as we have said, is one conclusive evidence that the Jews, unto whom our text was addressed, were ungodly and unregenerated men.

Another evidence, equally as conclusive, is given in our text, "Ye will not come unto me that ye might have life." For he that cometh unto God must believe that he is, &c. And without faith it is impossible to please God. Now, as no man can have faith or believe in Christ until he has eternal life in him, and as without that faith and belief in Christ, none have any will, desire or inclination to turn away from the works of the law, to look for life in Jesus Christ, the fact that these unbelieving Jews had no will or disposition to look to Jesus Christ for life and immortality, was another evidence that they had not passed from death unto life.

In further demonstration of the correctness of our position, that "coming to Christ is not set forth in our text, or anywhere else in the scriptures, as a condition," &c., we quote the words of our Lord in this same chapter, John v. 21. "For as the Father raiseth up the dead and quickeneth them even so the Son quickeneth whom he will." This text fully defines the manner in which Christ quickens or gives life to the dead; and it is in a way just as independent of conditions, means, instrumentalities and human agencies, as is the resurrection of the dead; so that if we conclude that any *willing* or *doing* of the sinner is required as a condition, on the performance of which eternal life is to be attained, we shall be compelled to also believe that the inanimate tenants of the graves will be required to comply with some conditions, or remain in their graves unresurrected forevermore. For, as the Father raiseth up the dead, &c., even so the Son quickeneth. And the manner of both is clearly stated in the same chapter, verses 25-29. "Verily, verily, I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment, because he is the Son of Man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c. The quickening and resurrection of them who

are in the graves, will be effected in the same way that the heavens and the earth were created; the voice of God, who said, Let them be made, and they were made, without any previous means—using on the part of the things which were called forth into existence by the voice of God. So in the resurrection. The Lord shall be revealed from heaven in flaming fire; and the voice of the Arch Angel and the trumpet of God shall sound, and the dead shall be raised; and all this without any previous arrangements or agency of the dead. And the giving of spiritual life to dead sinners, and their passage from death unto life, Jesus says, is *EVEN* so. But if the Father raiseth up the bodies of the dead by his own almighty power, independently of any performance on their part, and the Son of God quickeneth dead sinners, on their performance of certain conditions, then the one would not be *EVEN* as the other, but there would be a very striking contrast. Still another demonstration of our position is found in the express declaration of the Holy Ghost, Rom. ix. 16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Now if the words of the Redeemer, "And ye will not come unto me that ye might have life," imply that either their willing or their running or coming to Christ, were conditions, the performance of which was requisite to the attainment of that life, then Paul was mistaken, and is found a false and unreliable witness of God unto us. If life is attained by our willing and acting, why has the Holy Ghost, by Paul, told us in just so many words that it is not so?

Once more. If eternal life and salvation is obtained by anything that men can will or do to secure it, then it is by works; and if it is by works, it is no more of grace; otherwise work, is no more work. But the Arminian is effectually headed off at this point; for God, by the apostle, has emphatically declared, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii, 8-10.

The second interrogative of Alpha seems to imply that there are more ways than one of coming to Christ. He asks, *And can we not reasonably infer that by coming to him aright, they whom he addressed might have secured this life?* We find no such discrimination in the text, nor is there anything in the book of God to favor the idea that there is a right and a wrong way. Christ has declared emphatically, "I am the Way, and the Truth, and the Life—no man cometh unto the Father but by me."—John xiv. 6. It is totally impossible that this text can imply a possibility for any man in an unquicken state to come to Christ without a palpable contradiction of what he has said, John vi. 44, "No man can come unto me, except the Father which hath sent me, draw him; and I will raise him up at the last day." The total inability of all men to come to Christ, by any power of will or works, that they possess in their lost and helpless state, or until drawn by the Father, is so plainly written that none but infidels will dare to deny it. The power to bring them to Christ is in

God, even the Father; and they are unable to move towards Christ until God the Father exerts that power which is exclusively in him. And whenever, and wherever God the Father exerts that sovereign power, and draws a sinner to Christ, Christ has pledged his word that he will raise up that sinner at the last day. And this drawing power shall assuredly be exerted in all who are ordained to eternal life; for Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. The apostle John testifies to the church of God, that this is the record that God hath given us (the saints) eternal life, and this life is in his Son; he that hath the Son hath life; and he that hath not the Son of God hath not life." And Paul testifies that this life is hid with Christ in God, and also that Jesus Christ, who is the only and blessed Potentate the King of kings and Lord of lords, only hath immortality (or eternal life) dwelling in the light, *which no man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting.* Amen."—1 Tim. vi. 16.

The third and last interrogative of Alpha reads thus—"And lastly, does not the power of refusing to come unto Christ, herein attributed to his auditors, imply also the possession, on their part, of the power to come unto him?" As there is nothing either said or implied in the text about his auditors refusing to come to him, we shall only treat it as a baseless quibble. In the whole subject, our Lord has denied the claims of these carnal workmongrel Jews to the possession of eternal life, and proved their destitution of that life by their utter destitution of either will or power to come to him for life. He neither says nor implies that that life had ever been offered to them, or that they had refused it, for it has never been offered either to them or to any other beings in earth or heaven. It is nowhere called an offer; but he says, "My sheep hear my voice, and I know them, and they follow me; and I give (not offer) to them eternal life, and they shall never perish, neither shall any pluck them out of my hand."—John x. 27.

In conclusion we will say to our unknown querist Alpha, we have complied with your request; read what we have written candidly, compare our views with the scriptures of truth, especially those portions of the scriptures to which we have referred; and if you can finally manage to keep the doctrine of free-will and human ability upon the throne, in your judgment, we shall be compelled to regard you as occupying the same position which was occupied by the carnal workmongrel Jews, who had neither the will nor the ability to come to Christ that they might have life, who, in their ignorance of God's righteousness, were going about to establish their own righteousness, a righteousness from which we must be delivered or perish forever.

CAUTION.—We are informed that our son, Robert James Beebe, is traveling in some of the Western States, and borrowing money of brethren and friends, who, from motives of regard and friendship to us, feel willing to lend; duty compels us, painful as may be the task, to warn them against lending him money on the presumption that we will refund it, or be responsible for his engagements, any farther

than to supply his immediate necessities for food, &c. By an injury which he received when a child, we believe his mind has not been perfectly sound, especially at times he seems entirely incapacitated to make a judicious use of money.

The Chemung Old School Baptist Association, held with the church at Burdett, June 19th and 20th, 1858, to sister Associations with whom we correspond, send christian salutation.

BELOVED BRETHREN:—In the kind providence of our Heavenly Father, we are again favored with the privilege of meeting in our associational capacity, of receiving your Messengers and Minutes, and of mingling our voices in the songs of Zion, and of exchanging our salutations of love and fellowship one with another. It is our desire to continue that christian correspondence with the churches of our connection, and the Associations of our order which we have hitherto enjoyed, as we have found it to be both pleasant and profitable unto us, and we hope it will redound to the declarative glory of our God and Savior.

We still have to lament the low estate of Zion within our bounds, and to greatly desire the outpouring of the Spirit more abundantly upon us. But, although we cannot tell you of additions to our number, we have great reason to thank God that we have not been moved from our steadfastness in the faith by the unparalleled demonstrations of the development of anti-Christ which have agitated our country the past year. Our hope and confidence is still in God, that he will build up Zion and appear in his glory, while according to his righteous decree, "They shall all go to confusion together who are makers of idols." But Israel shall be saved in the Lord with an everlasting salvation. He shall never be ashamed nor confounded, world without end.

Our next Association is appointed to be held with the church at Asylum, Bradford Co., Pa., on the *Third Sunday in June*, 1859, and the Saturday preceding, to begin at 10 o'clock A. M. on Saturday, at which time and place we hope to receive your Messengers and letters of correspondence.

REED BURRITT, Moderator.
DANIEL DURAND, Clerk.

OBITUARY NOTICES.

UTICA, July 26, 1858.

DEAR BROTHER BEEBE:—I am requested to forward to you for publication a brief memoir of SALLY, wife of brother Elias Willard, of Trenton, Oneida Co., N. Y. I first became acquainted with the subject of this memoir about 23 years ago, and from that period to the close of her life, I always found her to be one constant and invariable sister and friend. She was kind to all around her, but especially to "the household of faith." To those her doors were open, and they always met with a cordial welcome whenever they called to visit her. Ministers, and brethren and sisters always found an hospitable little mansion under the roof of sister and brother Willard. In those days there were quite a number of Old School Baptists with whom sister Willard took sweet counsel, and went to the house of God in company; but many of them have gone to the house appointed for all living, and their happy spirits have fled to celestial mansions prepared for them by their redeeming Lord; so that there is but few of our order of Baptists remaining in that vicinity, for others have been removed to distant parts. I have enjoyed many very pleasant oppor-

tunities in preaching the gospel in that neighborhood. I preached in their school house the evening before sister W. died, and staid with the family over night. When I arose in the morning I saw she was near her end. I went into her room, and seeing that death had made a firm grasp, and perceiving also that her senses began to be abolished, so that her sight and power of speech had left her, I availed myself of the moment to address the sense of hearing. I did so, and asked her if her mind was still happy, and resting on the Lord, to signify by raising her hand. She responded, and in one minute she reached the land of rest. She died Feb. 11, 1843, aged 57 years, 1 month and 11 days. She was a kind, affectionate wife and mother. In her christian deportment she was kind, unassuming and meek, but firm in her adherence to the glorious doctrine of the gospel of the blessed God. In one word, she lived a life of faith on the Son of God, and her end was peace. I preached on the occasion of her funeral from those triumphant words of Paul, "O death where is thy sting? O grave, where is thy victory?" Brother Willard is still living, but has passed his three score years and ten, and is now descending the steep declivity of mortal life. May his last days be his best days. So prays his friend and yours,
THOMAS HILL.

SPARTA, Mich., July 31, 1858.

DEAR BROTHER BEEBE:—I was requested by sister Dean, to write an obituary of her husband for the *Signs of the Times*.

Died, in Seneca, Lenawee Co., Michigan, JAMES S. DEAN, July 21, 1858, aged 60 years and 5 days. Brother Dean was born July 16, 1798, in Dutchess Co., N. Y. He experienced religion and joined the Baptist church in Adrian, A. D. 1832, and soon after, the separation took place between the Old and New School Baptists, and he stood with the old soldiers, joined the church in Fairfield, and has been the Clerk of the church for 20 years or more. He was sound in the faith—was generally at his post, although his health for the last 18 years has been quite poor. He has, as we hope, exchanged a world of cares and pain for the realms of bliss. Our loss is his gain. I tried to preach on the occasion, and my text was John xi. 25.

Your brother, in Christ Jesus,
JAMES P. HOWELL.

MORRIS, Grundy Co., Ill., July 23, 1858.

BROTHER BEEBE:—It is my painful duty to ask you to publish in the *Signs of the Times* the death of my beloved father, JOHN FELLINGHAM, who died on the 2d of May, 1858, aged 73 years. He was born in the county of Suffolk, England, and came to the United States in the year 1837. He has been a hearer of the word for the last 40 years, but never made a public profession until he was over 70 years of age. He had no particular disease—his sands of life had run out. His hope was in Jesus Christ for salvation; therefore we sorrow not as those who have no hope. "Blessed are the dead who died in the Lord."

Yours as ever,
WM. J. FELLINGHAM.

DEAR BROTHER BEEBE:—Please publish the obituary of our nephew, NICHOLAS ARNOLD, son of brother Nicholas Arnold, Sen., who departed this life May 8, 1858, after a short illness of one week. His disease was Typhoid fever followed by inflammation of the brain. He was a young man of promise, of a quiet, moral disposition, though no professor of religion. He had commenced to farm for us, and in the brief space of one month and a half of his sojourn with us, he was cut down in the prime of life, by the grim messenger death, in the 25th year of his age. He has left a numerous train of relatives and friends to mourn their loss. May the Lord sustain them in their afflictions, and prepare us all for that better world where sorrow and death shall be no more.

Yours in hope of eternal life,
JOHN P. SHITZ.

YEARLY MEETING.

BROTHER BEEBE, please give notice that the Yearly Meeting of Bryn Zion Church will commence on the Saturday before the 4th Sunday in August, at 2 o'clock, p. m.

We affectionately invite and earnestly solicit the attendance of ministers and the brethren and sisters of our order generally. We are now without a pastor—Eld. Meredith does not preach for us any longer; we hope our brethren in the ministry will not forget us in our destitute condition. By order of the Church,

WILLIAM E. RIGGS.

SMYRNA, Delaware, Aug. 2, 1858.

The Yearly Meeting of the Bethel Church, New Castle county, Delaware, will, if the Lord permits, commence on Saturday before the Second Sunday in September next, at two o'clock, p. m., and close on the Monday following, at noon. Ministers and brethren and friends generally are affectionately invited to attend. By order of the Church,

JOHN McCORNE.

OLD SCHOOL MEETINGS.

Please publish that the Old School Baptist Church in Delphia, Onondaga county, N. Y., have appointed a meeting at their meeting house, to commence at 10 o'clock, a. m., on Friday, September 17, 1858, and continue until the Sunday evening following. A general invitation is given to all our brethren and sisters. In behalf of the Church,

JAIRUS P. SMITH.

DELPHIA, N. Y., July 31, 1858.

Please give notice that the Lexington Baptist Association will be held (if the Lord will) with the Second Baptist Church of Christ, in Roxbury, Delaware county, on Wednesday, the first day of September next, at 10 o'clock, A. M. Meeting to continue two days. Brethren generally, and especially ministers, are invited to attend. By request of the Church,

JOHN T. BOUTON.

MARRIAGES.

In Utica, N. Y., July 24, by Eld. T. Hill, Mr. JOHN EVANS, of New Hartford, to Miss ELIZABETH HARDCASTLE, of the same place.

CHANGE OF RESIDENCE.—Eld. George Wills, late of Milwaukee, Oregon, desires us to publish that he has removed, and that his post office address will hereafter be Oysterville, Pacific county, Washington Territory.

SUBSCRIPTION RECEIPTS.

NEW-YORK—Mrs. Mary Carrick \$2, B. J. Overhiser 1, Mrs. E. Howell 5, Mrs. J. Darby 1, William H. Uptergrove 3, John T. Bouton 13.50, G. J. Beebe 15.95, Elder J. P. Smith 1, Elder L. Cole 2, L. Gass 1, William Savage 1, Joel Hoyt 5, G. H. Seybolt 1, Thomas A. Harding 1, Mrs. M. Forshee 1, J. Parkinson 1, J. B. Case 1, Wm. L. Benedict 1, \$57 45
 MAINE—E. S. Bailey 2, Elder J. A. Badger 1, 3 00
 NEW-JERSEY—Cyrus Risher 4, S. Hammond 1, 5 00
 PENNSYLVANIA—J. P. Shitz 9, S. Miller 5, 14 00
 MARYLAND—Eld. Johnson for W. Woolford 50
 DISTRICT COLUMBIA—Landa Scott 1 00
 VIRGINIA—J. R. Arrington 1 00
 NORTH-CAROLINA—B. Weathersbee (to January 1, 1860) 3, Dr. A. E. Ricks 1, 4 00
 FLORIDA—Eld. S. Jones 2 00
 TEXAS—Eld. A. Hefner 2.50, Elder S. Wheat 2.50, 5 00
 OREGON—J. H. Kendall 3 00
 ALABAMA—Thomas W. Gilbert 2, William McClanahan 1, 3 00
 MISSOURI—L. J. Blankenship 1, A. Davenport 1, 2 00
 ILLINOIS—Sally Glenn 1, L. Fry 3, W. P. Harris 1, Eld. Thomas Deremiah 5, 10 00
 INDIANA—Henry Moore 1, D. Price 2, Thomas Macer 5, 8 00
 OHIO—E. Sprecher 1, Mrs. N. Hardacre 1, John Messmore 1, William Brooks 5, 8 00
 KENTUCKY—Eld. M. Lassing 1, E. Skinner 3, James T. Oldham 1, L. H. McKay 3, Eld. Thomas P. Dudley 3, 11 00
 WISCONSIN—Elder A. Griggs 1 00
 MICHIGAN—Jason Gratton 1 12
 CANADA-WEST—Eld. T. McColl 1 00
 Total \$141 07
 NEW AGENT—James T. Oldham, Ky.

ASSOCIATIONAL.

The Old School Baptist Conference of Maine, will be held with the Church at North Berwick, York county, Maine, commencing Friday, the tenth day of September, 1858.

Also, the Old School Baptist Maine Association will be held with the Church at Jay, Franklin county, Maine, commencing Friday, the 17th day of September, 1858.

Each of the above meetings are to continue three days.

WILLIAM QUINT.

The Licking Association, will be held with Bethel Church, Shelby county, Ky., the 2nd Saturday in September, 1858. The Meeting house is directly on the Turnpike from Frankfort to Louisville, about 17 miles from the former and 35 from the latter place, in the neighborhood of Clay Village. Brethren coming from the East by Railroad will take the stage at Frankfort, and those from the West, will take the stage at Louisville. All intending to be at the commencement of the Association had better come the day before as it is uncertain that the stages will pass in time, and they will be met near the place with conveyances to take them to our houses. Those coming the same day will land at the place. We have the promise of some of the preaching brethren from a distance, and we will look for brother Beebe, and Wilson Thompson. Can't you come?

WILLIAM THOMPSON.

The Mad River Association (Ohio) will meet with the Miami Church, in Shelby Co., Ohio, at ten o'clock, a. m., on Friday before the First Sunday in September, 1858. Brethren coming by the cars will stop at Pemberton, on the Bellefontaine and Indiana Railroad, on Thursday before the meeting, when and where they will be met by brethren of the Miami Church, and conveyed to places of entertainment, and to the meeting. The Association will meet at Palestine, three miles south of Pemberton. Those who come by their own conveyance will enquire for Abraham Line, one mile from Pemberton; S. Bowersock, Carysville; Peter Reylsum, or John Beezely, near Plattsville. Brethren generally, and especially ministers are invited to attend. By request of Miami Church,

JOHN TUSSING.

The Corresponding Association will (Providence permitting) meet with the Church at Bethlehem, Prince William county, Virginia, on Thursday before the Third Sunday in August next, to which Old School Baptists generally, and ministers in particular, are earnestly invited. Those coming by public conveyance will obtain tickets for Manassas Station, O. & A. R. R., but may get the conductor on the Manassas train to put them out at the meeting-house, which is three miles west of the station, immediately on the road.

ROBERT C. LEACHMAN.

The White Water Association will convene (the Lord willing) with the Nettle Creek Church, Randolph county, Indiana, to commence on Friday before the Second Saturday in August, 1858. Those coming from a distance by public conveyance will be met at Hagarstown by the brethren on Thursday and Friday, and conveyed to the Association. Those coming from a considerable distance will do well to arrive on Thursday.

J. A. JOHNSON.

Please give notice that the Western Predestinarian Baptist Association will be held, Providence permitting, in the western part of Mahaska County, Iowa, on Saturday, the 11th day of September, 1858, and the two days following. We greatly desire to see on that occasion, as many of our preaching brethren present, as can meet with us.

AARON WOOD.

The Sandy Creek Association of Regular Predestinarian Baptists, will meet with Buck Creek Church, 6 miles North of Ottawa, LaSalle county, Illinois, to commence on Saturday before the second Sunday in September, 1858, at 10 o'clock A. M. Brethren from the East or West will leave the cars at Ottawa.

Yours in defence of the truth,

ROBERT F. HAYNES.

The Greenville Association will be held, August 20th, with Mercer's Creek Church, Green Co., Ohio, near the turnpike leading from Xenia to Wilmington, about five miles south of Xenia.

The Clover Association will convene on Friday before the Third Sunday in September, 14 miles south of Hillsboro', in Highland Co., Ohio, near the town of Bellfast, and we wish all who love the truth to attend the above named Associations.

J. C. BEEMAN.

SPECIAL NOTICES.

THE OLD SCHOOL BAPTIST HYMN BOOK.

Being a choice collection of Hymns, Psalms and Spiritual Songs, carefully selected from all the Books now in use among the Old Order of Baptists in the United States and in Europe, compiled especially for the use of the Old School or Primitive order of Baptists, will be put to press as soon as the stereotype plates can be prepared. It will comprise about twice as many hymns as any book now in use among the Old Order of Baptists, except that of "Watts and Rippon," and will be printed on clear and beautiful type, in the best workmanship of the art, and supplied to order on the following

TERMS:

In plain, substantial binding, at \$1 per single copy; 6 copies ordered at one time to one address, and paid in advance, for \$5, or 12 copies to one address, paid for in advance, for \$9. Our terms for books in extra binding will be published hereafter.

This book, when we consider its size and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

At the above rates, our books will be sent by mail to any part of the United States, at our expense.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., AUGUST 15, 1858.

NO. 16.

Correspondence of the Signs.

DEAR BROTHER BEEBE:—I have been thinking much of late of the words of Cowper which are these:

"God moves in a mysterious way
His wonders to perform.
He plants his footsteps in the sea
And rides upon the storm."

When I take a retrospective view of my life, I can say in truth with one of old, "Few and evil have been the days of my pilgrimage, but they have been fraught with the unremitting mercies of that God which keepeth Israel." When in my eighteenth year, I was brought to see myself a poor, lost and ruined sinner. I remember the first time I ever bowed the knee under a sense of the justice of God. I had no form of prayer, for I had not the advantage of what some people call a pious education. I was the first of my father's family that made a profession of religion; being thus distressed, I began to look for relief. At that time there was a protracted meeting being held about two miles from my father's. I had heard the people say that was the place to get religion, and I thought if any poor creature ever needed religion, I was one. After asking and obtaining permission of my father, I went to the meeting and put myself under the direction of those who were looked up to as spiritual advisers. The first step was to manifest that I desired to go to heaven, by standing on my feet; the next to come to the mourner's bench; thirdly, kneel to be prayed for; fourthly, to pray for myself. I faithfully pursued this course night and day for about ten days; my trouble was then greater than it ever had been before, for up to that time I hoped to obtain relief from my distressed condition on the ground of my obedience. I then realized for the first time what it is to be without hope and without God in the world. I felt like a drowning man when he is sinking for the last time. I found those physicians to which I had applied had mistaken my case. For they said if I would do all I could the Lord would bless me. I had now done all I could, and like a man struggling in a horrible pit which has no foundation, my effort sank me lower. Therefore my confidence in the arm of flesh was all taken away; and I thought God too high and holy to look with compassion on so vile a one as I. I sat down, folded my arms, felt condemned, and all that remained was for God's righteous law to be executed in sending me to the place appointed for hypocrites and unbelievers. But very unexpectedly to me, my mind was instantaneously delivered from the pains of hell; my heart was filled with joy unspeakable and full of glory. I did not feel like shouting and making a great noise, my mind was calm and composed; it seemed to me then that I had been asleep seventeen years, and just awoke.

If not deceived, I then enjoyed the spirit of the gospel; which is, peace on earth and good will to men. I felt as though my troubles were all over. But alas, like all others that have traveled in this way, I have been disappointed. Since then a great many things have occurred in relation to myself and those with whom I have stood connected that I had not anticipated. Being unacquainted with the Bible, I thought all was gold that shined. Hence I thought that all who made a profession of religion were good people, except the Old School Baptists.

There was in that region, that is, Schoharie Co., N. Y., Newlight Baptists, Presbyterians, Methodists, and a people calling themselves *Christian church*. They were all will-worshippers, and united in denouncing the old school Baptists as a very bad people, as being opposed to everything that is good. Thus I floated along with the popular tide for some months, very quietly, not knowing my right hand from my left, so far as the scriptures were concerned. When I read the commands, promises, and exhortations that were given to the people of God, I indiscriminately applied them to the world of mankind. This was in accordance with the teaching I received where I was in the habit of going to meeting. One Sunday morning I started to go to meeting as usual; I had to pass the old Baptist meeting-house and I saw the door was open, and it being a very rainy morning, concluded to stop. I there found Eld. A. Cole, his father and his brother Sewell; they were engaged in religious conversation. The father turned to me and commenced asking some questions in regard to my faith and practice. My prejudice and imaginary strength were such that I thought it right, and that I possessed the ability to successfully oppose him. But I soon found I was a worm and no man, and instead of walking, I had to creep. He saw my crippled condition, he then requested me to give him a reason of my hope. During the recital of my simple story the tears ran down the old man's cheeks. He then related to me what he hoped the Lord had done for him; I found we had both traveled the same way. He remarked that I would not be able to stay where I was with my experience. He advised me to read the Bible and observe who it is addressed to. This was something entirely new to me. From that time I became very much interested in reading the scriptures. The result was, I found they did not teach the willings and doings of men, as the ground of our salvation. But that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I went and talked with the Deacon and his wife, of the Newlights with whom I was identified at that time. I told them I had become convinced that the doctrine of sovereign grace was the

doctrine of the Bible. They told me all young converts were tried on these points, and that I had been studying too hard, that my looks indicated great labor of mind, and that I had better desist, for it would be injurious to me.

I tried to take their advice. I met with an old Baptist brother soon after this interview; he asked me how I was getting along, I told him there was some scripture in favor of the free-will system. He replied that if there were any in favor of it they all were, for the Bible did not contradict itself; but by all means to stay where I was if I could. This was the last conversation I had with any old school Baptist for more than a year. I left Schoharie Co. and went to Montgomery Co., N. Y. I was there among entire strangers. I had not been there but about three months when my mind became very much exercised on the subject of preaching the gospel; I said nothing to any one respecting my feelings for a long time; finally, one night after all except the man I worked for and myself had retired, he observed to me that he had noticed that I appeared to be much exercised on some subject, and asked me if I had ever thought of preaching. He was a Methodist, and I believe a child of grace. I told him my mind had been almost constantly exercised on that subject for a long time, and I did not know why it should be, for I was in every way unqualified to engage in so great a work.

He advised me to take up my cross and do my duty. At this time I was not delivered from my free-will predilections, but since then I have been thoroughly converted from what I now conceive to be downright heresy. Some, perhaps, would be glad to know how I was converted from the error of my ways.

To relate all the circumstances connected with my conversion would require more time and space than would be prudent for me to occupy at this time. The Lord was pleased to let me take a few trial trips, and so I launched out and held a protracted meeting, had great success; there were about sixty of my young friends professed to be happily converted to God. They were heard praying and shouting on their way home from meeting; in less than six months it happened unto them according to the true proverb, "The dog turned to his vomit, and the sow that was washed, to her wallowing in the mire."

Thus I was brought to see I had sowed to the flesh and of the flesh had reaped corruption. From that time I became more and more convinced that I was wrong, and that I would have to come out from among them and be separate, and as the Psalmist said, "When I thought to know this, it was too painful for me." But I have been brought to know the truth of what one of old said: "Lord thou art the potter and we the clay; he can do with

me as seemeth him good." I felt the weight of what Paul said, "Necessity is laid upon me, and wo is me if I preach not the gospel." I was aware that if I preached it I would at once be denounced by all the popular religionists as a bad man; but I did not count my life dear unto myself; but felt as Moses did, that "I had rather suffer affliction with the people of God than enjoy the pleasure of sin for a season."

The final separation between me and the will-worshippers took place in the township of Bern, Albany Co., N. Y., under the following circumstances: I had an appointment to preach, and as the time drew near my mind became very much disturbed. I was aware that if I preached what I understood to be the gospel, many who had been my warm friends would be offended. This led me to earnestly ask of the Lord for wisdom, and if I am not altogether deceived, he sealed to my mind the precious promise made to Paul, "My grace is sufficient for thee." When the time arrived I went on to fill my appointment as some would say unprepared, for I had no text on my mind, but as I stepped in the door these words came with more than ordinary force to my mind: "Verily, Verily, I say unto you, he that entereth not by the door of the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10th, 1st. I then and there enjoyed a liberty that I never had before. My tongue broke out in unknown strains and proclaimed surprising grace. I trust I was enabled to draw the line between him that serveth God and him that serveth him not. This produced a great stir among the people, some said one thing and some another; one man arose and gave notice that he would reply to it the next Sunday; one of the deacons told me I was injuring their cause very much. My reply was, that what I had preached was the truth, and if they could not endure it they must cast my name out as evil, for that is the doctrine I must preach. Thus I found myself separated from those I had associated with about three years.

G. W. SLATER.

[To be continued.]

NEW LONDON, Pa., August 6, 1858.

DEAR BROTHER BEEBE:—I am now through with the business part of my letter, and will say a few words in reference to our visit to your place. The Delaware River and Warwick Associations, also in New York, we enjoyed a very pleasant time, and did hear the gospel preached by a goodly number of brethren, and some of them strangers in the flesh but not in the spirit; for I believe there was a oneness in sentiment; and the doctrine they held forth, if I am not mistaken, I did receive in the love of it; and the kindness we received from our brethren, sisters and friends, whilst on our visit, was thankfully received.

and we hope long to be remembered and cherished as tokens of love in the household of faith.

Brother Beebe, is it not a great blessing when brethren come from the North and from the South, from the East and from the West, and talk of the things of the kingdom, with that union and brotherly love that becomes the children of God? Then are our meetings pleasant and profitable, and we can say it was good for us to be there. I must close this by saying we are all well, and hope this may find you and family in good health, I remain your brother, if I can have the privilege of claiming that relationship.

JOSIAH W. DANCE.

NEAR LEXINGTON, Ky., August 3, 1858.

DEAR BROTHER BEEBE:—Enclosed you will find a very interesting letter from a highly esteemed brother. With your permission I would be gratified to have it published in your valuable paper. Perhaps it may be consoling to others who have passed through the same ordeal.

With a heart full of love to you and the dear saints, I subscribe myself Yours
In tribulation, R. Y. LEWIS.

WENONA, Ind., July 16, 1858.

DEAR SISTERS:—I have often thought of you since my return home, but the accumulation of business during my absence, has prevented me from fulfilling my promise until now.

After leaving you in Ky., I took the cars at Bryant's Station, for Cincinnati, where I arrived about 11 o'clock, A. M., and remained until half past 4 P. M. I then took the cars for Richmond, Ind. As we anticipated, there was no connection at Richmond, and we had to remain there until morning. On the morrow we started home, where we arrived in the evening, and found my companion, and friends well. Since my arrival I have often reflected upon the precious moments I passed with the dear brethren and sisters in Ky.; and amid all my doubts and fears concerning my interest in the glorious plan of life and salvation by Jesus Christ; yet I do feel in my heart like I loved them. And the Apostle says, "For we know that we have passed from death unto life because we love the brethren." Although I sometimes think I love the brethren, yet, it often occurs to me that I do not love them as I ought, or with a truly christian affection. Thus I am often made to doubt; but if I have any interest in the blood of a precious Redeemer, it is by the grace of God I am what I am. For

"Twas not in me to seek His face,
Nor did I ask His love;
Till He, by His all powerful grace
First drew my thoughts above."

But O my dear sisters, ought it not to be a source of rejoicing to us, when we see so much sinfulness connected with our depraved natures, that the Lord has ever enabled us to see what poor, polluted worms of the dust we are, and to know that in us, that is, in our flesh, dwelleth no good thing, and that we are permitted to indulge a hope of the free pardon of all our sins, through the blood of our precious Redeemer. And O that you and I may be enabled to rely upon Him, and Him alone for life and salvation. For "There is none other name under heaven, given amongst men whereby we must be saved." And "He is able to save to the uttermost, all that come unto God by Him." I often reflect upon

this text; and especially the word "uttermost." It seems to apply to my case, for I feel that I am the most unworthy of all. "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

My dear sisters, I have no hope except in the blood and righteousness of my Redeemer. God forbid that I should put any confidence in any thing else for life and salvation. For "Salvation is of the Lord." And He, dear sister Lewis, can sustain you in the deepest afflictions, and tribulations through which he calls you to pass. And that he may enable you (as well as all his people) to rely upon Him, and upon the precious promises which he has left upon record for the comfort and consolation of all his believing children. He has said that "As thy days so shall thy strength be."

Then I would say to you, and to all his people who are called to pass through similar trials in the bereavement of friends, "Be ye reconciled to God." "Shall, not the Judge of all the earth do right?" Most assuredly he will. Then my dear sister, let us bow with becoming reverence and christian resignation to his heavenly and divine will, and may you be enabled to say with one of old, "The Lord is my Shepherd, I shall not want." And I think you will realize much comfort and consolation in the reflection that it is the same hand that so liberally dispenses all the blessings and privileges that you enjoy, that administers your trials, bereavements, and afflictions. And depend upon it, these things are all designed for our good, if we are his people. "All things work together for good to them that love God, to them who are the called according to his purpose."

We are apt to conclude that our trials are severe, I know. But when we come to compare them with the sufferings of our dear Redeemer for poor, helpless, and polluted sinners, they sink into utter insignificance. He, to rescue poor fallen man, left the shining courts of immortal glory—bent his course to a sin-disordered and polluted world, to die the just for the unjust that he might bring us to God. "He who was rich, for our sakes became poor, that we through his poverty might be rich."

"O for such love let rocks and hills
Their lasting silence break."

O, the riches of our lovely Jesus, and his love for his people is a theme upon which I have thought I loved to dwell. "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are all his judgments, and his ways past finding out." My desire and prayer to God is that he would enable his servants to contend earnestly for the faith once delivered to the saints and shun not to declare the whole counsel of God. I would say in conclusion, that I shall never forget the kindness of my brethren and sisters in Ky. May they realize much of the divine presence of their heavenly Redeemer, to cheer them in their pilgrimage here below, is the prayer of an unworthy servant, for Jesus sake.

J. A. JOHNSON.

NEWARK, N. J., August 15, 1858.

BROTHER BEEBE:—There is nothing new under the sun. As it was in the days of our Saviour, when he was manifest in the

flesh, he told the people if one should rise, from the dead they would not believe. Just so it is now, and it may well be said "Who hath believed our report, and unto whom is the arm of the Lord revealed?" The Lord hath declared what he will and does do by the glorious gospel, but who believes him? The devil, through our mother Eve, introduced a deadly disease, and the human family might have been left in this awful condition, but the Lord in matchless loving kindness promised an almighty cure, and when four thousand years passed away the promise was made good; and now, by the glorious gospel of Christ which is the power of God unto a complete salvation, the Lord does declare, "I will bring it health and cure, and I will cure them and reveal unto them an abundance of peace," and again, "I will sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols will I cleanse you." Now, this blessed work is the alone work of God, and great as it is, it is not too much for him to do; and great as it is he can easily destroy the works of the devil, make an end of sin, and bring in everlasting righteousness, and by one offering perfect forever them that are sanctified. This was not done under the law, for that made nothing perfect. For the law having a shadow of good things to come and not the very image of the things can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. *For then would they not have ceased to be offered.* Because that the worshipers once purged should have had no more conscience of sins. Now, my brethren, in these two verses of holy writ there is eternal truth which most all men in our day disbelieve and reject, and the devil receives a vast deal more honor than the second Man, who is the Lord from Heaven, and even the Lord's own people, through ignorance do not and will not have what is willed to them, the blessed gospel, or New Testament. Oh, the eternal truth of God in the 9th chapter of Hebrews, but who believes it in this day of intellectual faith, and the words foolish wisdom? But blessed be the name of the Lord, he does not leave himself without witnesses, and truly it can be said in these days of feigned faith and will-worship, "I thank thee, O Father, because thou hast hid these things from the wise and prudent and revealed them unto babes," and I for one thank God that it is written that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen. Such ones are the kind of pupils which are drawn into the school of Christ, and such fools are made wise unto salvation, and they are made to know the relation the second Man stands to them and they to Him. He took upon him not the nature of angels, but the seed of Abraham, and his people are members of his body, his flesh, and his bones, and in him they stand complete and without blame before him in love, for they have been washed in that fountain that makes clean.

Yours in the Gospel,

MAHLON FORD.

OTEGO, N. Y., August 12, 1858.

DEAR BROTHER BEEBE:—Through the kindness of God I was permitted to attend the Baltimore association held at Black Rock, where I met with ministering brethren, S. Trott, J. F. Johnson, Wm. J. Purington, Slater Harding and Hartwell; we had a good time, the preaching was harmonious, the meeting was well attended and the word heartily received by the brethren. I spent the Sunday following at Harford, preached at the meeting house in the daytime, and at brother Durham's in the evening, and Monday evening at brother Grafton's. The meetings and visit there was to me very pleasant, and I trust somewhat profitable. The Harford church is small, and destitute of preaching, except occasional supplies. But I found several persons there who manifested a good hope that God for Christ's sake had forgiven their sins. May the Lord direct them in the way of his commands. I shall remember their kindness and hospitality with pleasure, and tender to them my best respects. Tuesday morning, brother Grafton's son took me to Port Deposit, where I again met with the ministering brethren, and carriages in waiting to carry us to Rock Springs, the place of the meeting of the Delaware association, where we enjoyed another precious season, preached at the meeting house there Sunday morning, and at a school house five miles from there Sunday evening, and Monday at 4 o'clock at the meeting house. The brethren were exceedingly kind, and may the richest of heaven's blessings rest upon them. On Tuesday morning left for the Delaware River association, being brought on the way by kind brethren to Port Deposit, where I took a boat to Havre de Grace, from thence to Philadelphia by railroad, and from there to Washington's Crossings, where I met with Elder Gilbert Beebe. Staid at brother Drake's over night, and rode with him to the meeting at 2d Hopewell. Our meeting here was, again good, unity and harmony in preaching, a manifestation of true Christian love and friendship prevailed, throughout. At the close of the meeting put up with Mr. Weart, with whom I staid until I left the place, and received the kindest of hospitality, preached on Sunday following at 2d Hopewell meeting house in the morning, and at a school house near Mr. Weart's at 1 o'clock. Mr. W. took me to Princeton, 8 miles, where I again took the cars to Jersey City, where I stopped to dinner at Mr. Cook's, in company with brother Lee, took the cars again at 5 o'clock, for Chester, where we met carriages to take us to the Warwick association. Here I met with the ministering brethren again, some that I had never seen before, and although our several locations are far apart, some in Maine, and Indiana, some from the North and some from the South, some East and some West, yet all speak the same language, preaching Christ and him crucified, as the way, the truth and the life. In this meeting the same spirit prevailed as at the former, love, joy, peace and harmony, throughout. At the close of this meeting we were conveyed back to Chester. I took a final leave of the brethren, each bound for their respective homes—arrived safe at home Saturday night, found my family well. While I reflect on the mercy of God that attended me all the way, having travelled over 800

miles, by day and by night, it calls for unfeigned gratitude to God, the giver of all mercies.

The meetings and visits with so many dear brethren, in the course of the above specified tour, were to me both pleasant and profitable. Situate as I am at present, rather isolated from other ministers that I can fellowship, yet, brethren, we are not alone, Jesus is ever with us, let us each act our part in our Master's cause, wield valiantly the sword of the spirit, going forth in the name of the Lord, preaching his gospel, and proclaiming a sure and everlasting salvation to his people, feeding the flock of God which he has purchased with his own blood.

By the request of several brethren, I have written the above for publication.

Yours in Gospel bonds,
ALMIRON ST. JOHN.

DEAR BROTHER AND SISTER SHITZ—In your letter, some time ago, you requested my views on Heb. xi. 39: "And these all, having obtained a good report, through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." I could wish you had applied to some one more capable to explain it than myself; but "such as I have to give, give I unto you." The chapter begins with a definition of faith. "Now faith is the substance of things hoped for, the evidence of things not seen." Some good brethren have taken faith here *objectively*, and applied it to Christ. It is true that Christ is the substance of our hope; he is indeed our All-in-All, in the matter of salvation: but I am inclined to view it, in this connection, as the grace of faith, and that because the property of a witness is ascribed to it. By *substance* being attributed to it, we have an idea of its vast importance in the order of graces; our hope is influenced by it. Thus, when faith is strong, hope is also strong; but when faith is weak, hope is also weak. The poor, awakened sinner continues in a hopeless condition until faith is given him, and the moment he is enabled by faith to realize his interest in Christ, hope springs up; and in all his subsequent experience, hope ebbs and flows in proportion to the strength or weakness of his faith. Faith is also the evidence of things not seen. Our light afflictions, which are but for a moment, works for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things that are not seen. Here we find the child of grace has two sets of eyes. With one set he looks on sensible objects; but with the other set he looks beyond sensible objects; and faith is the evidence of things not seen, (that is, by the natural eye.) But the righteousness which is of faith speaketh on this wise: Say not in thy heart, Who shall ascend into heaven, (that is, to bring Christ down from above) or who shall descend into the deep, (that is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach. Rom. x. 6-8. Thus while skepticism demands ocular demonstration of the truth of the bible, the Messiahship of Christ, &c., faith receives the word of God, and rests comfortably on what that word re-

veals, trusts in the salvation which is in Christ, as complete, and can say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

After describing faith, the apostle illustrates its value by a number of examples, such as Abel, Enoch, Abraham, Moses and others, and concludes the chapter by saying that time would fail him to speak of Gideon, Barak and others, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c. But not only were wonders wrought by faith, but the most extreme sufferings were endured. They were imprisoned, stoned, sawn asunder, slain with the sword, they wandered about in sheep-skins and in goat-skins, &c.; and yet the world was not worthy of them. But, notwithstanding their manifest afflictions, their end was happy. Men may persecute, but they cannot destroy. Indeed their persecution only tends to manifest the value of faith, and to make the termination of this state of our existence the more desirable.

In reference to the witness of the value of faith, it is said, "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us; that they without us should not be made perfect." And these all having obtained a good report through faith. Here we have one of the good effects of faith—they obtained a good report. They had a good report of God, they had his approbation and protection; by him they wrought wonders, to the astonishment of their enemies, and endured their afflictions with fortitude and composure. They have had a good report of all subsequent believers who have been strengthened and encouraged by their example. They are brought to view in the commencement of the following chapter, as worthy to be looked up to as such. "Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus," &c. That is, as they did. Yet they received not the promise. The promise is here to be taken objectively, as having reference to Christ, as developed in his incarnation, his sufferings and death, and in the establishing of the gospel order; for it cannot mean that they had no promise or intimation of those things; for Christ was shadowed forth in the earliest ages of the world, by the Tree of Life, the coats of skins with which our apostate parents were clothed—by the threatening against the old adversary, when he was told that the seed of the woman should bruise his head. He was revealed to Abel, for, "By faith Abel offered to God a more excellent sacrifice than Cain." Not in the lamb which he offered, but in its anti-type, the Lamb of God. In all the Mosaic order, Christ was held up to view as the great sacrifice of atonement; and those worthies saw him in all these figures, and by faith looked to him as their only hope. Abraham received a direct promise of Christ. "Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ."—Gal. iii. 16. Thus we see Christ was held up to the view of the Old Testament saints,

both by types and by promises, and of course we must understand the promise in the text as meaning the fulfilment of the words of promise given to the fathers. Christ, in addressing the disciples, said, "But blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them, and to hear these things which ye hear and have not heard them." It would have been a great pleasure to those men of God, to have seen the fulfilment of the types and figures looking to Christ; but that pleasure they were denied, God having, as in the text, provided some better thing for us. Not a better Savior, nor a better system of salvation. Christ did not come to introduce a new plan of salvation, nor to improve on the old, but to carry it out to its full completion. In fact, the plan of salvation was always complete, so that it could never admit of any improvement. Men have attempted to bring the system of salvation to a level with human science, and because the latter may be improved, they conclude the former may also. Some have said that the doctrine preached by us would have done two hundred years ago. Well, this is all we desire to know. If it was true two hundred years ago, it is true now, and always was, and forever will be. The truth, like its Author, is eternal and inflexible. But although the plan of salvation has undergone no change, yet there has been a change in its external administration. I say EXTERNAL, for as it relates to its internal administration, it has ever been the same. The work of grace as carried on in the heart has always been the same, and this is plainly discovered by comparing the experience of the Old with that of the New Testament saints. We find that they all have traveled in the same experimental paths; but in the external administration, there is a great difference. Those worthies spoken of lived under the legal administration a dispensation attended with a vast number of rites and ceremonies, as well as a great sacrifice of property, labor and toil in the carrying of it out. Hence the deliverance from it is called a rest. "For we who believe do enter into rest;" that is, a rest from that legal order to which we think Christ alluded when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest: take my yoke upon you," &c. The yoke you have been under is heavy, and I am come to remove it from your shoulders, and the yoke which I impose is easy, and my burden is light. This is what I understand by the *better things* provided for us; that is, a release from the legal dispensation and the blessings of the gospel order which is simple in its structure, and light in its requirements. No smoking altar nor bleeding victims;—no toiling journeys; for the time has come of which Christ spake when conversing with the woman of Samaria, "Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;" that is, the worship is not to be located as now; the true worshipers will not have to repair to distant localities to worship; but where two or three are gathered together in my name, there am I in the midst; whether in a log cabin, a garret, or a cellar, or a cave, or den of the earth.

That they without us should not be made perfect. Not that their salvation was less complete than ours, for they were as complete in Christ as we are. Nor was the work of grace less perfect in them than in us; for it was effected by the same almighty power of him whose work is always perfect. Who can suppose their happiness less consummate than that of those who have gone home since then? The economy of grace is complete in all its parts and bearings. The church of Christ is a family all numbered and named, for all their names are written in the Lamb's Book of Life. However large a man's family may be, the loss of one will cause the family circle to mourn; and so with the family of Christ, one part of the family cannot be perfect without the other: the part which was brought in under the old order, could not be complete without the us of the apostolic day; and the us of that day could not be complete without the present us, nor can we be complete until all the ransomed family are brought in: the topstone of the building of grace must be put on, and then there will be a glorious celebration and a triumphant shout, the theme of which will be, "Grace, Grace unto it." Until this takes place, the world must stand. Ten righteous persons would have saved Sodom; but while one was there the destroying angels could not execute their commission. Even so, while there is one of the elect family to be brought in, the world must stand; but when the building of mercy is completed, the world will be disposed of as men dispose of their scaffolding when the building is finished; it will be taken down. There will be no further use for the world after all of his chosen family are gathered out of it. All the salt will then have been exhausted, and then the earth will be fit for nothing but to be destroyed. When the great marriage supper of the Lamb shall take place, on the supposition that one of the family should be missing, the circle would be incomplete; but that will not—cannot be. And that you, my brother and sister, with the poor, imperfect writer may make up part of the happy family, is the earnest prayer of yours, as ever, in the precious Redeemer,
THOMAS BARTON.

P. S.—On looking over the subject, I soon found that it was too large to crowd into the compass of a letter, and have to content myself by giving a few general ideas. Whether I have given a correct view of the passage or not, I must leave it. One thing, however, I do know, and that is, that I wish to present nothing but truth, for I am certain that nothing else will profit God's children.
T. B.

FAIRFAX, C. H., Va., Aug. 20, 1858.

BROTHER BEEBE:—In the SIGNS for June 1, 1858, there is a request from sister Weller, of Ohio, for my views of Zech. xi. 10-15. My conception of the prophecy contained in this 11th chapter, is that it relates to the ministry of Christ among the Jews, their rejection of him, procuring his death, &c., and the destruction of their temple and nationality. The first three verses points to the destruction of Jerusalem, and the temple and temple worship. From verse 4 to the 7th, the prophecy represents Christ in his ministering among the Jews called *the flock of slaughter* in reference

both to the cruelties of their former shepherds and the destruction that awaited them. In verse 7 he says, "I will feed the flock of slaughter, even you, O poor of the flock." That is, Christ was to come to the Jews as a nation, and preach to them, but only the poor of the flock would be instructed or fed by his doctrine. The *two staves* which he took to him will have to be noticed again. He took them to him in that he assumed to himself the fulfilment of what was intended by them.

Verse 8. "Three shepherds also I cut off in one month," &c. The *three shepherds* may have reference to three offices, the prophetic, priestly and kingly offices as existing among the Jews. They were designed as shepherds to Israel, but had become as thieves and robbers. These were cut off by the coming of Christ, as their antitype. And indeed these offices ceased among them as legitimate offices during Christ's ministry. The prophecy of Caiaphas, John xi. 49-51, was the last as delivered by a Jewish prophet. Joseph was the last of the house and heritage of David, and therefore the last rightful heir before Christ. The high priesthood, as legitimately descending from Noah, had ceased; it was held by bribery of the Roman governors. Gratus, the Roman governor preceding Pilate in A. D. 23, made Ismael high priest instead of Annas. In 24 he removed Ismael and substituted Eleazar. In 25 he deposed Eleazar and appointed Simon, and in A. D. 26 he appointed Caiaphas in Simon's place; so that the office ceased to be held according to the law of Moses. And this accounts for the expressions used in Luke iii. 2; John xi. 49, and xviii. 13, 14. Thus, if we take the *month* as prophetic time—that is, denoting 30 years, a day for a year, we find these offices cut off both typically and literally in one month.

Verse 9. "Then, said I, I will not feed you," &c. We have here a declaration of the Jews being given up to their own blindness. It corresponds with what Christ said of Jerusalem, Matt. xxiii. 37-39.

Verse 10 reads thus: "And I took my staff even beauty, and cut it asunder that I might break my covenant which I had made with all my people." I understand by this staff the covenant which God established with Abraham, and through him with all Israel, that from him a seed should come, the Messiah, in whom all nations should be blessed, and that it should descend through the lineage of Isaac and Jacob, and his posterity should be preserved a distinct people until Shiloh did come. For this was the covenant of circumcision given to Abraham. The giving of the law and the establishing of its rites, looked especially to that covenant of promise made to Abraham; Christ was the substance of the whole—they were shadows of him. He existed with and in that people after the flesh, and was set forth in the promises, and in the law and types. God charged the people with breaking the covenant: yet his covenant with Abraham was by promise, as also with Isaac, Jacob, Judah and David, that the Messiah, the King of Israel, should come as their seed, and therefore their seed must be preserved distinct until he did come. This covenant is represented by a staff; for not only did the Jews lean upon it, as that which would support them, as Jacob leaned upon

the top of his staff when he blessed the sons of Joseph, but it sustained and defended them as a nation. It was called *Beauty*, and well it might be. Although as Moses wife said to him, "A bloody husband art thou to me:" so was the law in its rites and judgments to Israel. Yet when we can look through the rites, types, and demands of the law, to Christ as the substance, we can see a *beauty* in the whole. Christ was the *Holy One*, the glory and beauty of that whole economy. Also as contrasted with Christ in his distinct manifestation in the flesh, the law and its rites were all beautiful to the Jews, and Christ was to them as he is to many now, as a root out of a dry ground having no form nor comeliness that they should desire him. As this staff was broken, so Christ has broken his covenant relation with that nation by coming in the flesh and making an adequate offering for sin. By that one offering which he made he became the end of the law for righteousness to all them that believe, and took the whole hand writing of ordinances out of the way, nailing them to his cross. He and his kingdom are no longer bound up with the Jewish nation under that covenant—no longer to be found in it. Hence we may say to all legalists, as the angel said to the woman, "Why seek ye the living among the dead?" But as it was said again, "Come see the place where the Lord lay;" so it is right for us to look into the Old Testament, and see where Christ was promised and shadowed forth.

Verse 11. "And it was broken in that day. And so the poor of the flock that waited upon me knew that it was the word of the Lord." Christ had been, in common with the Jews, a minister or servant of the circumcision; but his resurrection declared his relation to that covenant broken; for he was "Declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."

"And the poor of the flock (that is of the Jewish fold) that waited on me, knew that it was the word of the Lord."

Christ's people were then, and are now, a poor people, tested by the law and in themselves, whilst others esteem themselves rich. By the *poor of the flock that waited on him*, was, I think, primarily meant Christ's disciples. The Jews did not know, and the disciples had not known, with all their Lord's teaching, that the covenant of circumcision was to be cut asunder, but supposed that Christ was to set up his kingdom under that covenant, and in connexion with the Jewish nation. But after his resurrection, and he had opened their understanding that they should understand the Scriptures, then they knew that it was the word of the Lord that Christ should suffer and should rise from the dead as the end of the law, and of that dispensation; and that his kingdom should be set up under a new covenant, ordered in all things and sure. And it is only the poor of the flock, and such as wait on Christ now, that know these things.

Verse 12 and 13 are explained in Matt. xxvii. 3-10. *Jeremy* is there written for *Zechariah* why I cannot say.

Verse 14. "Then I cut asunder mine other staff even bands that I might break the brotherhood between Judah and Isra-

el." The brotherhood between Judah and national Israel, or the ten tribes had then when this was written, long been broken, in a national relation. So that by Israel here I understand spiritual Israel, and not the ten tribes. As Christ was in the Jewish nation, as before noticed, so his church was there with him, both in her life and in type. Hence she is so frequently called the "daughter of Zion" in prophecy. Among that people was the worship of the true God, and also the true worshippers of God were found laboring under the bondage of the law, *the elements of the world*. Gal. iv. 3. This staff is called "bands," as denoting that the spiritual Israel and the Jews of Judah were bound up together under the law, both as being under it as a spiritual law, and the spiritual Israel being in Christ with the Jews in its covenant form. Thus Christ by redeeming his people from under the law, and *taking the whole handwriting of ordinances out of the way, nailing them to his cross*, broke this staff or the bands of brotherhood between the two. This "band of brotherhood" was also a staff or support to the Jewish nation. They could not be destroyed as a nation until Christ had redeemed his people, and they were *quickened together with him, and raised up together, and made to sit together in heavenly places in him*. Nor until the gospel kingdom in visible form was manifested as the true Israel, and kingdom of David's Son. Nor until the gospel and the resurrection of Jesus had been preached among them, and the elect of that generation had been brought out from among them. This was the blessing or new wine that was in the cluster, that it should not be destroyed. Isaiah lxxv. 8.

Verse 15 reads: "And the Lord said unto me, take unto thee yet the instruments of a foolish shepherd." The reason is assigned in verse 16: "For I will raise up a shepherd in the land which shall not visit those that be cut off," &c. The expression "Take unto thee yet," shows that it points to events which should come after the breaking of the *staves*, and therefore after the manifestation of the gospel kingdom. The church probably thought that after the destruction of those shepherds which had gone before, and which were but *thieves and robbers*, and the manifestation of that *good Shepherd which gave his life for the sheep*, men would have been willing to be led by him. But not so! All nominalists will be influenced by the wisdom of this world, and must have things suiting the notions of the world. God has therefore raised them up a shepherd after their liking; one who is wise according to the wisdom of the world, but foolish according to the wisdom that is from above. This shepherd I understand to be anti-christian. The characteristics given suit the whole class of anti-christian leaders, whether Catholic or Protestant. They all reject the sovereignty of God in salvation, and claim for human wisdom or learning, efficacy to accomplish it, and for human volition power to determine it. But God in this, absolutely predestinated the existence of such a shepherd long before the world had an idea of such a thing, and declares it to be his own sovereign art in raising him up independent of this volition; for he says, "I will raise up a shepherd," &c. (Verse 16.) All teachers, whether Catholic or Protestant, Popes, Bishops, Theological

Professors and D. D.'s, and from them down to Sunday School teachers, claim to be shepherds in that they profess to watch over and feed their flocks. They are all *Idol Shepherds*, in that they have ascribed to them one or more prerogatives which belong only to God, that of teaching religion, if nothing further. It may be asked, Why did God raise up such a shepherd in the land? The answer is plain: that is, for the same purpose that he raised up Pharaoh, viz: that *He might show his power in him, and that his name might be declared in all the earth*. Rom. ix. 17. Hence the sword is and ever has been *upon the arm and upon the right eyes of this idol shepherd*. So that notwithstanding all his rage and malice against the truth and church of Christ, his arm has been so *dried up* that he has never been able to destroy or even injure the progress of Christ's cause in the world. And his right eye is so *utterly darkened* that all his efforts, though aimed in opposition to the truth and purpose of God, are but carrying out that purpose, making that truth shine brighter to those who have eyes to see, and making manifest God's sovereignty in salvation, and his power to sustain his cause, and save his people without human aid, and in spite of all opposition.

I have given these views according to my understanding of the passage. I may not rightly understand it. Sister Waller perhaps expected something different. But such as I have I give. I at first concluded to decline giving any views on it, but the subject and passage afterwards seemed to be opened to my mind as I thought, consistently with the Scriptures. If she is edified and established in the truth by it, I shall have reason to be thankful for it.

I remain yours I hope in love,

S. TROTT.

P. S. I have seen in the same number of the *Signs*, (June 1st) a request from brother T. Martin for my views on Zech. iv. 11, 12. I have formerly given an expression of my views on this subject, in connection with Rev. xi 4 and 9, but at this time my mind is so dark concerning it, that I feel constrained to decline giving any views on it at present. If the subject should hereafter be opened more fully to my mind, I shall be pleased to oblige brother Martin by giving my views. I think I have a glimpse of something sublime and glorious in the subject in its connection with the rest of the chapter, especially with the glorious sum, that it is "Not by might nor by power, but by my Spirit, saith the Lord of hosts," if the mist was removed from my eyes so that I could see it in its connection truly.

S. T.

UNION, N. J., Aug. 21, 1858.

BROTHER BEEBE:—I received yesterday your choice collection of precious hymns. I hope you may be amply rewarded in a pecuniary way for your labor and expense. I see you are not a drone in the hive, although you belong to that *Do-Nothing* sect that is everywhere spoken against. My days of singing in this mortal state are almost spent, but I hope to spend an eternity with those who composed those hymns, and who love the precious truth contained in your selection. May God direct it to every Baptist family in the United States if consistent with his will, is the desire of one who hopes to unite with all the blood-washed throng to praise him who hath loved us and washed us in his own blood, and made us kings and priests unto God and the Lamb.

Yours in christian love,

WM. H. JOHNSON.

REPORT OF THE COMMITTEE.

PUBLISHED BY ORDER OF THE CORRESPONDING MEETING
AT BETHLEHEM, VIRGINIA.

To the Corresponding Meeting held with the Bethlehem Church, Prince William County, Virginia, August 12, 13 and 14, 1858.

BRETHREN:—As we the undersigned, by the request of the Mt. Carmel, Little Bethel and Amnon churches, and by the appointment of the Meeting held with the Goose Creek Church, Aug., 1857, agreed to hold a meeting with them in Nov. last for the purpose of ordaining to the ministry A. W. Rogers of the Mt. Carmel Church, and to enquire into the order and standing of those churches, we think it proper to present to this meeting a report of the result of our visit to them, especially so, as we are informed, that some of the members of the Tygart's Valley River Association, to which Association these churches formerly belonged, complain that these churches were rejected from their correspondence for being in disorder, and complain that we did not call on some of the members or preachers of that Association for information concerning the standing of these churches; they further complain of the statement made in the minutes of this meeting last year to the effect that these three churches had been rejected from that Association, because they would not reject the truth which they say is not correct, and suppose that these churches must have imposed on us by so representing the thing. In reference to this last complaint we would remark, that these churches never represented to us that doctrine was the ostensive ground of their being rejected. But the circumstances of the case, so far as we have ever been made acquainted with them on either side, led them and us to judge that it was the real ground.

In reference to the complaint that we did not call upon any of the churches or brethren of that Association. We will say that living at a great distance from the location of those churches, and having our own engagements in our section, we had not as much time to spend in that section of the country as we could have wished; and going by railroad, they could not have expected us when we left the cars to travel far on foot in that mountainous and thinly settled country, to hunt up different churches if we had time. Our meeting was published in the Signs a sufficient time beforehand for them to know of it, and to give them an opportunity to meet us, and assign any just reason, if they had any, why we should not hold these three churches in fellowship. In addition to this, when we landed from the cars at the appointed station, not finding any conveyances there for us, we in enquiring for brethren, were informed of Eld. Herbert Cool, who lived about three miles from the station by by-paths over the mountains. We concluded to go there. This Eld. Cool had belonged to the Mt. Carmel church with whom our meeting was to be held, but when the correspondence of that church was rejected by the T. V. R. Ass., he wishing to continue with the Association, withdrew from that church. When we arrived at Eld. Cool's, we found unmistakable signs of being unexpected, if not unwelcome guests, so much so that after introducing ourselves, we soon began to make inquiries for other quarters where

we might be entertained for the night. We were informed of one about a mile and a half further on, and near where the meeting was to be, though not members, and of a member still further on. It was then proposed to Eld. Cool that one of us, brother Trott, on account of being unwell and consequently much fatigued with the walk we had had, should stay with him that night, to which he readily consented. He accordingly stayed, and the other brethren went on. Brother Trott, by staying, had the opportunity of hearing Elder Cool's statement of the difficulties between the Association, and Elder Keller and the churches who had been received into our correspondence, and to make inquiries in order to come at the truth. From all he could learn of him, Elder Cool considered the Mt. Carmel church an orderly, sound church, and also the other churches. He objected to the Mt. Carmel and Amnon churches interfering in the difficulty between the Association and Little Bethel church by inserting in their letter the request that the Association would reconsider her act of rejecting the Little Bethel from her correspondence, for he was aware that they would be rejected also. And that as they were rejected, he, in order to be with the Association, left them. In reference to brother Rogers, whom we anticipated ordaining, he knew nothing why he should not be ordained, and had nothing to say against his standing, or against him, only that he thought he, (Rogers) ought not to have stated appointments in a free Meeting house in that neighborhood, as he himself had appointments there once a month. But it is to be considered that there are several members and other friends of the Mt. Carmel church living in that neighborhood who assisted in building the house, and as their regular meeting house is thirteen miles from them, it is not surprising they should wish brother Rogers to preach there a part of the time. In reference to the Little Bethel church and brother Keller, Eld. Cool evidently took sides with the Association. But on brother Trott's enquiring of him concerning Eld. Keller's soundness, he believed him sound; concerning his moral character, his standing as a professor and minister, and his standing in society at large, he knew nothing against him, and had heard of nothing except that he perhaps talked too much, was his words, by which brother Trott inferred from the connection that he thought brother Keller apt to express himself too freely concerning men and things.

We will now come to the case between the Little Bethel church and the Association. First, as stated by Eld. Cool and others of the Association, it was that a certain man or member of another church had a difficulty with brother Keller about something brother K. had said of him as being a troublesome man, a fermenter of difficulties, &c. This member waited on brother Keller and made known his complaints; brother K. admitted he had said of him what was stated, with the exception of using certain words which this member said he used, and which he positively denied using. The man was not satisfied; he again waited brother Keller, bringing two of his ministering brethren with him, still he was not satisfied with Elder Keller's statement. He then waited on the Little Bethel church on their day of meeting for business, accompanied by two

preachers, and wanted to lay in a charge against Keller, and the church refused to receive the charge. At the next meeting of the Association, one of those ministers made a motion that the Little Bethel church be rejected from their correspondence for refusing to receive this charge. It was seconded and carried. So that according to their own statement, it was a summary way of proceeding thus to reject that church without appointing any committee to wait on her and know her reasons for refusing to receive the charge against brother Keller. Having thus got the statement on the one side, when we came together the next day in our meeting, and brethren from each of the three churches being present, after preaching, when we came to organize as a council to consider on the ordination of brother Rogers, our first enquiry was concerning their separation from the T. V. R. Association. Brother Keller gave us a statement of the affair, but we told him, that did not fully satisfy us, that we wanted to question the members individually on the subject. On questioning the members from Little Bethel concerning their refusing to receive the charge of that man, they told us, that the man appeared at their church-meeting with two preachers, that when they came to organize for business, they invited one of those preachers to take the chair as Moderator, which he did, but they assured us that the aggrieved member did not bring his charge before the church. They further said that if he had made a move to do it, they would not have received it, because although a member of a sister church, they considered him a disorderly man, having had difficulties with him on a previous occasion, so that they had not confidence in him. When therefore we considered that these preachers were invited to sit with them and one of them to act as Moderator in the place of brother Keller, the pastor thus giving those ministers, if they thought that just ground for dealing with brother Keller could be showed the church, for them to do it, and yet that they said nothing to the church about it, and then go away and report that the church would not receive the charge nor take any notice of them, as it was said they did, we think there must have been something at the bottom of this whole affair beside a regard for gospel discipline. And when we consider that brother Keller stood with us on doctrine and these churches with him, and opposed to their Circular of 1855, we think we are warranted by their Circular above referred to, in concluding it was on doctrinal grounds they were rejected. In reference to the Amnon and Mt. Carmel churches, we heard but one statement on either side. It was this: The next year after the rejection of Little Bethel, these churches in preparing their letters to the Association, inserted in them a request that the Association would reconsider her act in expelling the Little Bethel church, and in making the charges they did in their Circular against brother Beebe and others. And when these letters were read in the Association, a motion was immediately made and carried to reject the letters and messengers of those churches. Herein the Association certainly cannot make out reasonable grounds or regular order in rejecting those churches. So that we could but consider Mt. Carmel in order and the Association out of order, and hence

on being satisfied that the ministerial gifts of brother Rogers was fellowshipped by the Mt. Carmel and her sister churches, we considered ourselves correct in setting him apart to the gospel ministry by ordination; an account of which has already been in the Signs. In conclusion we will say that in our interview with the brethren of those churches, we considered them generally sound, discerning, well informed and firm on religious subjects. In our inquiries, not only of the brethren, but of persons making no profession of religion, which we did when opportunities were offered, we found a united testimony that brother Keller had the confidence of his brethren, and that he stood high in the County where he lived, as a minister, as a magistrate and as a citizen. We feel to sympathize with those brethren in the removal of brother Keller from them by death. We can but view it as a gracious interposition of God in directing our way there, to ordain brother Rogers, he being thus ready at hand to take brother Keller's field of labors when he was called home.

S. TROTT,
P. HARTWELL,
R. C. LEACHMAN.

The Corresponding Meeting of the Old School Baptists, held with the Church at Bethlehem, Prince William County, Virginia, August 12 and 14, 1858, to the Churches, Associations and other Meetings Corresponding with us, desire grace, mercy and peace.

BELOVED BRETHREN:—We would in return for your epistles of love, write to you also concerning the common salvation. The particular point on which we would now address you, is the exhortation found in Heb. 12th, 28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." In ver. 26 it is said, "Whose voice then shook the earth, but now he hath promised, saying yet once more I shake not the earth only, but also heaven." The expression, *Whose voice then shook the earth*, refers to the giving of the law from Sinai, of which was spoken ver. 18-21. The promise, *yet once more, I shake not the earth only but also heaven*, is taken from Haggai 2d., 6. It was spoken by the Prophet in connection with the promise that the desire of all nations, the Messiah, should come to that second temple which the Jews were then building, as is seen by the context. Hence it is manifest, that this *once more shaking not only the earth, but also heaven*, refers to the shaking the Jews out from their good land, and also the removing or rolling up the legal dispensation by the coming of the Messiah. Hence in ver. 27 we are told, "And this word yet once more signifieth the removing of those things that are made, that those things which cannot be shaken may remain." The Sinai covenant was the heaven, which overshadowed and bedewed national Israel with those temporal blessings by which they were preserved as a distinct nation until Shiloh came. They were made, not created, but made of that which already existed, as the shadow is made by the pre-existing substance. When the purpose for which they were made was accomplished, they were removed. Those things which cannot be shaken are what relate directly to Christ, his body, and his salvation. They cannot be shaken; first, because

the covenant in which Christ was set up and the whole salvation of his body secured was from everlasting, and not like things made in time and for a time purpose. Secondly, the declaration of these things was by the absolute promise of God who cannot lie. Hence, the law, which was four hundred and thirty years after the promise made to Abraham could not disannul the promise. If the giving of the law could not make the promise of none effect, the removal of the legal dispensation could not shake it.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, &c. This is the gospel kingdom, the kingdom of heaven; it is established by a covenant ordered in all things and sure; a covenant established upon better promises than was the Sinai covenant, therefore it cannot be moved.

A kingdom signifies the dominion of a king, as well as the territories over which he reigns. As to its territories, it embraces the dominion and the greatness of the kingdom under the whole heavens. Dan. 7th, 27. Its dominion is not an earthly reign; it is a heavenly kingdom and therefore a spiritual dominion. It is exercised all by and through Christ the Head and Husband of his church.

The heirs of this kingdom, by nature as the children of Adam, are born in bondage under the law and are under its curse as transgressors. But the Captain of their salvation, has by his death obtained for them a complete redemption, has taken the curse out of the way, and with it removed all evil as flowing from it. And the law itself is made to them a blessing in that by it, is the knowledge of sin, and by its application to them, their hearts are prepared to receive with joy the glad tidings of salvation. Satan is said to be the prince of this world, and is an enemy; but he is conquered and his enmity made subservient to the people and church of Christ. As the shepherd makes use of dogs to collect the scattered sheep to keep them from wandering, to fold them, so the Lord makes Satan's malice work for good. If Satan assaults with his temptations, if his minions watch for the haltings of the children of God, to reproach them, or try to entrap them, or if his ministers annoy them with their false systems of religion, these all tend to drive the sheep of Christ back to their pastures and their folds; they make the preached gospel, the society of the brethren, the blood of Christ, the throne of grace, and the mercy and grace of God to appear more precious to them. The world is an enemy; but it is also overcome and made to work for the good of Zion and her children. Its snares, its afflictions, vexations and cares, as well as its flatteries, have a similar effect upon the subjects of grace, as had the oppressions of Pharaoh upon Israel in Egypt. This made them willing to leave Egypt and go forth at God's bidding. So the people of God are made willing by various trials here, to leave the world and go to be with Christ.

The flesh with its deformity is an enemy. But as the curse upon the ground is a blessing to man in his present state, his eating his bread in the sweat of his face makes his bread sweet and his sleep refreshing. So when we have been laboring and groaning under the burden of our corruptions, how sweet and refreshing it is to be enabled by faith to feed upon the

shew bread of the gospel, the flesh and blood of Christ, and to rest upon his atonement. Israel loathed the manna in the wilderness; (Num. 21st, 5,) they did not labor to produce it. So probably we should esteem the preached gospel insipid, if we were not from time to time, made to feel the grievous burden of our corruptions. In like manner, "All things are yours, and ye are Christ's, and Christ is God's." (1 Cor. 3d, 21-23). "And all things work together for good to them that love God, to them who are the called according to his purpose." "We receiving a kingdom &c." How do we receive it? Said our Lord to his disciples, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." We receive it then as a free gift from our heavenly Father. We do not receive it, as we do natural things so as to have the possession of it, made manifest to our natural senses. We have noticed that the kingdom is spiritual. Hence it is only by that faith which is the fruit of the spirit that we receive it. And it is only when faith is in exercise that we can realize the possession of it, and feel that *we are made kings and priests unto our God*. Hence says John, "This is the victory that overcometh the world, even your faith." (Jon 5th, 4.) *Let us have grace*. What is grace? It signifies the bestowing of favor freely; it is therefore opposed to works by which favor is earned. When spoken of in reference to God and his people, it relates to the everlasting love of God to them in Christ Jesus, which led him to provide salvation, and everything pertaining to it with eternal glory for them of his own good pleasure. It is frequently used to denote particular gifts, strength, consolation, light, &c., bestowed of God upon his people individually, in fitting them for particular stations, in guiding, upholding, comforting, and strengthening them, &c. When spoken of as relating to us, it must mean the same principle of free favor, or of action as flowing from love, in distinction from acting or doing for reward. It is action produced by the love of God shed abroad in our hearts. The expression, *Let us have grace*, does not imply that we can of our own selves be influenced in our actions by love to God, for "We love him because he first loved us; and it is only as he influences us by his love that we act from grace. Neither does it imply that we can command by prayer or otherwise the grace of God to be communicated to us at our pleasure. But if we are the subjects of God's grace, we have the principle of grace or love in our hearts, while we have the principle of works in our old man. Hence the importance of the exhortation *Let us have grace*, that is, let us be actuated by the principle of grace; let us act from love and not from the idea of reward. In other words, let us *walk after the spirit, and not after the flesh*.

"Whereby we may serve God acceptably." In vain would we expect to be accepted of God, if influenced in our religious service by an expectation of being rewarded for it. That service can alone be acceptable to God which proceeds from love to him; and which instead of being as something meriting reward is offered only in reliance on Christ's blood for its acceptance. *We having received a kingdom which cannot be moved*, every ground is cut off for offering that selfish service which looks

for reward, or for supposing that God needs any of our poor services to enable him to extend or establish his kingdom, when it is already given and fixed immovable. *With reverence and godly fear*. A proper reverence for God; for his greatness, his majesty and holiness, will lead us to desire to do those things which he has commanded in his word, and which he has made manifest to us as our duty and privilege to do, and will prevent us from offering to him any service, or performing any thing in his name, which he has not required us to do.

Godly fear will lead us in approaching God with any of our services to be jealous of ourselves, to feel our vileness in his sight, to mourn over the imperfection and pollutions of all we do, and to ask acceptance for them alone through the blood and righteousness of Christ. If at any time we receive evidence of acceptance in our services, it will lead us to esteem it rich grace and to praise God for it. We will also notice the following verse in its connection with the above. "For our God is a consuming fire." It has been supposed that this refers to God out of Christ. But however it may be with others, we worship not a God out of Christ. "He that is our God, is the God of salvation," (Psal. 13, 20,) and therefore God in Christ. The *fire that devoureth before him*, (Psal. 50, 3) but it consumed all the sacrifices offered on the altar of Israel, even consumed not only the sacrifices of Elijah, but the *wood, the stones and the dust, and licked up the water*. How then can any of our *will-worship*, any of our services not appointed of God, or not offered in Christ's name, or accepted through him, escape being burned up? Nothing that is not of God and therefore nothing that is not of faith can stand the test of his *fire*. *Let us, then brethren, have grace whereby we may serve God acceptably with reverence and godly fear*.

The letters from the churches and from the associations, speak more encouragingly than they have been wont to in years past, not that they speak of greater increase to their numbers, but they manifest a greater and more unshaken confidence in the Great Head of the church, in his power, wisdom, and faithfulness to sustain his churches and cause, and to control all the rage and arts of the enemies of truth, so as to make their devices all work for the good of his cause and people. We would feel grateful for the epistles of love received, and for the appointment of messengers, to visit us by the associations in correspondence with us. Though we much regret that so few of them attended our meeting. Those who did not visit us, cheered our hearts by their preaching and kindly interviews with us. Our meeting was harmonious, the preaching was clear and faithful.

Our next meeting is appointed to be held with Mount Zion Church, Loudoun County, Virginia, to commence on the Thursday before the 3d Lord's day in August, 1859. We entreat the associations and meetings in fellowship with us, to continue their expressions of love to us, by sending us their ministers and messengers, and we desire that the brethren appointed may be directed by the good providence of our God to meet with us.

S. TROTT, Moderator.

R. C. LEACHMAN, Clerk.

"Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able."—Luke xiii. 24.

There is a class of religionists who are always on the lookout for texts to prove the doctrine of the sinner's agency in the matter of salvation. To such, a text like the above, is invaluable. It is with them an argument with which they hope to drown all other argument, and a text with which they endeavor to silence all other scripture. It matters not how much bible you may bring in support of the doctrine of grace, they fly at once to their favorite proof text. "Does it not say," say they, "Strive to enter in at the strait gate? and are we not assured that many shall fail of eternal life because they do not strive with sufficient earnestness?"

We must protest against such use of the word of God. True, if one text teaches any great fact, a thousand could not make it more certain. Yet we may mistake in our interpretation of the text; and therefore it is safe to compare scripture, and see if the meaning we assign to one text is sustained or opposed by others. If our interpretation of a text accords with the general tenor of truth, we are at least safe so far as general principles are concerned; although it may be even then we shall fail to discover the particular meaning or application of the particular text. Thus when it is said, "there remaineth therefore a rest to the people of God," if we say the rest of heaven is held in reserve for the redeemed family, we say what is true, but not what is specially taught in this text. Here, no doubt, the rest of the gospel is brought to view, which remains, or is left behind, as the word properly signifies, and is secured to all the children of grace, and they enter into it, or enjoy it by faith.

All truth has its first principles, its underlying facts, without the constant use of which no advance can be made, no correct conclusion drawn, no problem solved. A false position is at once recognized by the fact that it does violence to some first principle. Thus in our interpretation of scripture truth, to assign a meaning to a text which requires a denial of the facts of God's sovereignty, man's ruin by sin, or redemption by the blood of Christ alone, would be as if we should attempt to solve a problem in arithmetic by the formula that two and two make ten. To say, then, that the sinner is required to do what the scriptures assure us he has no power to do, is inconsistent; no less than to say that many shall attempt to secure an evidence of their interest in the atoning blood of Christ, or seek in vain to enter at the strait gate. Our Savior has said, "If any man thirst, let him come unto me and drink"—"He that cometh to me I will in no wise cast out"—"Whosoever will, let him take the water of life freely."

But an important question arises—Who are addressed in the text? Are all men indiscriminately, and unregenerate men particularly, required to strive to enter in at the strait gate? We answer, No, for several reasons. Some of the evangelists represent this portion as addressed particularly to the disciples. The text itself implies a discrimination. Do you strive to enter in at the strait gate, for *MANY* shall seek and shall not be able. Now let us for a moment suppose that all are addressed, and the salvation of the soul is

treated of; will the advocates of a conditional salvation receive the declaration—many shall seek the salvation of their souls, but shall have no power to secure it? The doctrine taught is that all have the power, though some may lack the will. By this hypothesis the text is made to contradict itself. Let us see how it would stand. All have the power to secure the salvation of their souls, provided they will but exercise it; but many, having the will, seek to attain this desirable end, but are not able—that is, have no power to reach it!

But, says one, the force of the text rests in the character of the effort required: heaven is to be attained only by most earnest and persevering labor; we must strive to enter in. Admitting the force of this suggestion, we would ask whether the thing for which we are to strive is not of some importance? We are to strive to enter in at the strait gate, since many seek by other ways and means to enter in, but without avail. We have, then, in this text, first, the only way by which justification and acceptance with God is secured: one name given under heaven whereby we can be saved. Second, the difficulty to be met with, and the effort to be used in entering by this way. Third, the fact that many, (and by this we understand all mankind in a state of nature,) seek salvation by other means, but without avail.

Let the advocates of a conditional salvation say what they will, Christ is the Way, the only way to heaven. Our prayers, repentance and faith add nothing to the efficacy of his blood. He is constituted the Head of his church, and Redeemer of his people, and by one offering he hath perfected forever them who are sanctified, or set apart. Salvation is deliverance from sin, and this only is through him. To speak of conditions is to deny this fact; to mention our religious duties is to forget that the gate is straight and the way is narrow. But how difficult to lay these things by! The soul, when conscious of its ruined state, seeks by various means to better its condition. But are its efforts successful? Does the child of grace never find his unworthiness a bar to his evidence? Does he never find difficulty in putting off his natural religious efforts and props, which we understand Paul to call the old man and his deeds? To strive implies opposition, enemies, and obstacles to be overcome. There the child of God daily meets in a carnal mind, a legal spirit, an active devil, and a seducing world. Therefore is he to strive, to fight, to resist, to labor, that he may enter in to that rest.

But how many seek justification by their own works! How many go about to establish a righteousness of their own, not submitting themselves to the righteousness of Christ! Let those who teach a conditional salvation remember that they place an effectual and insurmountable bar in the way of a sinner's acceptance and justification. What they call the sinner's duties or the means of grace, are so many impassable barriers between the soul and Christ. Instead of striving for entrance by the strait gate, they would have men climb up some other way. Instead of seeking first the kingdom of God and his righteousness, they go about to establish their own, in the vain false hope that heaven will reward their labors. Let those who use this text to favor their working schemes, and to encourage their fellow men to seek

their salvation, remember the emphatic words of Christ: they may seek to enter in by all these means, but they shall not be able—there is a way that seemeth right to man, but the end thereof are the ways of death. LEONARD COX, JR.

EDITORIAL.

Middletown, N. Y., August 15, 1858.

Being much engaged in packing and sending away our Hymn Books, some of the orders for which have been on hand for a long time, our readers are requested to excuse us for the lack of Editorial matter in this number. We have been compelled to neglect some of our correspondents, whose communications require a response from us, and which we will try to attend to soon. Others intended for publication shall have our earliest attention. Our paper, also, has fallen two weeks behind its date, which time we hope to make up soon.

Packages of Hymn Books, sent BY MAIL, to the Post Office address of the persons named, Postage Paid:

M. Gazebrook 12, John Thurman 6, S. Goodwin 6, James Pasley 6, Abner Morris, E. Moreland, Eld. John Stipp 12, John T. Crookes 12, Eld. J. E. Deatherage 6, E. Lynn 6, Wm. Watson 10, Wm. Dillon 6, John Nally, Henry Moore, W. P. Harris, L. H. McKay, N. M. Bush, E. Hudnut, Mrs. S. Vaughn, Pamela H. Wright, B. N. Page, J. H. L. Cobb, Amos H. McKay, Mrs. Nancy Dutton, Philip Cokle, James and B. H. Pitt 2, Elder James P. Howell, Landa Scott, Mrs. E. Lenox, Joseph Martin, Thomas L. Whitt, Mildred Poston, John K. Clark, Wm. Fishback, Ruth Chilcott, L. C. Whitcomb, Eld. M. Lassing, L. L. Coppidge, Mrs. M. Mayberry, Eld. I. Hewitt, Selah Wicks, Thomas Cole, Eld. B. Garlington, Hon. Asa Biggs, A. Matthew, A. Tolan, Martha Powell, John Berry, Capt. H. Flagg, J. C. Wilkerson, Wm. E. Freeman, Dugold Campbell, Typo G. Williams, E. F. Ivey, Wm. Jackson, J. Dickerson, Joel Rogers, Mrs. M. E. Conner, J. Rockmore, Eld. L. Seitz, James P. Black, Eld. J. Beaman, Eld. S. Wheat, Eld. Thos. H. Owen, Lewis Hulse, L. Linton, J. A. Johnson, Eld. P. P. Chamberlain, J. Ekleford, J. Spain, Geo. Parks, Mrs. Mary Demeral, Mrs. Lucy Calms, J. L. S. Burley, J. P. Trueax, Jefferson Horner, Mrs. Jas. Sexton, Eld. Jesse Cox, Eld. J. M. Theobald 2, Jesse Owen, Jas. M. Teague 2, Eld. A. E. Meadors, M. T. McColl, Chilion Johnson, H. Campbell, Henry Denison, Thos. J. Wright, Mrs. E. L. Woodson, Eld. J. A. Badger, George Jackson, A. Vandevender, D. S. Brady, D. P. Murphy, Richard Gaines, E. Jeans, Eld. J. M. Hickerson, Mrs. H. Tennell, Eld. L. P. Cole, Eld. J. J. Battle, S. Gulick, Mrs. D. McPayne, Eld. E. G. Terry, E. Staggs, James Church, John Grim, Mrs. Fanny Winslow, Eld. R. F. Hayne, C. W. Baker, John Mills, Mary E. Lewis, Eld. J. Benton, Miss Sarah Johnson, H. F. Picketts, N. G. Jones, Hugh McColl 2, Thomas Mace 2, Elder Peter Seitz, W. B. McGehee, Eld. J. E. Armstrong 2, David Davis, E. Moreland, Wm. H. Johnson, Thomas Terry, Noah T. Terry, Joseph Brewer 2, David Davies, J. Brewer 2, F. R. Neal 3, Eld. J. G. Woodfin 3, Jas. Perkins, Esq. 2, Mrs. Mary Carrick, Mrs. Eliza Nelson, Beverly Neece 2, R. H. Francis 3, Mrs. E. M. Green and F. L. Bagg 2, F. Laythan 2, B. Farmer 2, A. Parks 6, Thos. Deremiah 6, John Burke, P. M., 6, Eld. S. Coorad 6, Eld. Jos. Brownlow 6, John D. Noble 6, Geo. W. Jones 6, T. W. Pettus 12, J. W. Dance, M. W. Atkinson, C. Odell, Miss F. A. Denton.

Hymn Books sent by U. S. Express. Expressage paid to the places of destination.

AUGUST 11.—Eld. N. D. Rector, care Silas Cotton, Hornellsville, N. Y., 12 copies. Elder Reed Burritt, Watkins, Schuyler Co., N. Y., 18.

AUGUST 20.—Eld. D. L. Harding, care Wm. H. Crawford, Philadelphia, 24. Eld. G. W. Slater, Salisbury, Somerset Co., Maryland, 18. Stephen Miller, Clark's Green, Luzerne Co., Pa., via Scranton R. R. 6. John P. Shitz, Patterson, Juniata Co., Pa., 12. Eld. John M. Theobald, Owenton, Owen Co., Ky., 12. Eld. Daniel S. Roberson, Riley, Butler Co., Ohio, 12. Jas. R. Jones, Sharpsburg, Bath Co., Ky., 18. William Thompson, Clay's village, Shelby Co., Ky., 16. Eld. John W. Thomas, Weston, Missouri, 24.

Seuben Bennett, Radfordsville, Perry Co., Alabama, 12.

AUGUST 21.—Jesse S. McNish, Smithboro, Tioga Co., N. Y., 6. Eld. P. Hartwell. Hope-well, Mercer Co., N. J., 26. Eld. R. C. Leachman, Bristoe Station, Prince Wm. Co., Va., 102. Wm. L. Beebe, Covington, Newton Co., Georgia, 213. Lewis R. Cole, care of Gist & Wells, Baltimore, Md., 18. James Lownds, Esq., Baltimore, Md., 24. Eld. John H. Gammon, Nashville, Tennessee, 24. Eld. Leonard Cox, Boston, Mass., 12. Eld. Joseph Mason, care of Ault & Gorton, Marion, Ohio, 12. Total, 914.

We are greatly encouraged by the demand with which our new collection of Hymns is greeted. We publish above a statement of the parcels we have sent off by Mail and by Express, and how directed, that those who have favored us with their orders may know when and where to look for them.

Our son, George M. Beebe, who has assisted us during the last eight or ten months, has left our office to take charge of the *Central Illinois Democrat*, published daily, weekly and tri-weekly, at Peorio, Illinois, in consequence of which we have been somewhat overtaxed with business for a few weeks past, but hope soon to be able to make up for lost time.

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Associational Notices.

The Regular Baptist Association will meet at Antioch Church, five miles north west of Ripley, Tiptah County, Mississippi, on Saturday before the Second Sunday in October next, and continue days following. J. M. SPIGHT.

The Lexington Association will convene with the 2d Baptist Church of Roxbury, Delaware Co., N. Y., on Wednesday and Thursday, the 1st and 2d days of September, 1858. Brethren and sisters, and ministers of our faith and order especially, and all others who love our Lord Jesus Christ, are requested to attend. We expect brother Beebe will be with us. ISAAC HEWITT.

It is our intention to attend, if the Lord will.

The Old School Baptist Conference of Maine, will be held with the Church at North Berwick, York county, Maine, commencing Friday, the tenth day of September, 1858.

Also, the Old School Baptist Maine Association will be held with the Church at Jay, Franklin county, Maine, commencing Friday, the 17th day of September, 1858.

Each of the above meetings are to continue three days. WILLIAM QUINT.

The Clover Association will convene on Friday before the Third Sunday in September, 14 miles south of Hillsboro', in Highland Co., Ohio, near the town of Belfast, and we wish all who love the truth to attend the above named Association. J. C. BEEMAN.

Please give notice that the Western Predestinarian Baptist Association will be held, Providence permitting, in the western part of Mahaska County, Iowa, on Saturday, the 11th day of September, 1858, and the two days following. We greatly desire to see on that occasion, as many of our preaching brethren present, as can meet with us. AARON WOOD.

The Sandy Creek Association of Regular Predestinarian Baptists, will meet with Buck Creek Church, 6 miles North of Ottawa, Lasalle county, Illinois, to commence on Saturday before the second Sunday in September, 1858, at 10 o'clock A. M. Brethren from the East or West will leave the cars at Ottawa.

Yours in defence of the truth,

ROBERT F. HAYNES

The Licking Association, will be held with Bethel Church, Shelby county, Ky., the 2nd Saturday in September, 1858. The Meeting house is directly on the Turnpike from Frankfort to Louisville, about 17 miles from the former and 35 from the latter place, in the neighborhood of Clay Village. Brethren coming from the East by Railroad will take the stage at Frankfort, and those from the West, will take the stage at Louisville. All intending to be at the commencement of the Association had better come the day before as it is uncertain that the stages will pass in time, and they will be met near the place with conveyances to take them to our houses. Those coming the same day will land at the place. We have the promise of some of the preaching brethren from a distance, and we will look for brother Beebe, and Wilson Thompson. Can't you come? WILLIAM THOMPSON.

The Mad River Association (Ohio) will meet with the Miami Church, in Shelby Co., Ohio, at ten o'clock, a. m., on Friday before the First Sunday in September, 1858. Brethren coming by the cars will stop at Pemberton, on the Bellefontaine and Indiana Railroad, on Thursday before the meeting, when and where they will be met by brethren of the Miami Church, and conveyed to places of entertainment, and to the meeting. The Association will meet at Palestine, three miles south of Pemberton. Those who come by their own conveyance will enquire for Abraham Line, one mile from Pemberton; S. Bowersock, Carysville; Peter Reylsum, or John Beezely, near Plattsville. Brethren generally, and especially ministers are invited to attend. By request of Miami Church. JOHN TUSSING.

Old School Meetings.

Please publish that the Old School Baptist Church in Delphia, Onondaga county, N. Y., have appointed a meeting at their meeting house, to commence at 10 o'clock, a. m., on Friday, September 17, 1858, and continue until the Sunday evening following. A general invitation is given to all our brethren and sisters. In behalf of the Church,

JAIROS P. SMITH.

DELPHIA, N. Y., July 31, 1858.

Yearly Meetings.

The Yearly Meeting of the Bethel Church, New Castle county, Delaware, will, if the Lord permits, commence on Saturday before the Second Sunday in September next, at two o'clock, p. m., and close on the Monday following, at noon. Ministers and brethren and friends generally are affectionately invited to attend. By order of the Church,

JOHN McCORNE.

Subscription Receipts.

NEW YORK—Jairus Harding 1.50, Jas. Finch 1, Miss F. A. Denton 2, Mrs. Lydia Mullock 1. Ammi Abbott 2, L. Purdy 2.50, Mrs. A. Moore 2, J. S. McNish 7, Col. S. Wilkinson 1, J. W. Coleman 1.....	\$21 00
MAINE—R. Townsend 1, Eld. Wm. Quint 1.....	2 00
NEW JERSEY—Mahlon Ford 1, Eld. P. Hartwell 26, Wm. H. Johnson 1.....	28 00
PENNSYLVANIA—Jas. Van Cott.....	1 00
MARYLAND—Eld. Geo. W. Slater.....	12 00
VIRGINIA—M. W. Atkinson 2, A. W. Rogers 1, Corresponding Ass'n 13, Eld. R. C. Leachman 7, Dea. Jas. B. Shackelford 2, Eld. J. R. Martin.....	27 00
NORTH CAROLINA—N. G. Jones 1.....	1 00
GEORGIA—Wm. L. Beebe.....	4 00
ALABAMA—H. F. Pickett 2, Eld. P. Maples 2.....	4 00
TEXAS—R. Eaton 6, Eld. A. Hefner 1.....	7 00
MISSISSIPPI—J. Humphrey 50c. B. Kerr paid for this year.....	50
OREGON TER.—John T. Crookes.....	2 50
MISSOURI—C. Odell 1, Tho. Fry 1.....	2 00
ILLINOIS—A. Parks 7.18, E. B. Moore 2, E. Ketchum 1.....	10 18
INDIANA—Mrs. Sarah Izor.....	1 00
OHIO—John Hammond 3, Eld. P. Seitz 1, D. a. I. T. Saunders 2, Samuel Drake 2, Wm. Dillon 5, Eld. Joseph Mason 9.....	22 00
KENTUCKY—Henry Denison 1, Mary A. Jones 1, J. S. Wellingsford 1, A. L. Woodson 1, W. B. McGehee 2.50, Eld. J. H. Walker 1.....	7 50
CANADA WEST—Hugh McColl 2, Duncan T. McColl 1.....	3 00
Total.....	\$155 68

MARRIAGES.

On the evening of the 29th ult., at the residence of the bride's father, by J. M. Spight, Esq., Mr. ALBERT F. STINSON and Miss MOLLY C., second daughter of Edward Norton, Esq., all of Tippah County, Mississippi.

Love is a gift which God hath given
To man alone beneath the heaven,
It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind.
And now let heaven pour her blessings down,
And with joy this holy union crown—
Let love their hearts together tie,
As down the stream of life they hie—
As nectar streams from bowl to bowl;
Let sweet joy swim from soul to soul—
Protect their hearts from fortune's blast,
And save their noble souls at last.

FANNIE A. SPIGHT.

OBITUARY NOTICES.

DIED at her late residence in Wallkill, near the meeting house of the Middletown and Wallkill Church, at 11 o'clock, a. m., on Thursday, the 18th of August, 1858, Mrs. ADALINE WILKINSON, wife of Col. Samuel Wilkison, aged 51 years, 10 months and 16 days. Mrs. Wilkison's health had been delicate for some time; but not so much as to occasion alarm, until within a few months past. In June she was able to attend the Warwick Association with her husband, at Warwick, and seemed to enjoy the meeting well; but subsequently her health declined, and she was brought so low that her life was despaired of for several days, and then the symptoms of her disease seemed more favorable, and she appeared to be mending, and hopes were cherished that she would soon recover; these flattering indications continued until the day of her decease. On the morning of that day she seemed much revived, until a few minutes before she breathed her last. She was taken with fainting sensations, and in fifteen minutes her spirit had taken its everlasting flight, as we hope, to mansions of unclouded glory and immortal joy. Thus were the fondly cherished hopes of a speedy restoration to health so strongly entertained by her family dashed at a single stroke, and the family plunged into a perfect transport of sorrow and grief. She has left, besides a devoted husband, one son and two daughters, an aged, infirm and widowed mother, who, by this dispensation, is bereaved of the last of her children. A more affectionate and happy family is seldom found, the aged mother (sister Clark) being, since the death of her husband, brother John Clark, one of the family circle. They were prospered greatly in temporal blessings—and looked for much comfort in their declining years—but alas! death has invaded their camp, and laid his cold hand on the loved one in whom the dearest affections of all the others centred, and

"Changed the visage once so fair,
And gathered back the breath."

Mrs. Wilkison had never made a public profession of religion, but we are informed she entertained a hope in the Redeemer. We know that she and all her dear family were kindly disposed towards the Old School Baptists, cheerfully entertaining all who called on them, and manifested a deep interest in keeping up the meetings in their vicinity. She was of an amiable disposition, and if she had any enemies we have never been informed of it. May the Lord graciously sustain the surviving members of the family; the aged mother, the grief stricken husband, and the deeply afflicted son and daughters, in this trying hour of overwhelming sorrow. On Saturday, the 15th, a very large and solemn assembly gathered on her funeral occasion, to sympathize with the bereaved family, and to convey the mortal remains of the deceased to the house which is appointed for all the living. On which occasion we preached from 1 Cor. xv, 24-26, "Then cometh the end," etc.

DIED in the city of New York, June 14, 1858, Mrs. MARY CULVER, of Dutchess Co., N. Y., aged 57 years and three months. Nearly all our readers will recollect the very interesting and experimental communications which occasionally appeared in our columns over the signature of our dear departed sister. By reference to the volume of our paper for 1853, the reader will find an interesting sketch of her biography, and a detailed account of her christian experience, her trials, and consolations; her conflicts and victories; her doubts and fears, and the triumphs of her faith in the dear Redeemer, as written by herself; and more recently, she has published the peculiar lead of her mind, and the openings of divine providence by which she became acquainted with the Mt. Zion Church, in the city of New York, and was constrained to cast in her name

and lot with that little branch of Zion, which, situated in the midst of the professed churches of the great metropolis, stood like "a lily among thorns." The distance of her residence from the city prevented her enjoying the social privileges of the saints as she desired, or as frequently feasting on the preached word as her spiritual appetite evidently craved. But she was favored with her Bible and with much of the divine presence, and although remote from the church, in person, she was constantly with them in spirit, rejoicing in their order and uniting in their devotion. Sister Culver was born in Canada, in 1801. Her mother died when she was only eight years old. She experienced religion at the age of eighteen years, and was baptized on profession of her faith, by Eld. Clark. Shortly afterwards came into the County of Dutchess, N. Y., where she was married, and spent the subsequent part of her life. In her daily deportment she exemplified the virtues of a true christian; she was a kind and affectionate mother, a constant and faithful wife, an obliging neighbor; she lived highly respected and esteemed, her death was deeply regretted by her numerous friends and acquaintances, for she was greatly beloved by all who knew her. She always contended earnestly for the faith which was once delivered to the saints, and we are informed by those who were the most intimate with her, that very few of the new school ministers desired to encounter her in a religious discussion. Her disease was Bronchitis, of which she suffered in her last illness but a few months. She was on a visit to New York when she died. Several of the sisters visited her, when she was too weak to converse much, she desired one of them to pray that her passage might be an easy one from death unto life. Her confidence in her God and Savior, was firm and unshaken, to the last. She leaves a bereaved and mourning husband and two children, a son and a daughter who sorrow not as they who have no hope. By request of the family, we, in company with Dea. J. Gilmore, attended the funeral, at her late residence, in Dutchess county, to which place her remains were brought for interment, and preached to a large, solemn and respectful assembly on the occasion from —

BROTHER BEEBE—Please publish in the SIGNS, the following obituary notice: Died on the 2d instant at the residence of her husband, brother James Vallandigham, in Owen county, our beloved sister, JUDITH VALLANDIGHAM, in the 69th year of her age. Sister Vallandigham had suffered a good deal at times for the last year or more with what her physician thought, as I am informed, a disease of the spine, from which cause she was frequently prevented from attending our monthly meetings. The last meeting that she attended was only nine days before her departure, at which time she seemed to enjoy in a peculiar manner the privileges of the house of God—it being the season designated for the commemoration of the sufferings and death of our Lord Jesus. But on Friday the symptoms of her disease assumed so alarming a character that her physician was sent for, but all his efforts failed. She sank into a sleep or state of insensibility from which she could not be aroused, and although somewhat restless, she seemed to suffer but little, until Monday evening when she fell asleep in Jesus without a struggle or a groan, with so calm and serene an expression of countenance, as to force the conviction on those who witnessed her death that notwithstanding she could not speak. She was realizing that—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast she leaned her head,
And breathed her life out sweetly there."

Sister Vallandigham had been an Old School Baptist for more than a thirty years, during all which time, she, like a true soldier of the cross, stood "at her post contending earnestly and intelligently for the faith once delivered to the saints," and was truly an example to believers in walk and conversation. The Church at Long Ridge has lost one of its most valuable members, and brother V. one of the most affectionate and devoted of wives, and society generally one of its ornaments. But the Lord gave and the Lord hath taken away. O, may he enable the bereaved husband and friends of our sister to experience resignation to the divine will. A short funeral discourse was delivered on the occasion from Heb. xi, 16, last clause, "For he hath prepared for them a city," after which the mortal remains of our sister were consigned to the tomb. I remain your brother, I trust, in the Lord. J. M. THEOBALD.

BROTHER BEEBE—I again desire a place in the SIGNS to record the death of Mrs. CORNELIA, wife of Mr. George Fetter, and daughter of the late Eld. Thomas B. Montanye, aged about 62 years. Sister Fetter was baptized in connection with this Church, by her father, in 1816, and continued steadfast in the faith, through the many divisions, trials and reproaches to which the Church has been subjected. She was sick about two months. Her disease was Jaundice, from which she suffered much in body. But I do not know that I ever visited one in sickness whose mind appeared more out loose from earth, if she manifested a desire to

live longer, it was only to show forth the praises of her Lord and Savior. The only fear she expressed was in not having patience to wait her Master's will in taking her to himself. She was released from all conflicts on Monday, the 9th inst., by death. Her funeral was attended on Thursday, the 12th, the day the Corresponding Meeting in Virginia commenced, which will serve to show the cause of my not being there as I had intended, by a very large and solemn audience, and a sermon preached from Matt. xxv, 34, "Come ye blessed of my Father," &c. She has left an aged husband, and a large number of children, and other relatives, who deeply feel their loss. While the Church to which she had been an ornament for so many years, feel that they have been separated from one on earth, whose society was precious to them, may God grant us the spirit of reconciliation to his will. Yours in the bonds of the gospel. D. L. HARDING. SOUTHAMPTON, Penn., Aug. 18, 1858.

BROTHER BEEBE—By request of brother Elisha Gulick, I send you for publication the obituary of his wife, ELIZABETH GULICK, who departed this life, April 22, 1858, in the 71st year of her age. She professed a hope in Christ before she and brother Gulick left Virginia some twenty years since. After moving into Adams county, Indiana, they were out of the bounds of a church of their faith and order, and, therefore, remained out of the Church until her death. She continued, however, steadfast in her belief of the doctrine of Election, and of the salvation of God's people by grace alone, and not by works, or any system of means invented by men. She has left a husband and four or five children to mourn their loss, which they hope is her eternal gain. I attended her funeral, and addressed a large and attentive audience. Yours, &c., J. A. WILLIAMS. BLUFFTON, Indiana, Aug., 1858.

FRIEND BEEBE—It has, by the mysterious workings of divine Providence, become my solemn duty to announce through your columns, the death of PETER H. HOLLAND, son of John and Sarah W. Holland, who died at his residence in Franklin county, in the 26th year of his age, on the 11th day of May, 1858. He was first attacked with Typhoid Pneumonia, and in the course of a few days took the measles, which settled on his lungs, and in a month terminated his existence. At the time he was taken sick, he was in natural darkness, in which condition he remained until something like twelve hours before he died. Having had the second physician called in, he wished to know whether or not they agreed—knowing that one of them considered his case hopeless—being told by his father that they did—he said he wished to study—some one remarked to him to study all that he could, and to trust alone in Christ Jesus. This was a moment of awful suspense—there lay a dying sinner, with his whole soul engaged in pleading with his God for mercy—but thanks be to him who died to redeem us, ere long that silence was broken by the loud hallelujah echoing and re-echoing from ear to ear, in the praise of a crucified Redeemer, who had removed his load of guilt, and in that critical moment of despair, enabled his soul to emerge from nature's darkness, into the marvelous light and liberty of God's dear Son,—after a moments pause, he remarked to his physician, "Doctor, I thank you for your kind attention, but your medicines have done me no good—I have found a Physician at last who could heal my malady." He requested that some of his friends might be called in to witness his disparture—this request was complied with. Many of his friends were around his bed side when he requested them to sing, and they sung the following lines, in which he joined:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.

He shouted and praised God within a few minutes of his death. When he called his friends to aid him all farewell, remarking at the same time that he saw his way clear before him, and he would soon be on the banks of everlasting deliverance, where he would sit in the presence of his God, to see his face and sing his praises throughout eternity. The deceased was a dutiful son, an affectionate brother, charitable and frugal, and honest in all his dealings. May his numerous friends who deeply mourn their loss, put their trust in God, who is able to wrest them from an awful and eternal death.

Peter, thou art gone,
Thy place her is vacant,
The fireside is desolate
Here, without thee.
But why should we mourn,
Pine, be disconsolate,
When you with your Jesus,
Forever will be!
To bask in his presence,
To sing of his praise,
To glorify God
Through millions of days.

Yours most affectionately,
ELISHA JOHNSON.
FRANKLIN Co., Va., June 8, 1858.

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WASHINGTON TERR.—Eld. W. M. Morrow.
NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1858.

NO. 17.

Correspondence of the Signs.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." [Rev. 1: 14.]

This is the commencement of a most glowing description of the saints' eternal rest. From the fact that reference is first made to the trials through which they have passed, we can but infer, that, though the trials of each are ended, some memory of them remains. From the fair fields of light and glory, the redeemed are permitted to look back to the dark scenes of earth, and safe in the haven of eternal rest to contemplate the stormy billows of life, and thus be led to adore that grace by which they have been brought through the perils of their earthly way. What portion of the happiness of heaven will consist in such a retrospect of former trials, and present deliverance, is not perhaps for us now to say. But without speculating we may say that the joy of the redeemed soul will be increased by the sense of that mercy which has secured for him a safe conduct through all his trials; so that by a remembrance of the sorrows of earth, the joys of the heavenly state shall be heightened, as the weary toiler, at the close of his labors, recalls the weary hours in the season of his quiet rest, and reflects with pleasure that his toils are ended—as the way-worn traveler, as he reaches his home, looks back with satisfaction and thankfulness upon the perils and escapes of the way—so the tried and wearied child of God remembers all the way the Lord his God has led him through this wilderness, and tunes his golden harp to louder and sweeter notes of praise for redeeming and delivering grace.

Let us, dear brethren, consider a little of the trials of the redeemed on earth, of their deliverance, of their heavenly condition and the means by which it is attained, and a retrospect of the whole as designed to heighten their heavenly joys.

I. We are first to consider the tribulations through which the children of God pass in their journey from earth to heaven. These result from the labors they are called to perform, the opposition they encounter, the discipline they experience, and the trials they endure. We may sometimes forget that the earthly state is one of labor, and not of rest, of difficulty, and not of ease, of trial, and not of reward.

The children of God pass through many and severe labors. Their mortal state is one of incessant activity, of unintermitted toil. There is constantly opened before them a wide field of toil within. Of fruitless labors we need not speak; of weary efforts to rid ourselves of difficulties and sins, under which every child of grace so deeply mourns. He takes but a meagre view of a christian's condition who supposes that comfort and enjoyment are the

great aims of his life, and that he has nothing to do. Because he cannot secure justification by his own works, and is not under the law, but grace, does not imply that he is not to "put off the old man with his deeds," and to work out his own salvation with fear and trembling, running with patience the race that is set before him, and laboring to enter into the rest of the gospel. He has learned but little who has not learned that his strength is perfect weakness or the truth of the Savior's word's "Without me ye can do nothing." He is called to be a soldier, contending earnestly for the faith once delivered to the saints. Not only to adorn the doctrine of God our Saviour by a godly life, but clad in gospel armor to wrestle with principalities and powers, and to withstand the opponents of divine truth. Each in his sphere is called to defend the principles of truth, some as prophets, apostles and teachers, and others as private members of the church, yet all as martyrs and witnesses for the testimony of God.

The opposition they encounter forms no inconsiderable part of their tribulations on earth. But for this their labors would be light; aye, being congenial with their tastes would be pleasant; at every step some enemy is to be encountered. No small amount of the tribulations of the child of grace arises from the waywardness of his own heart, over which he is constantly caused to mourn, and by reason of which he is so often discouraged, and concludes he has no right to the christian character, no title to the heavenly rest. The world is his enemy, no less in its hatred than in its snares; while the arch adversary is ever active to worry whom he cannot devour, and to disturb the peace of those whose life he cannot reach. It is the Saviour's assurance to his people—"In the world ye shall have tribulations"—and daily do they prove it true.

They are, moreover, the subjects of constant discipline. The way of God's providence is often most mysterious and painful to them. Their plans are defeated, their hopes disappointed; their way is dark, dreary and desolate. The Son of Righteousness is hidden from their view, their evidences are obscured, and they are ready to conclude all these things are against them. They are chosen in the furnace of affliction, and to them it is given on the behalf of Christ, not only to believe on his name, but also to suffer for his sake. Conscious of weakness, infirmities and sins, in this tabernacle they groan, being burdened, tormented with many fears, always bearing about in the body the dying of the Lord Jesus Christ. Sometimes hunted like wild beasts upon the mountains, persecuted from city to city, finally, through the sufferings of a cruel and agonizing death have they passed to the realms of glory. Fitting eulogy indeed is this: "These are they

who came out of great tribulation;" trials so many in number, so various in kind, so fearful in intensity.

II. Their deliverance. Out of all these tribulations they came. The apostle, rapt in prophetic vision, sees them all brought safely through. It was God's appointed way, and through it they must pass. It was the way the Savior trod, and they follow the Lamb whithersoever he goeth. It was the right way to purify them, to fit them for usefulness on earth, and joy in Heaven. It is no small consolation to the afflicted child of God to know that in all his trials he has fellowship in the sufferings of Christ, and that each dashing wave of life's stormy sea but bears him onward and nearer the heavenly shore, an unseen hand sustains him; unchanging love sustains him; a gracious purpose guides him; and faith even now makes him more than conqueror through Him that loved him, and now the time has come when all his sorrows shall forever cease. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; but the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes. They are delivered from all their weaknesses, sins, and fear; from all their toils, trials, and pains, from all their inward and their outward foes. The perils, snares and dangers of their earthly way all escaped, to be known and feared no more. Who that has ever rejoiced in the pardoning love of God, but remembers the time when he fondly thought that all his enemies were slain and he should sin and weep no more; or the bitterness of the moment when his sky was clouded and the evils of his heart were again seen? But who can even adequately anticipate or describe the blessedness of that period when this mortal shall put on immortality, and death shall be swallowed up in victory? Let us consider a few of those facts connected with this period presented us in the scriptures.

The body is redeemed from the power of the grave, and made like unto Christ's glorious body. The mind, no longer conscious of limited power and union to a decaying tenement, now expands with all the freshness and power of immortal vigor. No conscious imperfection, weakness or sin can mar the enjoyment of the redeemed soul; no enemies, no temptations, no fears; no unhallowed thoughts disturb the service of the heavenly family; no discord mars the harmony of that blest song. He whom they so longed to behold is in their midst, the object of their adoration and their praise, and they shall go no more out. No dark clouds shall ever lower upon them; nothing shall ever mar the spotlessness of those white and shining robes.

III. But what has wrought this change?

How is it that those who were once toiling in sweat and tears now rest in robes of light and glory? Did the trials of their earthly way cleanse them? Did their good deeds purchase for them this honor? Their repentance and faith secure it? None of these. But they are redeemed—blood-bought. It is by the shedding of the blood of Christ that they are cleansed and now presented spotless. He was made sin for them that they might be made the righteousness of God in him. But we are told they washed their robes, and made them white in the blood of the Lamb. Does not this imply some agency of theirs in the deliverance? Listen to their song: "Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood." What volumes of Christian experience are summed up in the words "they have washed their robes in the blood of the Lamb." They discarded all merit and effort of their own, laid aside their own righteousness, fixing all their hopes of heaven and eternal blessedness upon the blood and righteousness of Jesus their Redeemer, and they cast their crowns at his feet, ascribe unto him glory forever and ever.

IV. The remembrance of the tribulations through which the children of God have passed on earth is designed to heighten the joys of heaven. That praise for the manner of their redemption is the burden of their song implies some memory of the state from which they were redeemed. In the present imperfect state, a review of the past often causes us pain, since we are not able to see things clearly. Then, shall we see as we are seen and know as we are known. The unfolding of present mysteries shall be in itself a cause of gratitude and joy. To see all the way in which our God has led us as the best way, with every trial necessary, and every tribulation having some gracious design—will not this heighten the joy of our deliverance?

A retrospect of the trials of earth will lead to more glorious discoveries of the love and power which now surrounds us. The great business of heaven will be to adore the divine wisdom and exalt the divine power. Here, too little do we realize the love that sustains or the grace that saves us. There, as we may be permitted to review our trials, and recount the dangers of our earthly way, that grace which we now so imperfectly discover, that love which we now so feebly praise, will shine with untold lustre; and each trial and sorrow, every labor and affliction, as they pass in review, will add another note to the song of delivering grace.

A review even of the sins and wanderings of earth will add to the happiness and joy of the redeemed, inasmuch as it will tend to unfold more fully the glories of redemption and exalt the divine Redeemer. Here we see as through a glass darkly

the infinite glories of the character of Christ, his doctrine and his work. Now, as we have some livelier sense of the nature and power of sin, we can sometimes catch a glimpse of that love which led the Savior from heaven to earth, and take in better the meaning of those weighty words as he bowed his head and said "It is finished." Then, when we can better understand the nature of sin, when delivered from its power, and when we shall be permitted to know more of that relation which he sustained to his people, shall we have a deeper and truer sense of the value of his precious blood than our present gross and earthly state will permit, and then, O sweeter will it be to praise our Redeemer when we shall see him as he is!

Come, then, tried and afflicted souls, can you compare the sufferings of the present with the glory which shall be revealed? Here is precious consolation in all your sorrows. They have a blessed design. God gives them that he may fit you for heavenly joys. Consider this when you mourn the evils of your heart, wrestle with your spiritual foes, or are ready to sink in doubt or despondency. One whose experience was like yours, said, when comparing present sorrows with future joys; "these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Ponder well, and may the Comforter enable you to take in the meaning and consolation of this blessed text.

But do you say, alas! I have no evidence that my sorrows are of a heavenly kind; that my trials are such as the children of God experience, and which furnish such evidence of future glory? Do you mourn for sin? Such mourning has the promise of eternal comfort. Are you conscious of utter weakness, do the hidings of God's face distress you, do you weep, as did John, that you cannot read your name within the Book of Life? Is Jesus infinitely precious to you, and do you long to see him as he is? Such have been the trials and feelings of every child of God. They all pass through tribulations such as these. But deliverance is at hand. Yet a little while and these clouds shall give place to eternal light, these tears to endless joy.

LEONARD COX, jr.

PITTSYLVANIA Co., Virginia, July 20, 1858.

BROTHER BEEBE:—Having been a regular recipient and reader of the "Signs of the times," for some time, I feel under special obligation to cast in its columns a small gem, if the Lord give me light and liberty. I have felt wrought upon for several months, to send you a communication for publication in the "Signs," but owing to my inability, I have forborne. Brother Beebe, I can rejoice, amid my many conflicts; owing to a circumstance of ineffable joy, which is simply this: I believe that God, through his all-wise purpose, has seen fit to rescue my soul from irretrievable ruin, and endless perdition.

I have no faith in the flesh. It seems to me that my cross is severer than that of almost any other poor worm of the dust. Albeit, every Christian, I presume, has his cross to bear. But the grace of Jesus is sufficient for us. Though Satan may maliciously rage, we are dead, and our lives are hid with Christ in God. Paul says: "If any man be in Christ he is a new creature; behold, old things have passed away,

and all things have become new." Yes, beloved, old things are passed away, and all things have become new. This is a delightful thought that Jesus brings us to his banqueting house, and that his banner over us is love. (Cant., 2, 4.) "Hence, by the love of Jesus being shed abroad in our hearts, we love those things we once hated and despised, and hate those things we once loved." When the soul becomes weary of its burden of sin, and cries out in the language of the poet, or even bears witness with the poet—Oh! what a delightful thought it is to be in possession of the assurance, to lift up our feeble voice: "With joy, with grief that healing hand I see, It formed the skies, and yet it bled for me."

Whilst we are in the dark lethargy of nature's night, we desire to eat our own bread, and wear our own apparel. But Jesus Christ, for his great love, wherewith he loved us when we were dead in trespasses, and sins, in his own time will bring his people to know their lost and ruined estate without him; and hence he will make them willing in the day of his power.

But there are none of Christ's people who will say that they have ever merited salvation by an effort system. Because Christ brings all his people to see that in him is their help. "O Israel, thou hast destroyed thyself, but in me is thine help." (Hosea 13, 9.) This stands on record in Holy Writ; it bids defiance, for God is the author. The Arminian must make a broad leap when he gets to Scriptures which so absolutely condemn his system as this does. Admitting the many doctrines extant to be genuine, the perfection of Deity would be perfectly destroyed. Because the Bible only represents one way to Heaven and immortal bliss, and that way is Christ. "And unto all that travel that way, he is of God made unto them wisdom and righteousness, and sanctification and redemption." (1 Cor. 1, 30.) So then "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9, 16.) Does not the poor creature seem to be totally dependent on an independent God for all succor? Yea, responds the heaven-born soul. "Blessed is the people that know the joyful sound; they shall walk in the light of thy countenance, O Lord." (Psalms, 89, 15.) Those who have been taught the joyful sound, look upon the holy scripture as being a chain of connection.

I have been in a great hurry in writing this imperfect scribble, and consequently I have written this as an impromptu, extempore epistle. I draw much comfort from reading your inestimable paper. I am too feeble to write for publication. My age is between 21 and 22 years. I am truly in hopes that if these few lines meet that eminently distinguished minister of the gospel, brother John R. Martin, that they may receive a cordial welcome, and hence, brethren, everywhere remember me at a throne of grace. I know in my soul, I heard brother Martin preach a sermon from these words, (at an association) that was inexpressably consoling to the Christian: "The saints of the most high shall take the kingdom." &c. (Dan. 7, 18.) and in fact, I loved the preaching from every brother that preached at that association. Dear brethren and sisters, I feel my inability to make such an effort as this. Bless the Lord, O my soul! Bless His holy name, for his loving kindness to his

people. "It is good that a man bear the yoke in his youth." (Lamentations, 3, 27.) Yes, I find comfort from bearing the yoke in my youth.

I remain your young brother, in fraternal affections. Adieu.

H. D. HANKS.

UNION, Boone county, Kentucky, }
May 26th, 1858. }

BROTHER BEEBE:—The *Signs* of the 15th of November, 1857, contains a letter of Bro. J. L. Purington, commenting on Rom. viii, 20, "For the creature was made subject to vanity," &c. I was truly well pleased with it, especially as it coincided mostly with my own ideas on this passage of scripture. The *Signs* of May 15th, 1858, contains a letter of Bro. J. T. Crookes, disagreeing with the views of brother Purington, and giving his own views. Now I like to see passages of scripture discussed, if it is done in conformity with the spirit of the gospel, for it not only tends to edify but also to instruct some of the household of faith. I concluded, therefore, to communicate my views on the same subject, leaving it at the discretion of the reader to compare it with the scripture and their own experience. By reading Rom. vii, 9, 25, I have come to the conclusion that every regenerated man and woman is a compound being, having in him two distinct principles, two different natures; one holy, heavenly and spiritual, panting after the Lord, and finding the things of God its element; and yet in the same bosom, another principle or nature totally corrupt, thoroughly and entirely depraved, perpetually striving against that holy principle within, continually lusting after evil, and opposed to everything that is good; and when that holy principle would lead the man to be holy, heavenly minded, tender hearted, loving and seeking God's glory, and enjoying sweet communion with his heavenly Father, there is a sensual, earthly, and devilish principle perpetually at work to infuse its baneful poison in every thought, counteracting every desire, and dragging him, as it were, from the heaven he would mount, down to the very hell of carnality and filth. Now, these two antagonistic natures are each called in the "scriptures of Divine truth" by divers names which are substantially synonymous—one is called the new man, the inward man, the hidden man of the heart, the spiritual mind, the mind of Christ; the other is called the old man, the outward man, the flesh, the carnal or fleshly mind. These two men are of different origins. The new man is created after God in righteousness and true holiness, and is descended from a very high and ancient lineage, and was chosen in Christ before the foundation of the world. He is free born and has God for his Father, Jerusalem which is above and free for his mother, and Christ for his elder brother. Hence the people that are born again of that uncorruptible seed are called a "chosen generation, a royal priesthood, a holy nation," &c. The old man is of low origin. He can only trace his descent to Adam, and he being formed out of the dust of the ground, he is of the earth earthy. And as a stream can never rise above its fountain head, therefore he cannot see the kingdom of heaven; for that which is born of the flesh is flesh—hence he must be born again, born of the spirit,

and thereby laying hold of eternal life, becoming a partaker of the Divine nature which enables him to see the kingdom of heaven. His mind may then soar, seeking those things which are above, where Christ sitteth on the right hand of God, setting his affections on things above and not on things of the earth.

Now these two men, minds or natures, dwell or inhabit one body, which is also called in the scripture, house, earthly house or tabernacle, and that body is supplied with members, as hands, feet, eyes, &c. Now these members in themselves are passive, and become then only active when set in motion by the mind; therefore, if put in motion by the new man the actions are good, and if put in motion by the old man or carnal mind the actions are bad; hence, says Paul, Rom. vi, 19, "For as ye have yielded your member's servants to uncleanness and iniquity, even so now yield your member's servants to righteousness, unto holiness." These two antagonistic minds in the same body produce an effect which is called the warfare, and which Paul expresses in this language, Gal. v. 17, "For the flesh (fleshly mind) lusteth against the spirit (spiritual mind) and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." In the 8th chapter of Romans the Apostle continues the same subject without breaking the chain of connection, but it would be imprudent in me to dwell on the whole of it, as I might become too tedious. I will therefore come to the point, the 20th verse of the text mentioned above, "For the creature was made subject to vanity, not willingly; but by reason of him who has subjected the same in hope." I understand the word creature here and also in the previous verse means that new and holy implantation, that uncorruptible seed, the new man, was made subject to vanity which is the corruptible seed, the old man or the carnal mind; but I dissent that it means the new man was subjected under the reign or dominion of vanity or the old man. By examining Webster's Dictionary, you will find in defining the word subject, among other versions: subject, (a-3) exposed; liable from extrenious causes. And this, I understand, is the meaning here; the creature or new man is exposed, liable from extrenious causes (not intrinsic) to vanity. These two men inhabit the same tenement, dwelling under the same roof, and as their natures are diametrically opposite, each trying to have the control of the house, they meet at every step and fight for every inch of ground, and in this manner the new man is exposed to the craft and devices of the old or vanity; not willingly, but by reason of him (God) who has subjected the same in hope. "And because ye are sons, God has sent forth the spirit of his Son in your hearts, crying Abba Father." Gal. iv. 6. By explaining that the creature was made subject to vanity, not to mean that it was subjected or put under the dominion of vanity, but only to be exposed or harassed by it in the warfare, I believe I have fairly met brother Crookes' objections; but I feel disposed to notice some of the texts quoted. 2 Cor. v. 17, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." Let us examine

some of the old and new things. Previous to regeneration he was without Christ, without God and without hope. He worshiped he knew not what; his god was the creature of his own vain imagination, not sovereign or immutable, but dependent on the will of men; so with his Christ, who is but a fraction of a savior. He did not know to call anything by its right name, he called evil good, darkness light, and sweet bitter; he even did not properly know what sin was, for like a heavily laden vessel borne along by the tide, floats quietly with the stream, and the inmates are scarcely aware of its moving; thus a man dead in sin floats along with the inward tide of nature's corruption, without discovering its secret workings and baneful influence, for he is under the power and dominion of sin. But being born again, he receives a knowledge of the Father and Son is taught by the Spirit. "And this is eternal life, that they might know thee, the only true God and Jesus Christ whom thou has sent." He receives a good hope through grace; he knows now what sin is and mourns over it, for the spirituality of the law has entered in his heart, and is written there by the finger of God and by the law is the knowledge of sin. And I verily believe, that the creature being made subject to vanity is also one of the *all things* that become new, for previous to regeneration no man knows experimentally anything of that warfare. Rom. viii. 21, 23. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." That is the new man shall be delivered from the old man which crosses him at every step, so that Paul was constrained to cry out, "O, wretched man that I am," &c. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body." The Apostle Paul and the brethren at Rome whom he addresses were denizens of that kingdom of which Daniel speaks, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed," alluding to the gospel kingdom. But there were saints from "righteous Abel" down to the advent of Christ. Now, says Paul, the whole creation (new creation) whether before or since the gospel dispensation had all to undergo that warfare which caused them to groan. I have not the least idea that the old man cries for deliverance, for he is in his element like the fish in the water or the bird in the air; but the new man does groan; "For we ourselves know not what we should pray for as we ought, but the spirit maketh intercession for us with groanings which cannot be uttered." Yet notwithstanding the christian has to groan and sigh, being burthened with that body of death, yet this warfare is one of the *all things* that work together for good to them that love God, &c. For without it, where would be our humility, where would be our self-loathing, where would be our contrition and Godly fear if we did not carry within us these painful evidences that we are the chief of sinners and less

than the least of all saints; but as it is, we shall walk softly before God all our days, and thus be neither swallowed up by despair nor inflated with presumption, running with patience the race set before us, and waiting for the adoption, to-wit—the redemption of our body.

I submit these lines to you, brother Beebe, to dispose of as you think proper, and if you should publish them, you will please to correct errors. May the Lord bless you with health and strength, and enable you by grace to continue to feed the church of God, which he has purchased with his own blood, is the prayer of

Your brother in hope of eternal life,

MORRIS LASSING.

NEAR WESTON, Missouri, Aug. 24, 1858.

OUR DEAR BROTHER, J. McNUTT:—

We take great interest in an exchange of religious views of brethren on the subject of Godliness, whether oral or written. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name." Having for the object of these heavenly communications, to follow after the things which make for peace, and the things wherewith one may edify another, governed by the royal law (love to Christ and his chosen,) as a rule of life, having the peace of God in the heart, to the full assurance of faith and the acknowledgment of the truth. Sensible, however, are we of our fallibility or proneness to err, and all that we know is but in part, [if anything,] and that but imperfectly known; and having unshaken confidence in our esteemed brother Beebe, we venture to grant your request in giving our views on 2 Peter ii. 20, and leave brother Beebe to exercise his judgment whether our letter to you go in his truly valuable paper or not, and his disposition thereof will be right to us. "For if after they, [that we will call nominal professors,] have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." The principal design that the Apostle Peter had in his first and second letters to the believing Jews, that had been partakers of like precious faith, was to speak of that grace and spiritual knowledge which stood connected with their best interest in the kingdom and patience of Jesus Christ, and establish them in the truth of the gospel; he warned them against false teachers, whom he abundantly describes; then reminded them of the dissolution of all things, and that which is to follow, from which he drew several useful conclusions; compare the 1st chapter and 1st verse of 1 Peter with the 3d chapter 1st verse of 2 Peter; in the 2d chapter of 2 Peter there is a description of false teachers that would be in these last times, as there had been false prophets among the Jews. Here we simply refer you to the letters written by Elds. Thompson and Cox, *Signs*, current volume, No. 13, pages 97, 98, which, taken together, are well calculated to disseminate the truth of what Peter was setting forth in this chapter, together with what Paul in 2 Thessalonians, Jude, John in the Revelation, and other writers

have said of that subject. But to return to the text, the word *after* signifies that those personated by the pronoun they, are in a state of bondage, entangled in their pollution and crime, for of whom a man is overcome, of the same he is brought in bondage, and proves it to be the second time, and worse with them than the first, during the space between they had escaped the pollutions of the world, &c., as the word clearly testifies. The inquiry is, were they the subjects of God's grace, or not? or were they brought from death to realize the grace of life? Remember, our dear brother, that the whole world of natural men lieth in wickedness, addicted to all the prevailing vices of sin; yea, amerced therein, yet may, and many do, outwardly reform and escape for a time from the pollutions of the world, and be destitute of the grace of God, so there is no final apostacy of real christians. For the house may be empty, swept and garnished, with an external reformation. Persons may be outwardly righteous before men, having a form of godliness, denying the power thereof; having a name to live, and at the same time dead in trespasses and sins, all of which they may have through the knowledge of our Lord and Savior Jesus Christ.

We do not understand it to be a spiritual experimental knowledge of Jesus Christ, for that is eternal life; but a notional profession, knowledge or acknowledgement of Christ, which when notionally received may have an outward effect, a reform, at least in some instances, for awhile, in whose heart it has no place. Now, if after this knowledge and reformation, they are again entangled in pollutions and worldly lusts, which are as gins, pits, and snares, and overcome, so as to be laden, led away and governed by them, the latter end is worse with them than the beginning. He taketh with him seven other spirits, more wicked than himself, &c.—Matt. xii. 45. Born of the blood, of the will of the flesh, of the will of man, under a covenant of works, in ignorance and sin, brought up in Judaism or Gentile idolatry, and by outward reform escape their errors, confess the truth of the gospel, joined with becoming conversation, in the latter, and apostatize from their outward reform, relapse into sin and immorality, which makes their case worse than it was at first; generally such persons are extravagant, and like the raging waves of sea, foaming out their own shame—their punishment aggravated and intolerable. The apostle adds, for it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandments delivered unto them; not that ignorance is to be excused, but less aggravated; not to have known the way of righteousness, the way of truth, or right way—15th and 21st verses. The gospel which points out the way, that sinners are justified before God, not by the works of the law, but by the righteousness of God imputed to them, which is manifest without the law, &c., received by the faith of Christ, and teaches us to live soberly, righteously and godly in the present world. But these apostates had not an experimental, but an extensive notional knowledge of the whole christian religion, doctrinally and practically—outwardly owned, embraced and

professed. They turned from the holy commandment which is a rule of life set forth in gospel order, called holy, because of its nature and opposition to the corrupt principles that exist in sinful man, and which is embraced in the faith once delivered the saints; that they [the apostates] once submitted to, kept and observed, particularly the ordinances thereof, as they were delivered unto them, but now relinquished or corrupted, so that the way of truth is evil spoken of: wherefore it would have been better for them to have remained in their former ignorance. The 22d and last verse of this chapter settles the question, since those apostates in their apostacy are compared to a dog or a sow, the former turned to his vomit again, and the latter from her washing to her wallowing in the mire, all of which has happened according to the true proverb—Prov. xxvi. 11.—"As a dog returneth to his vomit, so a fool returneth to his folly." Remember, our dear beloved brother, that the chosen of God in Christ, are no where in the scriptures that we have knowledge of spoken of under the idea of dogs, wolves, swine or goats; but in the appellation of sheep to whom he [Christ] gave eternal life, and they are never to perish, and this life was given to them in Christ before the world began. When you read the 6th chapter of the letter to the Hebrew brethren, be careful to record upon your memory the 9th verse: "But we are persuaded better things of you, things that accompany salvation."

Again: When you read the 10th chapter of the same letter in reading 38th verse be certain to look at the 39th: "We are not of them that draw back to perdition, but of them that believe to the saving of the soul." And recollect that the salvation of God's chosen people is fixed upon certain, absolute and immutable principles set forth and secured in the oath and promise of God, so that there is no such a thing as the final apostacy of those that are the subjects of grace of our covenant God; for that would to our understanding reflect upon the veracity of God, who has confirmed the immutability of his counsel to the heirs of promise by an oath, and pour contempt upon the priesthood of Christ, predicated upon the oath of God, and after the power of an endless life. The consequence would be [Christ] would have been holden of death, and there would have been no resurrection of the dead. But, our dear brother, for us to see a settlement of all difficulties, is to submit to this truth, let God be true but every man a liar, who hath said, "Remember the former things of old; for I am God and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure."—Isaiah xlix 9, 10.

Thus, my brother, I have endeavored to give you the best views I have of the text that we have under consideration, hoping the Lord will bless the truth of the same to our mutual profit, and the profit and instruction of all of the household of faith. Our christian regards to sister McNutt and family.

I remain your brother in tribulation,

J. W. THOMAS.

To a Brother in Christ.

CONTINUED FROM PAGE XXVIII.

DEAR BROTHER:—Having in our last to you called your attention to the phrase, *in Christ*, and in the conclusion thereof, promised in our next to try to wake up some reflection on another phrase, found expressed in the 13th chapter of John, 34 and 35 verses; "A new commandment I give unto you that ye love one another, as I have loved you, that ye also love one another; by this shall all know that ye are my disciples, if ye have love one toward another." This said Christ with authority, who is lawgiver and Judge, King of Zion, King of glory, who also said, "I command you; again, this is my commandment, that ye love one another as I have loved you." Truly this is a subject of great import among the followers of the Lamb; a message from the King of Zion himself, which ye heard from the beginning that we should love one another. A subject that demands our serious and sacred attention in and among our first acts of devotional life in seeking the kingdom of God and his righteousness. This is contrasted in its effects with the unfruitful works of darkness, by the use of the negative. "Not as Cain who was of that wicked one and slew his brother; and wherefore slew he him? because his own works were evil and his brother's righteous?" Marvel not, my brethren, if the world hate you. "We know that we have passed from death unto life, because we love the brethren." He that loveth not his brother abideth in death. (1 John, 3 c., 11 to 14 verse.) Before attending to the purport of this exhortation, we remark that the abolition of death, in bringing to light life and immortality, stands immediately connected with the dispute between Michael the archangel, and the devil, about the body of Moses; he durst not bring against him a railing accusation, but said, "The Lord rebuke thee." Again, "O satan, even the Lord that hath chosen Jerusalem rebuke thee;" after which arose the question, "Is not this a brand plucked from the fire?" We wish it borne in mind what was said in our last to you, (in vol. 26, page 28 of the SIGNS,) concerning the holy seed or substance, in connection with eternal life, and recollect that this way a real or substantial existence of God's elect or chosen, as a unit in Christ, anterior to this world; this vitally united to him their set up and living head, and hidden life; and in itself an absolute constituent of their real existence, (then and not until then) quickened spirits—spiritual generation, born of the spirit, or incorruptible seed, by the word of God, &c. This is with special reference to Christ, in whom they were chosen before the world began; and while this is borne in mind, take up the solution of the question—"Is not this a brand plucked out of the fire?" In this we are reminded of the language of the spirit by Ezek., 18 ch., 4 verse: "Behold, all souls are mine, of the father, also of the son; the soul that sinneth it shall surely die." From this we learn that when man, (*all mankind*), became a living soul, he was a responsible being; then by a violation of the law given him, as a test of obedience, he, with all his seed in him as a unit was brought under its curse; for as many as are of the works of the law are under the curse, as it

is written—"Cursed is every one that continueth not in all things written in the book of the law to do them." These are the children of the flesh, born of corruptible seed, and concerning whom it is said, by the offence of one judgment came upon all men to condemnation; for it was by his disobedience that they were made sinners. Thus it was proven to be, with regard to the whole Adam Family, both Jews and Gentiles—all under sin, consequently under the curse of the law. Thus it is to be considered in relation to an earthly head; for as is the earthly, such are they also that are earthly, the first man Adam being of the earth earthly. "By one man sin entered, and death by sin, so that all have sinned, and death passed upon all." And since the law worketh wrath and it with all its rituals, is the ministration of death, it shows forth the ire of God's wrath and utter indignation against sin, and the sinner, in that relation he sustains to the law as a transgressor. Thus we understand, that it was the body of the law, about which the dispute was—the above compared with the following: wholly sanctified, that is, the very God of peace sanctify, (set apart to that end) you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ; fully proves that Jesus came to seek and save the lost, who are, and will be as a brand plucked out of the fire. This brings us to behold a similar object: Joshua, the high priest, standing before the angel of the Lord, and satan standing at the right hand to resist him. Again, this compared with Isaiah, 63 ch. and 9 ver.—"In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and pity he redeemed them, and he bare them and carried them all the days of old." We shall have the whole subject set before us. That is, the situation of the lost, ruined and guilty in their condemnation, also their recovery, innocence, and eternal justification unto, and in eternal life; herein the angel or messenger of the covenant being a Son, learned obedience, in the things that he suffered, and being made perfect, he became the author of eternal salvation, to all them that obey him. Because he is the Son of Man, also having life in himself, he has authority to execute judgment, and being made in the likeness of sinful flesh, and for sin, condemned sin in the flesh, which was for the fulfillment of the law in us. Hence he could, thus being the angel of the Lord, standing before Joshua with Satan at his right hand &c.—with authority rebuke him (Satan) and tell Joshua that his iniquities had passed from him. The foregoing beautifully illustrates the Christian experience, especially when we call to mind that it is the Lord that has chosen Jerusalem, that rebuked Satan—and again, Michael the archangel, who is like or the same as God, and thought it not robbery to be equal with God, made himself of no reputation, became poor, that we through his poverty might be made rich. Here you, my dear brother, may see our position—that the whole man, *spirit, soul, and body*, is plucked as a brand out of the fire, for which purpose Christ took on him, not the nature of angels, but the seed of Abraham, *not Adam*, and delivered them, (the children of promise, or seed of Abraham) who through fear of death, were all their life-

time subject to bondage. The *soul redeemed*;—*ye are bought with a price*; we which have the first fruits of the spirit, groan within ourselves, waiting for the adoption, to wit: the redemption of our body. This brings us to the beautiful saying—"Love one another"—both, or all at the same time under its influence, which makes it reciprocal, and sweet fellowship mutually exists. The obligation of the saints of God to love one another, arises from the fact that God so loved, and commended his love toward them, as to give his Son for them; so that they ought to love one another—hence they are bound to give thanks always for each other—because God hath from the beginning, (from everlasting or ever the earth was,) chosen them to salvation, through sanctification of the spirit and belief of the truth; when realized, stands a confirmed witness in point of testimony, that they have passed from death unto life, having eternal life fully manifested in them—a *living faith*—"The substance of things hoped for, and evidence of things not seen," all of which go to prove that they, (the saints, or chosen,) are one in Christ, and that he is in them their hope of glory, they being Abraham's seed, and heirs according to the promise. It now remains for them not only to love God and one another, but manifesting it in their lives, by and through their conversation, and conduct toward each other, that they love God, and the love of God, and keeping his commandments show their love toward each other, which is done by fulfilling the law of Christ—the *law of love*. To love as brethren, to be courteous—to be tender hearted—exercising the same forgiveness toward each other, that was received from their Heavenly Father. In this they should love the brotherhood in the fear of God, and be not embittered one against another. Mark well the admonition, (1 John, 3 ch., 12 ver.) "not as Cain," &c. Has thy brother trespassed against thee—that is, has he done anything in a public or private manner to defame thee? Then entreat, by taking the gospel rule, and go to him alone, in the spirit of kindness, and brotherly love, considering thyself, lest thou also be tempted. If the brother is gained, it is an easy and pleasant thing for it to be known as prudence may direct. And if not, *mark*, thou art not directed to tell two or three more, but to take one or two more, &c., and if he cannot then be gained, tell it to the church, and refusing to hear the church, let him be unto thee as an heathen man, &c. Other matters to be attended to in the spirit of brotherly love, being careful not to make a brother an offender for a word, nor to speak disrespectfully of any brother, nor about his wrongs until the gospel steps are taken; and a decision had in the church. A close and prompt adherence to these principles proves the love of brethren to each other. No charge to be received by the church against an elder, but before two or three witness—and in that event he to have privilege of council of brethren from other churches, if he wishes it; and in all cases when gospel rule is strictly observed, the gift to be laid at the altar, until reconciliation is obtained, or the rule carried out—"Remembering that thy brother has aught against thee, first be reconciled to thy brother, then offer thy gift," &c. Again, "If any be overtaken in a fault, ye which are spiritual, re-

store such an one in the spirit of meekness" &c. But not as Cain, that is, be not like him, nor do as he did, hate our brethren. Hereby the apostle illustrates brotherly love by its opposite, which is the first instance of the kind, an example of hatred of brethren, so vile and detestable, and by which he would dissuade therefrom.—Wrath is cruel, and anger is outrageous; but who is able to stand before envy?—Open rebuke is better love.

We should be content to abide the laws of Zion, given by our Emmanuel, knowing that Jesus hath done all things well. Strict discipline stands closely connected with the best interests of the church in God the Father and the Lord Jesus Christ, in the order of the house, in securing peace to its inhabitants, and guarding against their enemies. Transgression should not be treated with impunity, and thereby let sin rest upon our brother's head, but let gospel discipline be the rule to emphatically govern us in our conduct toward our brother. All malice, guile, hypocrisies, evil speaking, whisperings and back biting, with all their kindred evils, with any, and everything that is contrary to sound doctrine, be put away, and not known to exist, as becometh saints, being not so much as named—seeing that we are called to glory and virtue—whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, &c. Beside this, "Giving all diligence, add to faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity." In connection herewith read the whole chapter, 1 of 2 Peter: Thus filled with the gifts and graces of the spirit of the Son of God, and knit together, increasing with the increase of God, formed together according to gospel rule, a church in Christ, denominated the law of God; the church of the living God, the pillar and ground of the truth. A city set on a hill, a spiritual house, a holy priesthood, a chosen generation, a royal priesthood, a holy nation, a peculiar people. *O how strong the obligation*, that they should show forth the praises of him who hath called them out of darkness into his marvellous light; both in a church state as members one of another, the church having the only ecclesiastic authority, and from whose decision there is no appeal, when she acts according to the gospel rule, and as individuals fulfilling the law of Christ. Let each take the admonition—"See that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil, (Eph. 5 ch., 16 ver.) for brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." And now, our beloved brother, greatly desiring to become instructed into the mysteries of the kingdom, doctrinally, experimentally and practically, we enquire, since the apostle James (2 ch., 10 ver.) said: "For whosoever keepeth the whole law, and yet offendeth in one point is guilty of all." Is there not an equal propriety in saying, whosoever professes to keep all that is commanded in the gospel, and yet offends in one particular is a covenant breaker, having committed an offence? Suppose a church says in her organic rules, by which she professes to be governed; that a majority

shall rule in all cases, except matters touching fellowship, has that majority a right to vote down an act of the church, on a subsequent day, in violation of a rule agreed on by the church, or has the majority a right to exclude for supposed heresy without the first and second admonition, and that too in the absence of proof? If they have no such right thus to act, do they not fall under the just censure and subject to the admonition of the minority, be they many or few, and forfeit their right to rule, and be dealt with as covenant breakers? A reply to these queries in the spirit of brotherly love will be kindly received by us. (Also from you, brother Beebe, through the Signs.) Our dear brother, let us not forget the object of discipline is to restore, when all proper means are used to effect it, which shall have failed; then as an ulterior, excommunication. Let us ever be mindful of the admonition of the apostle, to study the things that make for peace, and the things wherewith one may edify another. And now, in conclusion we will suggest a few ideas, that we think will be beneficial to the household of Faith, to whom it is said by the Master, "If ye do not from your hearts forgive one another their trespasses, neither will your heavenly Father forgive you your trespasses." And in view of another admonition: "Let love be without dissimulation, abhor that which is evil, and cleave unto that which is good." Under the influence of these principles herein taught; instead of going abroad in quest of business, let us remain at home, examining whether we be in the faith, and engage in prayerful scrutinous self-examination of our own hearts and lives, and ask, have I indulged in the evils complained of? Let us beg the Lord to search us as with a lighted candle; and to myself, myself display, remembering the apostle hath said: "If our heart condemn us, God is greater than our heart, and knoweth all things; beloved if our hearts condemn us not then have we confidence toward God." (1, John 3 ch. 21 ver.) Let us talk less and pray more, unless Jesus and his salvation be the burden of our conversation. Let us enquire whether the holy example set by the Master in his life on earth has arrested our attention, and secured our profoundest admiration and imitation. Whether we have instruction from him, who alone shall guide into all truth in our intercourse as brethren. Lay aside the spirit of dictation and censoriousness, which has been but too often indulged to the destruction of peace and denying the rights of brethren; and beg the disposer of all events, that in the integrity of our hearts, we may be enabled to render due benevolence, and imitate the ancient disciples, of whom it is said, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. They shall speak of thy glory and thy kingdom." Our beloved brother, has not our deliverance from the yawning gulf, furnished grounds for increasing thanksgiving and praise? Let that be our topic, and let us leave to the moles and to the bats, that mischievous spirit of whispering, tattling, backbiting, envy, jealousy, &c., and encourage those noble qualities of sympathy, love, forbearance, gentleness, meekness, and the fear of

God, which is the beginning of wisdom. And let us not meddle with the concerns of others, and attend more assiduously to our own special business, and never forget, that each and all are more interested in regulating matters at home, to entertain our heavenly guest, than correcting what our jealousies may esteem faults in others. Our dear brother, we do esteem a close, and searching self examination, to be one of the most essential principles of action, among the children of divine grace. For the apostle says: "Take heed to thyself, and to the doctrine," &c. Again, "Examine yourselves, whether ye be in the Faith." For surely, nothing can be of greater importance to us, than to know ourselves, and to thoroughly understand upon what principles our faith and hope is based. Let us pray the Lord to uphold his ministry, and open an effectual door of utterance that his word ministered by them may have a free course and be glorified—that we may be less liberal in bestowing rebuke upon others, and more disposed to enquire, with an anxious, honest, feeling heart, am I the man that has wounded Jesus in the house of his friends? And finally, our dear brother, that the operative principles of brotherly love, in the household of Faith, may be felt and realized by brethren generally, the Zion of God, so that abuses may be corrected wherever they exist in her distracted borders; and O, are we not all interested, deeply interested therein? Then may we confidently hope to experience a refreshing from the presence of the Lord. God grant that this may speedily be done, is our prayer in Christ for Jesus sake.

Your unworthy brother in tribulation, in the Kingdom and patience of Jesus Christ.

J. W. T.

Our esteemed brother Beebe, we have received no answer from our brother to whom we wrote some time since, and we have concluded to write to him again and let him hear from us through the Signs. If you think this letter will afford any comfort or instruction to the brethren scattered abroad, and you feel willing to give it an insertion in your truly valuable medium of correspondence, you can do so; if not, we will rest assured that it will be for the best. We are still spared, through great mercy, to hold forth Jesus as the Way, the Truth and the Life; and have been somewhat refreshed by hearing some of the people of the Lord come forward and declare what great things the Lord had done for them, and notwithstanding our persecution and great difficulties, we feel to rejoice that the waters seem still to be troubled, and there appears to be a refreshing from the presence of the Lord in this part of his vineyard. May the Lord bless you, my brother, and uphold you in your arduous duties, is the ardent desire of your brother in Christ.

JOHN W. THOMAS.

ATCHISON Co., Kansas.

By the request of the regular Baptist Church of Jesus Christ at Pleasant Grove, the regular Baptist Church of Jesus Christ at Slough Creek, and visiting brethren met in council with said Pleasant Grove Church on the second Saturday in August, A. D. 1858, for the purpose of consulting on the propriety of forming ourselves into an association, and after preaching by Elder Wm. F. Jones, they became organized

by choosing Elder Wm. F. Jones Moderator, and Wm. Buttler, Clerk. They then proceeded to business:

1st. After due consultation, on motion and second, we agree to go into an Association on the fifth Saturday and two succeeding days in October, 1858, at the house of Elder W. F. Jones, fourteen miles west of Leavenworth city, in Leavenworth County, on the Fort Riley road, two miles northwest of Easton.

2d. On motion and second, the following brethren were appointed to draw up the articles of faith and rules by which the Association will be governed, and to present them to said Association for adoption. The following brethren were appointed, to wit: Elder T. Trapp and brethren W. Buttler and T. L. Buttler, of Slough Creek Church, and Elder W. F. Jones, and brethren M. Donehoo and A. M. Townsend, of Pleasant Grove Church.

3d. On motion and second, we request all churches of our faith and order, who do not belong to any association, to meet with us by letters and messengers for going into the Association if they may be so disposed. We also request as many of the brethren of sister churches and associations to meet with us, of our faith and order to aid us in council as can.

4th. On motion and second, we request the churches to meet by letter and messengers, giving their number in fellowship, and that the churches appoint as messengers, all their male members.

5th. On motion and second, we request Elder G. Beebe, Editor of the *Signs of the Times*, to publish these proceedings in the *Signs of the Times*, and that the Clerk forward a copy of these proceedings to brother Beebe for said purpose.

W. F. JONES, Moderator.

W. BUTTLER, Clerk.

ORDINATION.

A council convened May 1, 1858, pursuant to a call of the Second Church of Roxbury, for the purpose of setting brother Cyrus B. Fuller apart, by ordination, to the work of the gospel ministry.

The Council organized by choosing Eld. JACOB WINCHEL Moderator, and bro. JOHN T. BOUTON Clerk, and brother C. HOGABOOM, assistant Clerk.

The Council was composed of the following Elders and brethren: from the

First Church of Roxbury: Brethren Hiram Slawson, Jas. Ballard, C. Burroughs and J. T. Bouton.

2d Church of Roxbury: Elder Isaac Hewitt, T. Powell, C. Crosby, N. Vermilyea and R. Kilpatrick.

Middletown and Roxbury Church: Thos. Kelley, C. Hicks, C. Miller, James Miller, B. Mahen and J. T. Streeter.

Lexington Church: Eld. H. Alling, L. Gass, B. Jones and C. Hogaboom.

Middleburgh Church: Peter Cline and James Berthwick.

Olive and Hurly Church: Elder J. Winchel, H. Winchel and D. Elmandorf.

South Westerloo Church: S. Wicks and E. Porter.

Schoharie Church: J. W. Livingston, Wm. Garnsey and J. J. Livingston.

Middletown Church: Ziba Sanford, S. Swart and E. Demund.

Andes Church: J. Washburn and N. Washburn.

Broom Church: Eld. L. P. Cole, D. Bassett, G. Weed and H. B. Roe.

Jefferson Church: E. M. Hicks.

Brother Fuller gave a relation of his christian experience, call to the ministry, and of his views of the doctrine and order of the gospel. After which the Council retired for deliberation, which resulted in a vote that they were satisfied, and an agreement to proceed to the ordination as follows, viz:

Elder H. Alling preached the Ordination Sermon. Ordaining prayer by Elder L. P. Cole. Elder I. Hewitt gave the charge, and Elder J. Winchel the right hand of fellowship. Benediction by the candidate.

JACOB WINCHEL, Moderator.

JOHN T. BOUTON, Clerk.

Fortville, Indiana, June 12, 1858.

At the request of Mt. Carmel Church, the following named brethren met with that church to look into the propriety of ordaining brethren BENJ. M. ZION and DAVID CAUDEL to the work of the ministry, to wit:

From Sugar Creek Church: Elder Thomas Martin and brethren B. W. Jackson, Jesse Cook and John Hanger.

From Mt. Gilead Church: Brethren George Reeves and Harlan Reeves.

From White River Church: Elder G. S. Weaver and brother James Morgan.

From Blue River Church: Brethren Lewis Osburn and T. D. Clarkson.

From Shiloh Church: Brethren Jas. Tyner and Jesse Allen.

From Little Blue River Church: Brethren George Zion and Matthew Zion.

From Mt. Carmel Church: Brethren George Pricket, A. Williams, I. Jackson and W. Shore.

The Council organized by choosing brother GEORGE ZION Moderator, and T. D. Clarkson Clerk.

The Council requested brethren Zion and Caudel to relate their travel of mind in being brought from nature to grace, their call to the work of the ministry, their doctrinal views, &c. After which the council cordially agreed to proceed with the ordination of the brethren.

Ordination prayer by Eld. G. S. Weaver, and the laying on of hands by Elders Thomas, Martin and G. S. Weaver.

A charge to the work of the ministry to love and good works, by Elder Thomas Martin.

The clerk was requested to forward to the editor of the *Signs of the Times* a copy of the proceedings of this ordination, with a request for its publication.

The Council then adjourned.

GEORGE ZION, Moderator.

T. D. CLARKSON, Clerk.

Circular Letter.

The Lexington Baptist Association, in session with the Second Church of Roxbury, to the churches of which she is composed, sends Christian Salutation:

DEARLY BELOVED BRETHREN—The apostle admonished his Hebrew brethren to "Let brotherly love continue." If the circumstances of the children of God were such THEN as to render the admonition appropriate, we are not aware of a more highly favored state of the church at present which would render the same admonition inappropriate, especially when we learn from the same source that "Whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the scriptures might have hope," and that "all scripture is given by inspi-

ration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

It is evident that the apostle recognized those to whom he addressed himself as BRETHREN, and as such that brotherly love existed among them. It is quite evident that he recognized the continuance or perpetuation of that love as intimately associated with, and inseparable from their pious walk and godly conversation. The terms "let brotherly love continue," we consider synonymous with do-nothing, to hinder the continuance of brotherly love.

It may not be amiss to inquire in what sense the apostle considered those to whom he was writing brethren. When our attention is turned to the divine testimony, the mind is irresistibly impressed with the truth that those to whom the apostle was writing, were brethren in a spiritual sense. Hence it is said, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1 John, iv. 7-8. From the foregoing argument of the apostle, we discover that love to God is associated with, and inseparable from, the knowledge of God. Nor is it less true that the love of God in us will be manifested by one to another. "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love, and he that dwelleth in love, dwelleth in God, and God in him." "If any man say I love God, and hateth his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his neighbor also." The testimony borne in the sacred scriptures in relation to the people of God in unregeneracy, is as follows: "For we ourselves were also sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Nor does the apostle leave us to guess at the source whence our condition is changed. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior."—Titus iii. 4, 5, 6.

The same apostle says, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 5. Hence it is said, "We love him because he first loved us."—1 John iv. 16. "He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—1 John iii. 14, 15, 16. The conclusion then is irresistible, that the brethren who are addressed by the apostle were considered by him to be "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. "Born again, not of corruptible seed, but of incorruptible, by the word of God which

liveth and abideth forever."—1 Peter i. 23. The fact of hating his brethren, no more conclusively proves that the seed of which he is born is not only corruptible but absolutely corrupt, than the loving of his brethren proves the seed of which he is born to be incorruptible and undefiled. "Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."—John iii. 6, 7, 8. "God is a Spirit, and they that worship him must worship him in spirit and in truth." "But without faith it is impossible to please him." "All men have not faith." "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." "By grace are ye saved through faith, and that not of yourselves—it is the gift of God." "Unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." Let it be remembered that not only is the believer declared to be born of God, but his faith also springs from the same source. For "whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him."—1 John v. i. Why so? Because, "whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9. Certainly to hate his brother is sin.

Having shown conclusively (as we think) the source of all holy obedience, we see the propriety of the exhortation of the apostle to the heaven-born, "Let brotherly love continue." If we love the Savior in that obedience he rendered to law and justice in his fulfilling all righteousness, the love of our brethren will be continued to us, and ours to them, so long as we follow in the footsteps of our glorious Leader, "who did not sin, neither was guile found in his mouth." "Though he were a Son, yet learned he obedience by the things which he suffered." O, brethren, let us remember it is said of him, "who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "I delight to do thy will, O my God; yea, thy law is within my heart." "He is brought as a lamb to the slaughter, and as a sheep dumb before her shearers, so opened he not his mouth. He was taken from

prison and from judgment, and who shall declare his generation, for his life is taken from the earth." "I have finished the work which thou gavest me to do, and now, Holy Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

"And who but the Redeemer, say,
Was able to endure
The weight of guilt which on him lay,
And make salvation sure?
Yet this redeeming Angel came
So vile a worm to bless;
He took with gladness all thy blame,
And gave his righteousness."

Hear him say, "It is finished!" when he gave up the Ghost. He yet speaks, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "If ye keep my commandments ye shall abide in my love." "If ye follow after that which is good, who shall harm you? If we have fellowship for the holy life of the Savior, his meekness and submission to his Father, will we not strive to imitate him? If we imitate him, will we not "let brotherly love continue?" Let us remember "when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Hear an apostle, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Let the lesson he taught, the example he left, and the spirit he imparts, influence us to be indeed "followers of God as dear children, and walk in love." Let us constrain those around us to say, "See how these Christians love one another!" Listen, "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine—I will repay,' saith the Lord, therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

Dear brethren, every consideration of interest and duty impresses the mind with the necessity of a faithful adherence to the language of inspiration and a faithful discharge of every duty enjoined upon us. Then, indeed, will we rejoice to meet the assembly of the saints. Then, indeed, will we "show forth the praises of him who hath called you out of darkness into his marvelous light." Then will we abide in his love. The more we are conformed to the image of the Savior, the stronger will be the affection of the brethren for us, and the more shall we experience of that peace which passeth knowledge.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all, now, and ever. Amen.

Corresponding Letter.

The Lexington Old School Baptist Association in session with the Second Church of Roxbury, Delaware Co., N. Y., to sister Associations, Corresponding Meetings, Churches, and brethren with whom she corresponds, sendeth Christian salutation:

BELoved BRETHREN:—We have abundant and every day renewed cause to record

the goodness and loving kindness of the Lord towards us his professed children, in preserving us through the changing vicissitudes of another year, and permitting us again to meet in our Association. It is not our privilege to inform you of large additions to our churches, although some of our churches have been blest with the outpourings of the Spirit of God in gathering from among the people a people for his name, to show forth the praise of him who has called them from darkness to light. As far as our information extends our churches have been preserved in the faith of the gospel, so that when discriminating grace is held forth by the ministers of the everlasting gospel, our souls sweetly feast on the precious truth. The coming of your messengers and minutes has been very delightful to us, for they have come in the fulness of the blessings of the gospel of Christ. We desire a continuance of your brotherly correspondence both by messengers and minutes. May the great Head of the Church enable us all to walk in the unity of the Spirit and bonds of peace, is the prayer of your sister Association.

Our present session has been truly harmonious, the preaching has been in power and demonstration of the Spirit, and very delightful to us.

Our next meeting will be held with the Church at South Westerle, Albany Co., N. Y., to commence at 10 o'clock A. M., on the first Wednesday in September, 1857.

ISAAC HEWITT, Moderator.
C. HOGABOOM, Clerk.

EDITORIAL.

Middletown, N. Y., September 1, 1858.

Old School Meeting at Hardiston, N. J.

BROTHER BEEBE, from the encouragement you gave me when I was with you at Middletown, we have appointed a meeting to be held in a large and convenient room in the upper part of the store house, at Franklin Furnace, Sussex Co., N. J., on Wednesday and Thursday, the 15th and 16th days of September, instant. Meeting to commence at half past ten o'clock on Wednesday morning. We affectionately invite our brethren and sisters from abroad, especially ministers of our order, to attend with us.
GEORGE DOLAND.

Hymn Books, Sent by Mail.

To—Levi Wilson, 1; Joseph Hughes, 1; Mrs. Joel Scott, 1; L. Russell, 1; John Chinn, 1; Dr. James Tyler, 1; J. Talbot, 1. Sold and delivered at Lexington Association 136 copies. Sold and delivered at our office 100 copies.

SENT BY UNITED STATES EXPRESS.

To—John McCrone, Wilmington, Delaware, 6; Eld. T. P. Dudley, Lexington, Kentucky, 24; Lambert Cass, Jewett Centre, care of George W. Holcott, Catskill, N. Y., 24; James Streeter, Griffin's Corners, via Kingston, N. Y., 12.

New School Courtesy.

"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."—Acts xxviii. 22.

As a specimen of the manner in which the apostolic Baptists are spoken of by all the harlot daughters, of her who sat upon the scarlet colored beast, (Rev. xvii. 3,) we present our readers with the following choice scrap from the puritanic columns of the New York Observer, by that paper credited to "Correspondence of New York Examiner"—

HARD-SHELL BAPTISTS IN GEORGIA.—In ecclesiastical matters the Baptists predominate. You will find their churches everywhere. There are, however, not a few irregular churches which call themselves Baptists, that are a disgrace and a reproach. The anti-mission element in them is strong, and their predestination ideas are awful. They practice feet washing, which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows or doors. Their preachers are of the "wang-doodle" sort, and play on the "harp of a thousand strings." We call them "Hard-Shells."—Correspondence N. Y. Examiner.

REMARKS.—The above squib having encountered the scrutiny of the *Examiner* and the observation of the official *Observer*, must express the sentiments and feelings of the popular religionists of our day towards the church of God which he has purchased with his own blood. It is seldom that we notice the ravings of these fanatics; but now while they are exulting in their late revival, their world-wide union, their unbounded love and charity, their "Evangelical Alliances," it may be worth our while to "show up" from their own journals, that while they with trumpet tongue proclaim their union and fellowship for almost everything else, their rankling venom remains unabated towards those who preach and practice only what is authorized by the King of Zion, and was preached and practiced by the apostles and primitive church of the Most High God.

Their extensive vocabulary of slurring epithets has been hard run to find sufficiently reproachful invectives by which to express the excessive hatred they feel towards that sect against which they can all unite in pouring out their most malignant contempt.

Should the reader enquire what there is in this hated sect that so excites all other religious sects as to drawn down their united and consolidated malediction, the answer may be found in the extract which we have copied from their papers. Let us attend for a moment to their complaints.

First. *Our shells are too hard.* The precise meaning of our learned and pious assailants by these terms, may require the aid of one of their theological dictionaries to define; but as our soul has not come in to their secret, and as we have no access to their lexicons, we will only give what seems to us to be most probably intended. There is no other sect in christendom against whom all other sects in all ages subsequently to the setting up of the kingdom of our Redeemer, have been so constantly at war,—have fought so hard, and have so unitedly concentrated all their efforts and with so little success as against them. Doctor Mosheim, in his Ecclesiastical History, has honored them with a passing notice, as a sect against which all other religious sects had concentrated all their powers, but had failed to exterminate them; and their origin, the Doctor says, is lost in the remote depths of antiquity. Is it strange then that they should complain of our invincible shells? They have found it hard to "kick against the pricks." God has appointed salvation for walls and for bulwarks. The gates of hell cannot prevail against this sect, for the God of Jeshurun rides upon the heavens in her help, and in his excellency on the sky. The eternal God is her refuge, and underneath are the everlasting arms, and her enemies shall, by the decree of God, be found liars unto her, and she shall tread on their high places. Empires have arisen and fallen, thrones have sprung up and crumbled back to dust, ages have rolled on, generations have passed, and yet

"Bulwarks of mighty grace defend
The city where we dwell;
Her walls of strong salvation made,
Defy the assaults of hell."

We are not surprised then that in their stupid ignorance of Zion's impregnable battlements, her enemies should call her *hard shelled*. Their battering-rams can

make no breach in her walls, nor can all their fawning, flattering seductions cause her to yield. Not one of her stakes shall ever be removed, nor shall one of her cords ever be broken.

"From age to age she has defied
The utmost rage of earth and hell."

But another complaint is that they are not a few. This is probably what troubles them more than the invincibility of their shells. For all the arminian workmongers have been so long and so confidently predicting and praying for our utter extinction, we could now refer to scores of predictions in which they have prophesied that in a few years all of them would be gone. One of their champions in this county predicted more than twenty-five years ago in his public preaching that he would live to preach the funeral sermon of the last one of them. But the poor infatuated man did not know how very short that sermon would have to be, even if he should live so long; for quicker than the lightning's flash the earth shall pass away when the last of that sect shall be called home to his mansion in the skies. "Not a few." Ah, that's the trouble. We have not numbered Israel, but from the statistics of our enemies a few years ago they reported upwards of twenty thousand of our order in Georgia, and we believe at this time there is nearer fifty thousand than twenty thousand of our order in that State who have not bowed their knees to the missionary Baal, and nearly as many in several other of our Southern and South Western States. This is truly appalling to our enemies. "Terrible as an army with banners."

Irregular churches! Wherein are they irregular? Because their shells are hard, and their enemies cannot soften them; or is it because they do not, cannot, will not be reckoned with the nations? Irregular because they will not unite in the schemes of modern priestcraft—because they continue steadfast in the apostle's doctrine and fellowship—because they contend earnestly for the faith which was once delivered to the saints. Irregular because they stand aloof from and have no fellowship for the numerous voluntary religions, unscriptural associations or societies for evangelizing the heathen and converting the world, making war against the arminian mother and her whole brood of institutions.

There is an *anti-mission element* too which disturbs the enemy. But can the *Examiner* or the *Observer* tell us of any mission element of the apostolic church in the days of the apostles, that is not retained in that church which they denounce as *hard-shell, irregular, a disgrace, and a reproach*? We know of none. In what respect are they a *disgrace and a reproach*? Are they immoral in their walk and deportment? Will the *Examiner* or *Observer* dare charge them with licentiousness, or that they are behind any other sect on earth for honesty, sobriety, bible benevolence, and a strict conformity to the laws and institutions which Christ has given to his church? We have traveled in Georgia, and have there been told by disinterested citizens who disliked their doctrine, that there were none in that State whose credit stood so fair as that of the church, which these papers would stigmatize as *Hard Shells, Irregular, &c.*

The anti-mission element in them is strong. So strong that all the carnal reasoning

sophistry, flattery or frowning of the missionary stock-jobbers cannot overcome it; so strong when considered in connection with their *awful predestination ideas*, that it is impossible to make them believe that the eternal destiny of untold millions of the human family hangs on the amount of dollars and dimes collected by the mission societies and mission agencies of modern anti-christ. If their *predestination ideas* could be shaken, and these *hard-shelled* Baptists made to believe the doctrines of free-will, free agency and human power; that salvation is of him that willeth and of him that runneth, and not of God who sheweth mercy; and that the new birth is of blood, and of the will of the flesh, and of the will of man, and not of the will of God, then perhaps their shells might be softened, and become sufficiently mellow to allow them to turn away from the truth, and be turned unto fables. *They practice foot-washing!* Oh, horrible! Who would have thought it? In this nineteenth century, in which the fashionable religion of the world swaggers forth in golden slippers, that a sect could be found so antiquated in their faith and order as to believe the Bible doctrine of Predestination, and even obey the precept and follow the example of the Son of God, in washing the saint's feet. But cannot these Georgia Baptists be enlightened on those subjects? Are their shells so adamant that they cannot feel the force of the argument that Predestination belonged to a former age, and that none but the poor despised followers of the Nazarene, who do not count their own lives dear unto them, and who have no aspirations for the applause of the religious world, think of paying the least respect to the words of him who, when he had washed his disciples' feet, said, If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.

And still another grievous fault is found in them. *Their church buildings are generally erected in the woods, and most commonly are without windows or doors.* If these old *hard shells* had a little more ambition for show, would they not erect their church buildings with windows and doors, with towering domes and cloud-piercing spires, in the cities, villages, and public places, so that they might stand at the corners of the street to pray, where they might be seen of men.

In Georgia the meetings are generally very large; we have seen several thousand persons present at their stated monthly meetings, and for the benefit of shade for horses and mules, also for the accommodation of the immense congregations who frequently are compelled to leave the house and resort to a preaching stand in the grove, they have found the woods preferable to other localities for their meetings. But one thing the correspondent of the Spectator omitted to mention, which is the well known fact, that all other religious professors also usually erect their houses in the woods, and they too are many of them without windows or doors. Windows and doors are of but little utility in that warm climate where, if they had them, it would afford more comfort to the audience to have them open. We hope, under all the considerations, that the Old Hard Shell Baptists have not committed an unpardonable sin in erecting their meeting houses in the woods, or in

failing to make them more costly and splendid. So far as we could learn, their houses were generally paid for honestly, and without so much begging, conniving and swindling as has characterized some of those who ridicule them.

Last, but not least, their preachers are not generally manufactured to order at Theological Schools; hence they are to be ridiculed as of the *wang-doodle sort*. By the very classic term *wang-doodle* we presume is meant that the preachers of the Old Baptist order are not graduates from charity schools of divinity, but generally, like those in the primitive church, called and qualified by the great Head of the church, from fishing boats, from the farm or work-shop, whose speech and whose preaching is not in the wisdom of this world which cometh to naught, that the faith of their hearers should not stand in the wisdom of men, but in the power of God. *Wang-doodle*, as their preaching may be in the uncircumcised ears of will-worshippers, God has chosen them to bring to naught the wisdom of this world. Their preaching of Christ crucified is foolishness to them that perish; a stumbling-block to the Jew, and *wang-doodle* or foolishness to the Greek; but unto them that are called, both Jews and Greeks, it is Christ, the power and wisdom of God.

They play on the "harp of a thousand strings." There may be more truth in this assertion than our revilers intended. If by the harp, the gospel of the grace of God be intended, God has made his ministers skillful musicians to touch the strings of that heavenly harp in a manner that has frequently awakened the liveliest sensations of joy in the hearts of all who know the joyful sound. The gospel of God our Savior has many strings, but they are all in the most perfect harmony—no discordant sounds, no jargon like that produced by Babel-builders. In Revelations we are told that they who have the seal of God have harps in their hands, and sing a new song which none but the sealed of God can learn, and the theme of their song is, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

We have perhaps occupied too much time and space in noticing this little squib, but it is worthy of special observation that there is nothing charged in it upon the Old Order of Baptists but what will equally apply to the church of God in her primitive order, excepting, perhaps, the adjectives *wang-doodle*, and the place and manner of building their meeting houses. The churches of the saints were by the Jews and Pagans regarded as irregular Baptist churches. They stood aloof from and had no fellowship with the mission operations of the Jews who compassed sea and land to make proselytes. The *predestination ideas* of the Apostles of the Lamb were considered awful by their adversaries. They washed the saint's feet, and their preachers were of the *sort* which are now classified by their opponents *wang-doodle*, and they played on the same harp with its numerous strings which still fills the kingdom of Christ with the most heavenly melody.

✠ We have received word from brother Slater that the Lord is manifesting some indications of his power and grace among the churches of his new field of la-

bor. He has baptized seven candidates since his location on the Eastern Shore of Maryland, and there is a prospect that others will soon follow the footsteps of the Redeemer in the ordinance of baptism.

Brother Slater also enquires concerning a communication written some time ago by brother Watters, giving an account of his western tour into Missouri. We recollect of receiving it; but could not make room for it, as it was lengthy, without crowding out communications on doctrine and experience. We have been compelled to decline publishing a very large number of similar accounts of travels, which would be interesting principally to those localities where visits have been made, in order to fill our columns with such matter as would be alike edifying to all our readers. We hope none of our brethren will feel wounded by our course, as we assure them all that it is not for want of a kind regard and love for them. To make room for all the communications we receive of every kind would require us to issue our paper daily instead of twice a month.

We give this explanation by way of apology to brother Watters, and also to let the brethren who requested him to write, know the cause of the communication not appearing.

The Baptist Hymn Book.

We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 1,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following

CASH TERMS.

In substantial plain binding at \$1 single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9.

Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10.

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At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post-office address of those who forward the cash with their orders, or by the United States Express to such destinations on public Railroads, or other thoroughfares, as may be designated.

So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

Associational Notices.

The Regular Baptist Association will meet at Antioch Church, five miles north west of Ripley, Tippah County, Mississippi, on Saturday before the Second Sunday in October next, and continue days following.

J. M. SPIGHT.

The Clover Association will convene on Friday before the Third Sunday in September, 14 miles south of Hillsboro', in Highland Co., Ohio, near the town of Belfast, and we wish all who love the truth to attend the above named Association.

J. C. BEEMAN.

MARRIAGES.

By Elder G. W. Slater, Aug. 19th, Mr. EMORY FIELDS, to Miss VANDIL DAHAN.

By the same, Aug. 24th, Mr. GEORGE W. FIELDS, to Miss CHARLOTTE A. JENKINS, all of Somerset Co., Md.

On Saturday morning, September 4, 1858, at the Orchard Street Hall, by Eld. G. Beebe, Mr. DAVID NEWKIRK, of Port Jervis, to Miss HARRIET B. WILLIAMS, of Middletown.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—I am requested to communicate, through the Signs, the solemn intelligence of the death of JACOB MILLER, son of brother Ellis and sister Rosannah Miller, of this place. I was not present when Mr. Miller died, nor during his last illness, but will try and give a brief sketch of some of the facts as I have understood them to be in substance, and sometimes exactly in his own words, viz: Jacob Miller died at the residence of his parents, on Saturday, June 5, 1858, in the 33d year of his age, and of what might be called Hasty Consumption—for in the month of December last, he was out at Burlington, Iowa, in apparent usual health, he was suddenly attacked with hemorrhage of the lungs, and immediately proceeded down on a steamer to St. Louis, attended by a

good physician—he remained some weeks at St. Louis—after the bleeding had ceased, but in a critical situation, until he was accompanied home by his friend and brother-in-law, Mr. Campbell, where every attention was paid him by the best of physicians, until he died, or rather until he departed this life, and left the poor body. Thus we see Mr. Miller, a young man in the prime of life and manhood, while actively engaged in the pursuits of a prosperous business life, suddenly stricken down, and confined to a bed of sickness—there cheerfully bidding farewell to all things here below—when, with a pleasant and cheerful countenance, he took pleasure in distributing his valuable earthly earnings among his precious brothers and sisters that are left behind. And now, brother Beebe, I now come to the all-important and most interesting part of this brief history of my young friend, Mr. Miller; and where shall I begin, and how shall I express the half of it on one sheet of paper? Of all the accounts of the dying sayings, and brilliant prospects of a departing saint on a death-bed, I never knew one that seemed to excel his case, either in language or in brilliancy of countenance, especially when about to depart, and while talking to his parents and the family at his bed-side—so heavenly, so powerful and so elevated would his voice and language be at times, when in raptures of heavenly prospects before him—that many who heard him, would say, that it was enough, if possible, to convince even an infidel of the reality of the truth of the christian religion. I will now try and give the facts in substance, and sometimes exactly in his own words—and so far as I am informed, I can truly say, that a brighter evidence of a radical change of heart—of a new birth and of a good hope through grace; has not come within my knowledge in this city for many years—no, never. I cannot attempt to tell all he said while under conviction and distress of mind while passing through the dark valley of despair, the slough of despond, before his feet were taken out of the mire and clay and placed upon the good Rock, agonizing under sore conviction of sin, until he wept aloud, and gave up all hope of salvation by his own works and become perfectly dead to self, and dead to the law by the body of Christ, which altogether was very trying and severe but effectual under the influence of the Holy Spirit, and those exercises were of several weeks' duration. And, blessed be God, he that began the good work in Mr. Miller carried it on to full perfection in the new birth, when all of a sudden, like one waking up out of a sweet sleep, he commenced shouting, as it were, praising the Lord at every breath, first in a faint, feeble voice, but raising and elevating his voice in loud, sweet strains of anthems and praise, loud enough to be heard quite a distance, even by a large audience had they been present. Oh, said he, help me to praise the Lord for his goodness, and to debase myself while exalting the Lord God of my salvation; for salvation is of the Lord, blessed be his holy name. Oh to grace how great a debtor I am, for it is all of grace and not of works. Yes, throughout all eternity, I shall be a monument of grace and mercy. Oh, Ezra, said he, addressing his brother-in-law, that matter we were talking about is all arranged and settled, and made just right; my burden is removed, my sins are all forgiven. Oh, what a load they were, so heavy and so black, bearing me down night and day, almost crushing me to death; but now they are all gone, Ezra, as far from me as the East from the West; and now I am ready to die and go to my Savior; I see clearly that I have an interest in heaven, all through the atoning blood of Jesus, whose blood cleanseth from all sin. Oh, I want to die now—I don't want to recover and get well, even were it possible, lest I might not live and do as I ought—no, indeed, I don't want to live another day away from Jesus, from heaven, and from happiness. And ain't it strange to think of, that I, such an insignificant creature, and so great a sinner, one who has never done anything righteous in the way of serving the Lord in any sense, should now have such a good hope and so bright a prospect of entering in to that celestial City, and there set down with Abraham, Isaac and Jacob, with Paul and Peter and James and John, and the rest of the apostles, and with all the ministers and fathers who have served the Lord in this life, and suffered losses, crosses and trials while in God's service here below, and me, poor unworthy me, who never did any good, nor never bore the cross of Jesus a day in this life, oh, what a contrast as to merit! and still I hope to be with them in shining glory and happiness.

"Farewell, vain world, I am going home; Jesus calls, and bids me come."

Oh, how sweet does Jesus smile upon me, saying in substance, thy sins, which were many, are all forgiven. Oh, I want to go home to glory—I want to die now. The blood of Jesus Christ hath cleansed me from all sin, and I am washed white in the blood of the Lamb. Oh, father, said he, I have no desire to live another day in your poor, little, sinful world, so little and narrow that you can measure it, and all the heights and depths you can see or think of—yes, measure it with miles. But that glorious world to which I am hastening, cannot be measured by miles, for it is boundless and infi-

nite in space and perfection, as well as eternal in its duration. That is heaven—a heaven where pleasure never dies—a heaven I now soon hope to see. Oh, let me go to Jesus—I would not live away here below—Oh, do sing that song for me, whereupon the family and friends sung the hymn

"I would not live away—
I ask not to stay."

much to his comfort and pleasure, because adapted to his case and desires, and in that happy record he could cheerfully have associated the lines—

"My time is short, I soon must close
My eyes on all below;
My weary flesh will soon repose
Where Jesus once did go."

"From prison then the soul will fly
To join the upper bands;
My building's there, a house of God,
A house not made with hands."

Oh, who would live away from his God, says he, waving his hand about upward and downward, while his language was corresponding with the motion of his hand, as if pressing this sinful world downward and from him, and then pointing his finger upward toward heaven, his desired haven of rest, ah, said he, I am going now—sinking fast—will soon be helpless as an infant; and then you will have to feed me like a child with a spoon; a few hours more, or days at most, and then you will have to close these mortal eyelids when I fall asleep in Jesus. On the day before he died, he commenced shouting in a low whisper; his voice gradually rising stronger and stronger, when his language was of the most heavenly, sublime and indescribable sweetness, while his eyes were fixed upward, as if looking at some interesting object. Oh, said he, father—oh, what do I see? The Almighty in glory, not with my natural eyes—no, no—not God as Deity; for no man can see God and live, and no man hath seen God at any time; but what do I see with the spiritual eyes of my understanding? Why, I see Jesus, yes, Jesus, who was made a little lower than the angels for the suffering of death, crowned with honor and glory and immortality—Oh, bless us, Jesus the Savior, the King of kings and Lord of lords, the great Head of his church, now exalted a Prince and Savior, and enjoying that certain glory which he had enjoyed with the Father before the world was.

And then after resting a moment for breath, while his eyes were still set upward, he began again in sweet melodies of shouts and praises, and stopped again—with Oh friends! Oh father! what do I see?—I see heaven opened! sweet heaven! sweet Jesus! sweet home! Oh, look yonder! precious sight, most glorious to behold! and indescribable too Jesus reigns! Oh but I do see it! I do see an innumerable company of the heavenly hosts, which no man can number, with golden harps in their hands, shouting and singing glory, and praise to him that redeemed them by his blood out of every nation, tongue, kindred and people! Oh, the millions of angels and glorified spirits, all in white robes, dressed in the robes of the righteousness of Christ. But listen! oh look yonder! more of heaven is now opened! A house not made with hands, a building of God eternal in the heavens! I see the heavenly hosts in so many glorious chariots, passing through the pearly gates, and marching down the golden streets of the New Jerusalem, in the midst of that glorious city, whose maker and builder is God, and whose glorious high monuments and pillars of light and brightness, covered with pearls of gold and silver, exceeding the brightness of the sun at noon-day! And I will soon be there in glory too! I would not exchange my little hope! good hope through grace for ten thousand such worlds as this! No, indeed! Oh, what have I ever done to merit salvation? Not a thing! Nothing at all! Well, then, it is all of grace, from first to last, a free gift from Jesus to the unworthy; the once vilest of the vile; not the righteous but sinners Jesus came to call. Yes, even publicans and sinners and harlots, and even the thief on the cross, have been subjects of grace and salvation, while the Scribes and Pharisees and Self-righteous professors have been rejected and lost! Then it is all of grace and unmerited mercy from first to last—praise ye the Lord! Oh, father and mother, farewell in the Lord—your prayers so often sent up for me, have all been right, and are now answered—farewell! And thus closed the life of that young man—but I have not told the half that might be said of him—but tried to give the substance of his words and their meaning. I understand his funeral was attended by a very large congregation—and Eld. Southard and other ministers participated in the funeral services. Farewell for the present.

J. T. SAUNDERS.

DEAR BROTHER BEEBE:—By request of the bereaved Husband, I send you for publication in the Signs, the death of our beloved sister, ELIZABETH COFFEY, who departed this life, June the 28th, 1858—age, 31 years, five months and five days. Her disease was consumption. She was born in Tuscaloosa, Alabama, January 23d, 1827, where she was raised and married to a Mr. BURWELL PHILLIPS. Her parents' names

were Cane. In the year 1849, Mr. PHILLIPS moved from Tennessee to Texas, where Mr. PHILLIPS died, March 29, 1851. December 5, 1852, she married MILTON COFFEY. Sister COFFEY was baptized on a profession of her faith in the Lord Jesus, and received into the fellowship of Springhill Church, the 1st Sunday in March, 1854, (her husband having been baptized about a year previous) where she remained a worthy and constant member until her Master called her from the troubles of this life. Sister COFFEY had belonged to the Methodist society several years before she obtained a hope in Christ. After she was made a new creature in Christ, she was willing to follow him into the liquid grave, and be buried with him in baptism. She bore her affliction with Christian fortitude was conscious of the near approach of death. She gave sufficient evidence to her brethren and sisters that when this earthly house is dissolved, she had a building not made with hands, eternal in Heaven.

She leaves a husband and four children—three by her last, and one by her first husband, to mourn her loss, with many other relatives and friends, but we do not mourn as those who have no hope.

"Jesus can make a dying bed

Feel soft as downy pillows are,

While on his breast I lean my head

And breathe my life out sweetly there.

She was a beloved wife, an affectionate mother, a kind neighbor, and a pious christian.

May God by his grace and mercy, enable the bereaved husband to bear this trial with christian fortitude.

ALFRED HEFNER.

Titus Co., Texas, Aug. 3, 1858.

MR. G. BEEBE—DEAR SIR:—I write to inform you of the death of my father, BURRELL LYMAN, as I know that he valued the Signs of the Times above all the papers he was in the habit of reading, and that he was a member of the Old School Baptists, I therefore desire you to notice his death. His disease was dropsy, with which he had long suffered, and he seemed to realize that his days were nearly numbered. He frequently spoke of his faith and confidence in God, and while he was sick, I heard him say that he had no confidence in the flesh. I can say that he was a kind father, and a lover of the truth, and that he has given us the very best of examples and precepts. His house was always free to the poor, and he never turned the stranger away from his door. I am not in the habit of writing, or I would say more; but others know, as well as myself, that he possessed a noble heart, and stood highly esteemed for honor and integrity. We trust he has gone to rest. He was extensively known, and has left a large circle of friends to mourn their loss.

He died July 23, 1858, aged 65 years.

PAMELIA L. BOYINGTON.

ALLEGHANY, N. Y., Aug. 20, 1858.

How LITTLE is known of what is in the bosom of those around us! We might explain many a coldness, could we look into the heart concealed from us; we should often pity where we hate, love when we think we can never forgive—admire when we curl the lip with scorn and indignation.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1858.

NO. 18.

PEACE, BE STILL.

BY S. DYER.

When on the raging sea of life
The billows roll and skies are dark,
And faint with toiling, we despair,
As slowly sinks our foundering bark;
Then turn in faith to Him who speaks,
And wind and sea obey His will,
And cry, O save! His voice will calm
The swelling floods with Peace, be still.

Though tempest-tossed and half a wreck,
Fear not—nor winds nor sea can harm,
With Jesus present in the ship,
To hush the ocean into calm.
But let Him hear one earnest cry,
When fear the trembling heart shall fill,
Save, Master, save! He speaks, and lo!
The tempest hears; 'tis Peace, be still.

O trust Him, then, whate'er betide,
Tho' winds and waves may loudest roar;
He waits awhile, our faith to prove;
He bids the tempest rage no more.
He speaks, and Oh, the wondrous power—
The wind and waves obey His will!
And o'er the wide-spread sea of life,
'Tis calm as heaven, at Peace be still.

Correspondence of the Signs.

"For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v, 21.

Upon no subject set forth in the scriptures of truth have the minds of men been more divided than upon that of the atonement. To an unprejudiced mind this would appear strange, since the statements made are so explicit as scarcely to need explanation, and it would seem difficult to distort or turn them from their obvious meaning. All men have their religious theories, and they will assign such meaning to the language of the sacred writers as will sustain these theories. Some, in order to establish the idea of the perfectability of human nature and the possibility of a man's attaining eternal felicity by his own efforts alone, have denied any necessity for an atonement, and hence assert that Jesus lived and died as a teacher, exemplar and master for the truth he taught. Others, who admit the necessity of an atonement, yet assert that it was merely designed to show the divine displeasure against sin, to vindicate the divine justice, and thus to render it possible for those to be saved who are willing to comply with the conditions of salvation. Such deny that there is any special efficacy in the atonement itself, asserting that it is neither limited nor general, that Christ died not for sinners individually or collectively, but for sin indefinitely, and that those only will be benefitted by his death who accept the offers of mercy and embrace the gospel. Some who receive this view declare that those only will be benefitted by the atonement to whom a saving application is made by divine grace, and who attempt to support their view by the doctrine of divine sovereignty. They argue that nothing short of the blood of Christ can save a single soul, and it requires no more to save

the world; yet none receive its benefits save those to whom it is applied. There are yet others who assert the universality of the atonement, and who contend that the certain and necessary result is that all will be saved.

With regard to the first view, it is enough to say that the scriptures plainly teach that an atonement has been made; that Christ did actually suffer, not for his own sins, but for the sins of others; while the fact of sin is too deeply written in the history of the race to be denied. With regard to the latter view, it must be admitted that if the universality of the atonement be admitted, the universality of redemption, or the salvation of every member of the human family, is the only necessary and logical sequence. But whether that atonement be universal or limited, it can in no sense be considered indefinite, to assert which is virtually to deny the very idea of atonement, and to render the salvation of any of the human family utterly impossible. The question, then, whether the atonement is limited or universal is not necessarily a part of the present discussion. Whether the "us" referred to in the text includes the whole human family, or embraces only the elect people of God, there can be no difficulty in understanding the apostle to say that all who are thus embraced enjoy the benefit of the atonement. In other words, I understand the apostle to teach, first, the vicariousness, and second, the efficacy of the sufferings of Christ. These two points it will be my present purpose to endeavor to set forth by the facts and explicit declarations of the scripture testimony.

I. The vicariousness of the sufferings of Christ. This term has sometimes been strangely used, or rather misused, as implying a kind of substitution, without actual transposition. Thus Dr. Fuller declares that God treated his Son as a sinner, though not actually one, in order that those who are actually sinners might be treated as though they were righteous. If this be all that is meant by the atonement, then we do not understand that it can in any sense be called vicarious. The apostle, as if to set the matter in the strongest possible light, affirms that *He who knew no sin was made sin for us*. In these few words, three all-important considerations are presented to our notice: first, the person by whom the atonement is made; second, the manner; and third, the divine agency in the matter. We shall examine each point separately.

1. By whom is the atonement made? The apostle declares it was one "who knew no sin;" that is to say, a guileless one—one who had no sins to atone for on his own account. If, then, it be true that such an one suffers, such suffering must be vicarious—that is on the account and in the stead of others, and not for himself. To

this point the scriptures all agree, that he who was the brightness of the Father's glory, and the express image of his person, in a moral point of view, assumed humanity, became a man of sorrows and acquainted with grief, and finally died upon Calvary's cross. Had it been the divine purpose merely to make a revelation of truth to man, an angel would have been deputed on the mission. Had it been the divine purpose to evince displeasure against sin, the sinner would himself have been punished. But when we see one who was rich in all the glories of heaven, who was free from all taint of sin, assuming humanity, we find a more cogent reason than either of these. "Though he was rich, for our sakes he became poor;" and "forasmuch as the children were partakers of flesh and blood he also himself likewise took part of the same." This person was Christ, which signified the anointed one, the Head of his people, their Redeemer, "Goel," nearest of kin, or, as the word signifies, *one who has the right to redeem*. "For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, made higher than the heavens; and who when he had by himself purged our sins, forever sat down on the right hand of the Majesty on high. Hence is he called Wonderful, Counsellor, the mighty God, the Everlasting Father and the Prince of Peace. Thus was help laid upon one mighty and able to save, so that what the law could not do in that it was weak through the flesh, God sent his own Son to accomplish, who was made of a woman, made under the law, to redeem them that were under it, that we might receive the adoption of sons.

We are not, in this connection, to overlook the important fact that he who accomplishes this great work sustained an intimate relation to his people before he came in human flesh. He was made Head over all things to the church. They were all created, loved, and chosen in him before the world was. He was their life, and consequently the only being qualified to meet the demands of justice and to redeem them from the curse. To deny this vital union between Christ and his people, is to destroy the very idea of redemption. The necessity of his sufferings arose from this very fact. It was the life of the sinner that the law demanded: Christ was the life of his church. The law had said the soul that sinneth it shall die. Christ was one with his people, they were in him, he was their Resurrection, and therefore of him does the law demand, and from him receive full satisfaction. It was the work assigned him to do; all the interests of his people were confided to him. In the fulness of time he came to save his people from their sins, and as he bowed his head, he said, "It is finished!"

All the mistakes and misconceptions

touching the atonement, have arisen from overlooking the relation Christ sustained to his people. As their Redeemer, he must have had a previous right or interest in them. His oneness with them renders his assumption of their nature not only fit but necessary. The mere fact of the suffering of a sinless one for the offences of the guilty, would not remove the difficulties in the way of salvation. The redeemed would be none the less sinners, nor is it possible to conceive how God could be just and PARDON, much less JUSTIFY any through such means. Nor are we to forget that it is man who is to be reconciled to God, and not God to man, which is the great end to be secured. Christ the anointed of the Father, the Head of the church, was the only one who could accomplish this work. We shall now pass to consider—

2. The manner of the atonement. By what means are our sins cancelled, and we justified before a holy God? The apostle says, "He who knew no sin *was made sin*." This is a vital point in the argument, and hence every method is resorted to by the advocates of an indefinite atonement to destroy the obvious force of the declaration. He was made a sin-offering, say they; he was treated as a sinner, though not really one. Debts, it is asserted, may be transferred, but moral character cannot be. The grand objection to such an interpretation of the matter—apart from the fact that it does violence to the repeated declarations of scripture—is that it leaves the sinner as guilty as he was before, and while it makes a sinless one to suffer, it shows no way of escape to the guilty. Either the transactions of Gethsemane and Calvary were a meaningless show, or Christ did actually bear the sins of his people upon him. Under the Mosaic dispensation, the High Priest on the day of atonement confessed the sins of the people over the victim, which was then slain and its blood carried into the holy place. All the prophecies relating to Christ, speak of him as bearing our griefs and carrying our sorrows: the Lord hath laid upon him the iniquities of us all. The chastisement of our peace was upon him, and with his stripes are we healed. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. To say that these are Hebraisms, or mere figures of speech, is not honest dealing with the word of God. The apostles abundantly testify that he was made a curse for us, and that he bare our sins in his own body on the tree.

But what need to multiply quotations on a point so clearly evident? The question is at once settled by an appeal to facts. Did Christ assume human nature? It must have been for others and not for himself. Did he suffer in that nature? Then must there have been found a worthy cause of suffering. Not to speak of the

utter impossibility of a sinless one's suffering, God is too just to treat as a sinner one who is not really such. Every principle of a just and righteous government forbids the idea that Christ should receive the punishment due to our sins, while those sins were in no sense his. Better that the guilty should go unpunished, than that the innocent should suffer in their stead. It is mere quibbling to attempt to establish a distinction between suffering and punishment in this regard, for suffering is the result of sin, and all scripture agrees in affirming that what Christ suffered was in consequence of our guilt. He was slain for our offences: he was made a curse for us. Deny the vicariousness of the atonement, and you at once destroy every principle of a just government, and do violence to every attribute of the character of God. The reality of the sufferings of Christ, then, being admitted, the declaration of the text is proven. He assumed our nature; he stood in our stead; he bore our sins in his own body on the tree. The same fact is shown from the nature of redemption, of which it will be necessary to speak when we treat of the efficacy of the atonement. We are said to be bought with a price—redeemed with the precious blood of Christ. Let us now consider—

3. How this transposition of character could be effected. The text declares, "for he hath made him to be sin for us." The statement, as we understand it, is this, that the atonement by Christ is the result of the divine purpose and act, and accords with the justice, holiness, and goodness of the divine character. "It pleased the Lord to bruise him;" and "it became him by whom are all things and for whom are all things in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." He hath made him to be Head over all things to the church. As Adam was made the head of a natural race, so was Christ of a spiritual one: and as by one man's disobedience many were made sinners, so, in like manner, by one Man's obedience are many made righteous. As the Father bath life in himself, so hath he given to the Son to have life in himself. This life he gave a ransom for his people, in obedience to his Father's will. Hence is it said that God spared not his own Son. He did not treat him as a sinner while he was not one; but laying our guilt upon him, he exacted of him that which was our due. It was the work assigned him to do. His perfect oneness with his people, rendered it necessary that whatever the law required of them he should give, and however low and fallen their state he should take part of the same, with the assurance that when he should make his soul an offering for sin, he should see his seed, prolong his life, and the pleasure of the Lord should prosper in his hand.

LEONARD COX, JR.

Boston, Mass., July 31, 1858.

DEAR BROTHER BEEBE:—Feeling that I am in the presence of that God that cannot be deceived, I will with his aid try to relate a little of the dealings of the Lord with me, for the past twelve or fifteen years. We may in this important thing deceive man, but God we cannot, for he knows all our hearts, and he is unchangeable, the same yesterday, to day and forever. As I said before, feeling that I am in the presence of God, I will try to relate in

my simple way, some of the exercises of my mind. I was born in the year 1831, and when very young, I was at times troubled in my mind, thinking that I was the most wicked wretch that ever was suffered to live, and that I was justly condemned forever by God's righteous law, unless Christ saved me, but I could not see how he could save such a sinner as I was, for I felt that I was the vilest of the vile. When alone, I would try to pray, but got no relief, for it seemed to me that I grew worse, adding sin to sin; sometimes I could not open my mouth, and when I could all that I could say was, "God be merciful to me a sinner." O how afraid I was that any one should know any of my feelings! I got along in this way until 1846 or 7, when one night I came home late in the evening, and after I had retired in my little bed room, as I lay thinking what a wicked creature I was, all at once, all of my troubles and sins were gone, and I then felt as though Christ had appeared as my Savior and Redeemer and my all. O what a happy hour that was for me. I felt to praise God for what he had done for my poor and never dying soul. But alas! ere morning came, I thought that it was all a delusion, that I must be deceived, but still I could not get rid of hoping that it might be real. All of those feelings I kept to myself, and I was so afraid that any one should know my feelings, that when I was with my young friends I would act wild, &c., to conceal my feelings from them. But when I would be alone again, I would weep and mourn; and sometimes it did seem as though I must sink for doing as I had. Brother Beebe, are these any of the feelings of the least of the children of God? It would satisfy me if I did but know that I was one of the least, for I have many fears that I do not know what it is to be a child of grace in any degree. In 1849 I left home and came to Boston (my native place being Sanford, York Co., Me.) and then being associated with different kinds of company, my former feelings seemed to almost leave me, until 1852, when one of my young friends with whom I had spent my school-boy days, was taken from time to eternity. I thought why was he taken and I left. And where would my poor soul have been landed had it been me? It seemed that my troubles returned ten fold, if possible. But I still got along, laboring under such trials until 1856, when I was so much troubled that it seemed I must die. My wife then noticed that something was the matter with me (as she had many times before) questioned me to know what ailed me. I then told her, and she then sung the hymn:

"Just I am, without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
O, Lamb of God, I come."

And ere she was done, my burden was all gone, and I think I can truly say that I was happy once more. I had that same feeling that I had when a boy. But very soon doubts began to arise, and I thought again that I was deceived. And I got along, sometimes hoping and then fearing, until last June, at which time I went to Woburn and heard Elder Cox preach, and he baptized two persons that day, and what a glorious sight it was to me; they looked so heavenly and so happy to me in following Christ in that ordinance. O how I wished I might be like them.

From that time this ordinance rested heavily on my mind; but was I fit? was the great question with me. Then these words came with great comfort to my troubled soul: "We know that we have passed from death unto life because we love the brethren. The next week Elder Quint called to see us on his way home from the Warwick Association, and he talked with me, but it was all dark with me at that time; I was like one in prison. I could not say much to him, but after he was gone these words came to me: "Blessed are they that mourn, for they shall be comforted." And I felt that I was a mourner, and I hoped in Zion. I then felt happy again. O how I wished him back again that I could tell him how I then felt. Soon after this, Elder Cox called to see us and I told him some of my feelings. He then talked to me of salvation by grace, which works by love, purifies the heart and overcomes the world. O how he looked to me. I thought that if I was like him I should be happy. Soon after this I went to Woburn and heard him preach again, and his text was in Solomon's Song, (1, 7,) "Tell me O thou whom my soul loveth," &c. And how clearly he set forth the work of God by grace, as I had a view of it, and how plainly he told my feelings—much better than I could. I could not see how he could tell so well, and yet it was so. I have been trying to know for a certainty that I was a child of God by grace, but I am now satisfied that we have got to live by hope, but we shall be satisfied when we come forth in the likeness of Christ. Time passed on until the third day of this month which was their conference day at North Berwick, and that Church being where my folks belong, I thought I would go down and tell them some of the Lord's dealings with me, and if the Church thought me a fit subject, I would join them; and if they did not they could reject me, for I felt that I could but die if I went, and if I staid away it appeared to me that I must certainly die. So when the day came I started, but it soon commenced raining, and when I got to the Great Falls, I had to take a carriage, and I could hardly wait to get to the meeting, (it being 8 or 9 miles) but when I got there, there was no meeting on account of its being so very rainy. Then I thought surely that I was not one of God's chosen ones—that I ought to have staid at home. My feelings can only be imagined by those that have felt the same. But Elder Quint told me that it was all right, for, said he, we can have a conference meeting the next morning before public worship and that will answer just as well. But that was a night of trials for me. In the morning it had cleared away and it was a beautiful day. But I had a severe trial about joining meeting, for I thought I was not fit to be there; yet, when it was time, I started, hardly knowing why. Then it seemed as though the evil one was tempting me worse than ever, until I had got about half way there; all at once these temptations left me, and the happiness that I then enjoyed I thought a thousand times paid me for all my troubles, for I felt that Jesus was mine and I was his. The following verse then came to my mind:

"There is an hour of peaceful rest
To mourning wanderers given,
There is a joy for souls distressed,
A balm for every wounded breast,
'Tis found above in heaven."

I felt that there was no real happiness in this vain world. As they did not have their conference on Saturday, they had a meeting that morning. Elder Quint invited me and my wife to join, and we did, not knowing that I should have anything to say; but I had not been in there many minutes before I wanted to tell them what God had done for me, and did try, but I told them but very little of what I had passed through, and after I had sat down it seemed that I had not told them anything to the purpose. My wife also told some of the Lord's dealings with her, and when she had got through, I then felt more poor than ever; for I thought that her experience was a good one, and if mine was like hers, I should have something to cling to, but the Church received us as candidates for baptism, and that day we, in company with two others, followed our Lord and Savior down into the watery grave, and were buried with him in baptism, and it seemed solemn, and yet glorious to me. Since then I have had ups and downs, doubts and fears, and yet have a hope. If it was not for hope the heart would break. I find that I am yet prone to do evil, for in me, that is, in my flesh dwelleth no good thing, and when I would do good evil is present, so that I cannot do the good that I would. It is through much tribulation that we must pass if we are the children of God according to the word. But when we shall get through this vain world, we shall then be no more troubled with doubts and fears, but shall be forever with the blood washed children of God. I have the greatest reasons to bless God of any creature, for he snatched me as a brand from the burning, and I have been denying him more than half of my life ever since I have hoped in him. But God says, "I will put my law into their minds, and write them in their hearts, and I will be to them a God, and they shall be my people." There is no conditions in this new covenant; it is "I will," and "you shall." It was nothing but the free sovereign grace of God that saved a wretch like me. Yes, Christ suffered, bled and died on the cross that we might live, and arose the third day, and ascended into heaven, there ever to make intercessions for us. O who would not give Jesus all the glory? All that have had a view of themselves in the glass of God's law, methinks would say,

"In vain we seek for peace with God,
By methods of our own.
Jesus, there's nothing but thy blood
Can bring us near thy throne."

It is not of works, lest any man should boast, but Paul said, "We are blessed with all spiritual blessings in Christ, according as he hath chosen us in him before the world began," &c. If it was not for this plan that was laid to save sinners, I should be eternally lost; for I do not deserve one favor from God; it is through the unmerited grace of God that I am saved, if saved at all. Dear brother, is not this plan to save, a glorious plan to think of, or to write about; for if we are what we profess to be, soon we shall leave this vale of tears, to be with our Saviour, when we shall see him as he is, and we shall be made like him to dwell forever with the Lord. O glorious thought, to be in the likeness of Jesus. Can such a wicked wretch as I am cherish a hope that one day I shall reach that heavenly kingdom? How many doubts I have that the promises are not

for me. Those who write for the SIGNS that are scattered over the world, all speak one and the same language. They tell what Jesus has done for them, not what they have done for Jesus. I hear them say by the pen, He has snatched me as a brand from the burning—he has taken me up out of an horrible pit and placed my feet on a rock, a sure foundation, Jesus Christ being the chief corner stone." Then again I am so unworthy, I am afraid I am not a child of God. O that I could only know that I was one of the least of God's children, that would satisfy. But my hope is so small that I am afraid I am not one of the least. And yet I could not do without that little hope; for gold and silver are worthless compared with it. O, I could not part with it for worlds like this; it is like an anchor to my soul; it does me good to read the same. Dear brother, I have written more than I intend. You are at liberty to publish or burn it, just as you think best. Dear brethren, I desire an interest in your prayers, that I may know and do my duty. Brother Beebe, may you have strength equal to your day, and when the enemy's darts are flying at you from almost every point, may the God of Jacob protect you, is the prayer of one of the least of the children of God, if one at all.

HARRIS M. FORD.

BLANCHESTER, Ohio, July 13, 1858.

BROTHER BEEBE:—Having considered correspondence in Ohio, Indiana and Kentucky, who wish answers to all of their letters, and not having much time to write, I have concluded to write a general letter.

Dear brethren and sisters, I have just returned from a mission south, where I have spent three weeks in visiting the scattered abroad in Ohio and Kentucky. As some of my friends wished me to write to them when I returned home, I have concluded to give a brief account of my tour; and request brother Beebe to publish it when he should have opportunity. I left home on the second Saturday in June, on Sunday tried to preach at Brushcreek Church, in Highland County, Ohio. On Monday I took dinner at brother Watson's on the bank of the Ohio. Brother and sister Watson are members of a little church in Kentucky, called Stone Lick. Although they live in Ohio, at brother Watson's I was met by brother Bradley and several of his friends from Kentucky, and here let me remark, if brethren knew what pleasure they impart by meeting, and bringing on the way their weary brethren, they would no doubt put themselves to some little inconvenience to do so; it often causes us to thank God and take courage. We crossed the river at Cabin Creek ferry, and held meeting at four o'clock the same day at Stonelick, a little church belonging to Licking Association in Kentucky. This church has experienced a long drought, and has about lost its visibility. I visited it last winter, when I thought I discovered the clouds breaking. Since then brother D. S. Bradley has been preaching and administering to them, and some have been baptized. O that the south wind would blow and cause the spices to flow out.

On Tuesday I was at Mount Gilead Church, in Mason county. This church has suffered much of late; the enemy of peace has been permitted to set his dividing foot among them. So now, like Gid-

eon's army, having been twice divided, but a small remnant is left. Oh, that the Good Shepherd would appear for their relief, for vain is the help of man.

Wednesday, I traveled about thirty miles, and preached at Bald Eagle, in Bath county, at four o'clock. This church is under the pastoral charge of Samuel Jones. Here I met brother Benjamin Jones, of Indiana, one of the thorough-going ministers of which that State is blessed. On Thursday morning I started for Bryan's Church, being much disappointed in not having the company of the brethren Jones, as I had expected, and having to travel the whole distance, near forty miles, alone, plodding along, my foolish heart misled me entirely, murmuring, repining and darkness that might have been felt hovered over me, so by the time I arrived at Bryans I found myself in a most sorry plight for worship. Here I met with brother J. A. Johnson, of Indiana, and M. Lassing, of Ford's Church, Kentucky, together with brother T. P. Dudley, of Bryans, who declared the truth as it is, to a large, attentive congregation. On Saturday morning a door was opened for members, when two colored men, servants, came forward, confessed their sins, and on Sunday morning were baptized by brother Dudley, in presence of some hundreds of spectators. I here wish to make a remark: living as I do, in a free State, my free state prepossessions are, and ever have been, quite strong, but scenes as I witnessed on this occasion are calculated to dissipate much of the objections which are raised against our bretheren of the South. While these young men were relating the dealings of God with them, confessing their sins, their masters were affected to tears, and sobs were heard all over the house; the servants and master were made to rejoice together. The love of God in the heart brings the master on an equality with the lowest slave, for in Christ they are all one—neither male nor female—all loved by the same God, redeemed by the same precious blood, all quickened by the same spirit, and all believe by the working of the same mighty power that God wrought in Christ when he raised him from the dead. These people seem to love one another, and rejoice in hope. They had a very pleasant meeting, and I was truly pleased for their sakes, but still felt a settled gloom on my own mind. On Monday I held meeting with the Elizabeth Church, but few attended, but the southern breeze seemed to dispel some of the darkness from my mind. On Tuesday, and Tuesday night, I preached at Leesburgh. Wednesday I met with the church called Elklick; I believe it is in Harrison county. Brother Theobald has been their preacher for some time, but he resides some forty miles distant, and consequently they are quite destitute of preaching considerable part of the year. They seem to enjoy the truth spoken in its simplicity, and appear to love as brethren. On Thursday I preached at Georgetown, to an almost empty house, it being commencement day of the Georgetown College. The place was crowded with people of fashion to listen to scientific lectures, where verdant students emulated each other in rehearsing their studied lessons of borrowed rhetoric, and fine parties of pleasure promenaded the fashionable streets, but few felt a disposition to spend

an hour in examining the sure foundation that God has laid in Zion. Saturday I met brother Samuel Jones at his church, it being the time of the yearly meeting. After preaching, a door was thrown open for members to join, when sister Rogers came forward, confessed her sins, acknowledged the grace of God in revealing to her the Savior, and enabling her to rejoice with a joy that was unspeakable and full glory. She was received with gladness, and baptized on Sunday morning. The next days, Monday and Tuesday, I preached with the Drift Run church, in Franklin county. This church is under the charge of brother D. S. Bradley. Although it was a very busy time, yet the people seemed to manifest a zeal for truth so as to fill their seats each day in a manner not common in rural districts. May the Lord in his good pleasure smile upon this people. Tuesday evening I preached at a church called Gilgal, in Mason county, thence I started homeward, where I arrived on Friday, having been absent three weeks, traveled some four hundred miles on horseback. I find myself somewhat fatigued, but in looking over my tour, and comparing the dark with the light, and knowing that good and evil are mixed in this sin-disordered world, I have concluded that the tour, on the whole, to me, has been both pleasant and profitable.

J. C. BEEMAN.

PALO, Ogle Co., Illinois, June 27, 1858.

DEAR BROTHER BEEBE:—If one so unworthy may be allowed to use the appellation, it has been on my mind for some time to write you; whether it is for the good of Zion that I write, or merely to gratify my own fleshly nature, the Lord only knows, (sometimes I fear it is the latter); but if I know my own heart, my desire is that my pen may be led in such a way as shall be for the good of Zion and for the pulling down of strongholds, and that all boasting on my part might be excluded. But, alas! when I view my unworthiness and rebellious nature, I am made to shudder at the thought of having a name with the people of God, much less to lift up my voice against the enemy that seems to come in upon us like a flood, teaching for doctrines the commandments of men, and would, if it were possible, snatch the crown from off King Jesus' head, and place it on another; but thanks, praise and honor be unto Him who has created all things that are in heaven and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; he is also able to protect his children in time of trouble, and will not suffer the least of them to be lost. Hark and hear what he says: "My father which gave them me is greater than all, and none is able to pluck them out of my Father's hands." Then is it not a source of joy to the sin sick soul to know that Jesus is his friend? "One who was before all things, and by him all things consists." Well might the prophet Isaiah bring him to view as the "hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." And again, the prophet Nahum declares him to be a "stronghold in the day of trouble." And those that view their own strength as weakness, and their own righteousness as filthy rags,

have long since found it to be the case, that when they are beset on all sides by the enemy, he reveals himself unto them as their deliverer and protector, assuring them that he will never leave nor forsake them. Then why should we be alarmed at the approach of the enemy, when Jesus has assured us that none is able to pluck us out of his hands, and that he would never leave nor forsake us.

Only let us rejoice that he holds the reins in his own hands, and rules and controls all things after the counsel of his own will; and shall we for a moment dare to bring down the all-wise God to our puny judgment, and call him unjust, because he hath elected some unto salvation, and left others to perish in their own sins? God forbid; only let us rejoice that he is just and good, and that it is all of the free and sovereign grace of God that he has turned us from the downward road and placed our feet upon a rock, and established our goings, and hath put a new song in our mouth, even praise to our God. But least I weary you with my imperfect scribble, I will close by subscribing myself your unworthy brother, if a brother at all.

ABRAM B. LESTER.

OTEGO, August 11, 1858.

BROTHER BEEBE:—By request of brother Terry, of Long Island, I write on the following subject for the *Signs of the Times*: Psalms xiv. 13, 14, "The king's daughter is all glorious within, her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee." This is a part of the Psalms that the Savior said should be fulfilled, who has said that all things that are written in the prophets and in the psalms concerning me shall be fulfilled. The prophets spoke of the coming of Christ and his suffering, and the glory that should follow, and in every place that Christ is brought to view his church is represented in him, and all the names that he bears are alike applied to his bride, his church, his body, his Zion, his flock, his house, his vine, and not least, his sister, the daughter of Zion, and she is said to be fairer than ten thousand fairs; a sun among ten thousand stars, and all this glory is given to her in Christ Jesus. All this glory is internal, hence the language, all glorious within. The daughter represents the bride of Christ standing in him; as he is the Son of God, she is the daughter of her Lord; and as he was beloved before the foundation of the world, so she was loved with the same love, and as he was the only begotten of the Father, and always did that which was right in his sight, so in him she is complete and glorious within, that is in Jesus Christ the elder brother. "Her clothing is of wrought gold;" wrought out by Christ in his sufferings on the cross, and becomes her righteousness. This clothing is put upon the new or spiritual man, (while the body of sin and death is corrupt with all his deeds,) through the imputed righteousness of Christ, therefore he is called the Lord our righteousness, and the daughter is the Lord our righteousness in him. This is made manifest to us in the day of our calling. "She shall be brought to the king in raiment of needlework," that she shall at last be brought to the king eter-

nal, without spot or wrinkle, or any such thing. The ornaments that God commanded to be put upon Aaron and his sons were of the most beautiful selection, the blue and purple, and scarlet, and fine twined linen, and needlework, all this was designed for ornament and to cover their nakedness. Thus we see in Christ the spirit of those things (figurative in Aaron,) he clothes his church with the best robe, the robe of righteousness.

The whole creation can afford,
But some faint shadows of my Lord;
Nature to make his beauties known,
Must mingle colors not her own.

Hence the Apostle has said, Husbands love your wives as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, by the washing of water by the word, that he might present it to himself a glorious church, without spot or wrinkle, or any such thing.

As Solomon inquires, (Solomon's Songs vi. 10) "Who is she that looketh forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners?" This question is answered by John, Rev. xii. 1, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Thus we see her in Christ in possession of all her fulness, and complete in him. This is her dress, compared to wrought gold, that is pure gold, and raiment of needlework. This dress prepares her to come and appear in the presence of God, though in herself as deformed and black as Kedar's tents appear, but, when she puts his glories on, fair as the courts of Solomon. She is here described without regard to the flesh. This relation is all in respect to the new man that is created in Christ Jesus. The glorious doctrine of immortality is brought to light in him, who has destroyed death, and him that hath the power of it which is the devil. Therefore, it is only when the christian can view Christ as his righteousness in heaven, that he can rejoice with joy unspeakable and full of glory. This is a most glorious theme to dwell upon, it unfolds the fulness that there is in Jesus Christ, and thus enabled by faith to understand what is meant by the name of Jesus, who shall save his people from their sins. Herein they learn what it is to be complete in him, being made partakers of the exceeding great and precious promises whereby they are made partakers of the divine nature, having escaped the corruption that is in the world through lust. The heart is put in tune for the service of God and joins in the new song, Not unto us, not unto us, but unto thy name be all the glory. Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and the Father. "The virgins, her companions, shall be brought;" this applies to all the gifts that God gave for the edifying of the body of Christ. Eph. iv. 11, 12. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Hence the oneness of the people of God is seen, that Jews and Gen-

tiles, bond and free, are all one, having the one Lord and the one faith, and the one baptism, one God and Father, who is over all God blessed forever. Here are no geographical lines of North and South allowed; here the poor rejoice in that he is exalted, and the rich in that he is brought low, and here they rejoice together in the worthiness of Christ Jesus. May the truth of the subject be applied to brother Terry, and to all that love our Lord Jesus Christ. Amen.

ALMIRON ST. JOHN.

HILLGROVE, Darke Co., Ohio, Aug. 27.

BROTHER BEEBE:—My mind has been exercised for some time past on the subject of writing a few lines for your perusal, but have delayed until now, fearing that I could not write anything that will be edifying to any of the dear brethren and sisters, if one so unworthy as I may claim so endearing that relationship; for surely if you could see my imperfections as I do, you could not fellowship me. I often think that there is no one like me; when I would do good, evil is present; and the things that I would do, I do not. I feel so much of the remains of my old carnal nature, and I have so many trials and temptations, and I bear so little of the image of my divine Master, that I fear I am not a part of his glorious building. I have often been made to shed a sympathizing tear when I have heard the aged brethren and sisters speak of their trials and tribulations which they passed through; I feel to say, surely we have all been taught by the same teacher, and learned the same lessons.

All glory to my Master dear,
Who taught my soul his holy fear;
We with our Master soon shall reign,
With all the ransom'd blood-washed train.
There all the saints in raptures high,
Shall lay their pilgrim garments by,
And ever, evermore remain,
With our dear Master, Christ.

Dear brethren and sisters, is it not a comfort to us when we are enabled to feel that these trials and tribulations are evidences of a gracious state? for through great tribulations we shall enter the portals of immortal glory. The day is at hand when ye shall be set free from all your trials, doubts and fears; when you shall enter the mansions of eternal day, where ye shall no more see the falling tear or hear the heaving sigh; there pain and sickness, sin and death, shall be known no more; there you shall bear the full image of your heavenly Master, and mingle your voice with the immortal happy songsters, where there shall not be one jarring note. There the mysteries of redeeming grace and dying love shall be unfolded to your enraptured mind. I had the privilege of attending the White Water and Greenville Associations this year, where I met with many of the brethren and sisters, whom I highly esteem for the truth's sake, and heard their voices join in concert sweet, the Savior's praise to sing; to hear of peace and love, and zeal, in all the churches around. That truth prevails, and all the saints delight to hear the sound. If I am not deceived, it is my heart's delight to meet with the dear brethren and sisters, to hear them tell the wondrous love of that dear friend on whom my hopes for heaven depend, that love which binds us together in peace, union and christian affection, so that in lowliness of mind each may esteem others

better than himself. Though it may be dark and wintry time with many, yet the Lord is our sun, and he will, at his own good time, shine into our hearts with his heavenly cheering rays, and give light, joy, comfort and love, and we may rest assured that no powers, heights, depths, things present nor things to come, nor any other creature will ever be able to separate us from the love of God.

O, for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood,
So freely spilt for me.

A heart, resign'd, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

O, for a lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part,
From him that dwells within.
A heart in every thought reserved,
And full of love divine.

I feel that I am prone to wander from the God of love.

I am so vile, so prone to sin,
I fear that I'm not born again.

Oh, is there any one like me?

When I experience call to mind,
My understanding is so blind;
All feeling sense seems to be gone,
Which makes me fear that I am wrong.
My nature is so prone to sin,
Which makes my duty so unclear,
That when I count up all the cost—
If not free grace—then I am lost.

As the prayers of the righteous avail much, my brethren, I humbly desire your prayers, that I may not be found wandering in bye and forbidden paths, or left to bring disgrace to the cause of Christ. O, that it may be our happiness, through grace, to be found numbered with the ransom'd of the Lord, is the sincere prayer of your unworthy sister,

SARAH BYRAM.

From the Southern Baptist Messenger.

BROTHER BEEBE:—Thinking that it might be of some interest to the readers of the *Messenger*, to give a published account of the late preaching tour of brother D. W. Patman and myself in Mississippi, Tennessee and Alabama, I submit the following for their perusal. A few minutes past nine o'clock, A. M., Monday, April 5th, I met brother Patman on the railroad train at Covington, Ga., and we proceeded on to Atlanta, Ga., and thence to Chattanooga, Tenn. We passed on to the Grand Junction, Tennessee, via Stevenson and Tusculum, Alabama. Changed cars at the junction for Oxford, Miss., where we arrived at ten o'clock Tuesday night, the 6th. Wednesday morning we met with brother E. A. Meaders at the hotel where we stopped over night. We arrived at Oxford in advance of the time he or we anticipated, which accounts for our not meeting him until Wednesday. I preached Wednesday night at the Presbyterian meeting house in Oxford, and the next day we met our appointment in Antioch, two and a half miles from Oxford. There was a heavy fall of rain while we were preaching. We returned to Oxford, and at ten o'clock P. M. took passage by the cars for Water Valley, several miles South of Oxford. About two or three miles from Water Valley we were stopped under the following circumstances: An embankment and a culvert over a creek, were carried away by the water, and produced a frightful chasm fifteen or twenty feet deep, with the iron rails and timbers

suspended over the place. Through the kindness of a negro boy who knew the danger, without authority or permit from his master, or any one else, (as we were credibly informed,) with a lighted torch gave suitable warning of the danger, and stopped the train. Therefore the train and all upon it were preserved, according to all human probability, from immediate destruction. We had to stay the remainder of the night on the train, and the next morning a train from Water Valley came up, and we crossed the creek on foot, and took passage on its return to the Valley, where we arrived a little after sunrise. The negro boy was awarded for his generous act. We viewed a special interposition of Providence in our behalf. We called on brother J. S. Reasons, where we took breakfast and dinner, and preached the same day at Water Valley. After meeting, we crossed the Otuckaloofa creek on horses, the late rain having caused the creek to overflow its banks. Rode six and a half miles from Water Valley to brother Pearson's, where we stopped over night. Saturday and Sunday, the 10th and 11th, we preached at Shiloh, Yellobusha county, Miss. Here we met with Elds. Albert Moore and Elisha Moore. The latter is pastor of Shiloh church. We stopped Saturday night at brother J. Brown's, where brother A. Moore preached. Sunday night we stayed at brother E. Moore's, several miles from Shiloh. On Monday we rode in buggies and on horseback, about fifteen miles, to Pilgrim's Rest, where we met our appointment. Stayed all night at brother E. A. Meaders'. Here we met, and formed acquaintance with old brother R. Whitwell, who has been a member of the Baptist church fifty-five years. The next day we rode twenty miles and preached at Hopewell, Pontotoc county. Took dinner at brother Price's, and then rode twelve miles on horseback to brother J. Smith's. The next day, the 14th, after riding several miles, we preached at Laodicea, Lafayette county. Took dinner at brother M. C. C. Maples, and then rode in a carriage fifteen miles to sister Tabitha Jones'. The next morning, after riding eight miles, we preached in the village of Oxford, and then rode four miles to brother E. D. Sinclair's, where we took dinner and stayed over night. The next day, the 18th, we rode in buggies twenty-two miles, and crossed the Tallahatchie river at Tobatubba ferry, and met our appointment at Pleasant Grove, Panola county. Here we met with Eld. A. M. Crawford, the pastor of the church. Took dinner at brother Langston's, but stopped over night and preached at brother J. W. Waldrip's. The 17th we rode sixteen miles and preached at Tallaloosa, Marshall county. Here we met with Eld. Nowlin. We took dinner and stopped over night at brother Jones', about three miles from Tallaloosa. At night brother Nowlin preached. On Sunday, the 18th, we preached again at Tallaloosa, and then rode to the village of Holly Springs, about seven miles, and preached at night in the Missionary, or N. S. Baptist meeting house. Stopped over night Mrs. M. Jones'. On Monday an uncommon heavy rain; we failed to meet an appointment at Chewalla, about ten miles from Holly Springs. We, therefore, took passage in the cars of the Mississippi Central Railroad, intending to go to the

Grand junction, Tennessee, and there to change on to the Memphis and Charleston Railroad to go to Lafayette, where we expected to meet with brethren to take us to our appointment at Shiloh, Marshall county, Mississippi, on Tuesday. We left Holly Springs, and continued on until we arrived at Hudsonville depot. While we were at Hudsonville, the trestle work on the railroad ahead of us was carried away, or fell by the freshet. We left the cars, and the train run back to Holly Springs, over a bridge a few rods from the station house, which bridge was carried away by the freshet within fifteen minutes after the train passed over it. We stopped at the station house three hours, and then walked about two miles through the rain, and over a muddy road. We remunerated a negro for showing us the way, and taking our baggage along. We next succeeded to obtain the loan of horses and negroes, and we rode three miles through the rain, and arrived, between sunset and dark, wet and cold, at the house of brother T. G. Gatewood. After remunerating the negroes, they returned with the horses, and we were hospitably entertained, and kindly cared for at brother Gatewood's. The next morning we rode over a muddy road eight miles, and met our appointment at Shiloh. Here we met with Eld. S. Harris, the pastor of Shiloh church. After preaching we rode five miles, and took dinner, and stopped over night at brother J. R. House's, where we had preaching. Here we met with Elds. W. S. Daughety and Peter Culp. On the 21st we preached at Concord, our last regular appointment in Mississippi. Took dinner at brother J. Rogers', where we parted with Elds. W. S. Daughety, P. Culp, and E. A. Meaders. The last named brother had been with us at all our meetings from the time we met at Oxford, until we parted at brother Rogers'. Brother Patman and myself were taken to Moscow depot, thirteen miles West from the Grand junction, Tennessee, where we learned that the late heavy rain had caused several breaks on the railroad, between the Grand junction and Tusculumbia, which rendered the road impassable. Still hoping that we might possibly go through, we took passage by the cars, but finally stopped at the junction through the advice of the conductor and others, who stated that it would be impossible for us to go through. Accordingly we stopped at a hotel over night, and the next day, as we were frustrated in our calculation, we took a trip to the city of Memphis, Tenn. At Moscow we were met by brother E. A. Meaders, who had started for home, but learned that the Mississippi Central Railroad was also impassable, so that he could not get home, he concluded to go to Memphis with us. We visited the city, and for the first time, brother Patman and myself had a view of the "father of waters," the great Mississippi river, and also the Eastern boundary of the State of Arkansas. The river is about one mile wide at that place, and the steamboats, levee, (a bank along the river to prevent inundation) and other things interested our attention. On our return we left the cars at LaGrange, Tennessee, and walked three miles to sister Mayo's, where we stopped over night. The next day we went by the cars to Moscow, where brother House met and took us in

buggies to his house. The Saturday and Sunday following we preached at Concord, Marshall county, Mississippi, at the regular monthly meeting of the church, brother S. Harris, the pastor, being present. Here we parted with Elds. Harris and Meaders. We rode nine miles to brother W. Stidham's, where we stopped Sunday night. The next day, the 26th, we preached at Hopewell, Fayette county, Tenn., and on Tuesday at Mount Pisgah, where brother P. Culp is member and pastor. We met with him again at the latter place. We rode several miles and preached the same night at the N. S. Baptist meeting house in the village of LaGrange. The same night at ten o'clock we took passage in the cars to meet some of our appointments in Chambers county, Ala. About one mile West of Tusculumbia we came to a large break on the railroad, where we changed cars by crossing a creek. We then proceeded on to Stevenson, Ala., after crossing the Tennessee river at Decatur. We changed cars, and passed over a very mountainous country, attended with a frightful and grand appearance, crossing the Tennessee river again at Bridgeport on to Chattanooga. We again changed cars and passed down the State Road to Atlanta, Ga. We proceeded on to West Point, via LaGrange, Ga., and finally arrived at Opelika, Ala., at eleven o'clock, A. M., Thursday, April 29th. We hired conveyance to brother W. M. Mitchell's, as the brethren had given up looking for us. Brother Mitchell was absent filling our appointments, but sister Mitchell kindly entertained us. After dinner, brethren J. G. Renfro and J. F. Sharp arrived with conveyance, agreeable to previous arrangement, and we rode twenty-one miles to J. S. Clark's, near Enon meeting house. After resting for the night, we rode seven miles, and met our appointment at Macedonia. Here we met with brother W. M. Mitchell, and several other brethren and sisters. After meeting went to brother W. Jones' and at night preached at a school house near brother Jones'. Saturday, May 1st, we preached at Enon, and then rode seven miles to brother T. J. Brooks', where we preached and stayed over night. The 2d, preached again at Enon, and then rode seven miles to brother J. C. Towles, where we stopped for the night. The 3d, we rode twelve miles and preached at Mt. Hickory. Here we met Elds. J. W. C. H. Cliett, J. M. Duke, W. L. Taylor, E. Jackson and J. Durham, licensed preacher. Rode seven miles to brother S. T. Higgins, where we spent the night. The 4th, we rode five miles and met our appointment at Mt. Pisgah. Here we met with Eld. W. M. McClendon. After meeting we rode eight miles, and I stopped at brother W. Fuller's over night; brethren Patman and Mitchell went to brother Finley's—we parted at Fredonia. The 5th, in the morning, we called on sister Foster, who was sick. Her husband is a Primitive Baptist. We preached at Sharon, where we met Eld. H. M. Higgenbotham. Here we parted with Eld. E. Jackson, who was with us at three meetings. Rode nine miles to brother W. Stevens, where we stayed over night. I preached a short discourse there that night. The 6th we rode eight miles, and preached at Ephesus, and then rode seven miles to R. McCulloh's, where bro-

ther Patman and myself stayed for the night. Brother Mitchell stayed at brother O. Brooks', near by. The 7th we attended our appointment at Harmony, and then rode seven miles to brother I. Meaders. The next day we preached at Hepsibeh, and stayed over night at brother M. J. Thompson's. Took breakfast on Sunday at brother J. Lofin's, and preached again at Hepsibeh, and then rode thirteen miles to brother W. M. Mitchell's, in Macon county, where we stopped for the night. The 10th we preached early in the morning at Mt. Olive, near brother Mitchell's. Took dinner at brother H. Keys, and then proceeded on to Opelika, where we took passage in the cars on to West Point, and then to Atlanta, and thence home. I left brother Patman on the train, homeward bound, at Covington depot, at two o'clock, A. M., Tuesday. Here I met brother Wm. L. Beebe, at whose house I stayed the remainder of the night. I got home the same day, and found my family in tolerable health. I was absent about five weeks and one day.

We have reasons to acknowledge the goodness of our God to us in our journey from first to last. Notwithstanding we endured considerable hardships and exposure at times, yet we were highly gratified to meet with brethren, sisters and friends, who cordially welcomed us, and expressed a hearty fellowship with us for the truth's sake. This was general in Mississippi, Tennessee and Alabama. All of our meetings were attended with more or less interest through the presence (we hope and trust) of our God and King. We, his poor unworthy servants, preached to the people the unsearchable riches of Christ, as God gave us tongue and utterance, and it was with pleasure we witnessed its reception by our brethren and friends.

Nothing unpleasant passed between us and any of the brethren during the whole of our preaching tour. The kindness of our brethren was very great, and such as partake of the spirit and temper of the gospel of Christ.

We were very much interested, even to tears of joy, to witness a reconciliation between two brethren in the Hepsibeh church, Chambers county, Alabama. They had been much at variance, and were excluded from the church as a consequence thereof. One of them had been restored sometime since. The other, brother C. S. Tate, an ordained preacher, came to the church on Saturday, the 8th inst., and was restored. The two brethren asked each other's forgiveness, and the spirit of forgiveness and reconciliation was manifest among the brethren. It was an affecting season.

If brother Patman feels to write something in relation to our journey, I hope he will do so.

JOSEPH L. PURINGTON.

Newton Co., Georgia, May 13, 1858.

WORKING CLASS FUNERALS IN NAPLES.—It is the custom at Naples, whenever a person is considered in the last agony, for every friend or relation, whether husband or wife, father or mother, to leave the house, to which they do not return again, until eight days after the funeral; neither do they attend the funeral. But as every person belongs to a burial club, the members of that society attend, dressed in white, and the expenses are paid out of the fund of the club, which, as most persons are buried without a coffin, does not cost the society much money.

Circular Letter.

The Elders and Messengers composing the Siloam Association of Regular Baptists, now in session with the Little Bethel Church, Linn County, Oregon Territory, to the churches composing the same, sendeth greeting:

DEAR BRETHREN AND SISTERS:—As we have been permitted by Divine Providence to assemble together once more in an associated capacity, we again endeavor to address you, hoping that the Lord will enable us to so word our epistle that it may prove a blessing to all the household of faith, and especially to you, for whom it was more directly penned. And as the subject of the union of Christ and his church has been and is now a bone of contention among Baptists, we feel to say a few words thereon. While we regret that our feeble pen cannot portray the beauties of so grand a subject in such colors and minuteness as we could wish, yet we hope that from the hints we may give, in connection with the Scriptures, you will be able to draw consolation from the idea of the church of Christ being truly and essentially united to him from all eternity, not only virtually, but actually, not only in purpose, but in fact and in deed.

Now, we wish to be understood that when we thus speak, we mean in a spiritual point of view. "There is a natural body, and there is a spiritual body."—1st Cor. xv. 44. Again: "The first man, Adam, was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first [having reference to to their development in time] which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly."—1st Cor. xv. 45-48. As we said before, there is a natural body, and there is a spiritual body. The natural body is derived through Adam, while the spiritual body is of Christ. Thus the two headships are brought to view, and their seed in them. We can readily understand the union or relationship existing between Adam and his posterity, and that such union has existed ever since the time when Adam was formed out of the dust of the earth, because that union is natural, and we, being natural, can see and understand the development thereof with our natural faculties. So in like manner when the eyes of our understanding are enlightened by divine grace, we can behold that this natural figure illustrates the spiritual headship, and Christ and his seed in him, and ever since he has existed as the head of the Church, as her Mediator, her Priest and King, and as her Husband, she has stood in Him, united to Him, and one with Him. And as Eve had her standing in Adam before she was taken from his side, having been created in him, for "in the image of God created he him; male and female created he them;" and after she was taken from his side and formed into a separate existence, Adam could say: "This is now bone of my bones, and flesh of my flesh: She shall be called woman, because she was taken out of man."—Gen. ii. 23. So the antitype is brought to view by the figure, for as Eve was created in Adam, so the Church is said to be created in Christ Jesus.—Eph. ii. 10. And Christ as fully recognizes his bride, where he says, "I pray

for them, I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them."—John xvii. 9, 10. Thus you see that Adam was a figure of Christ, for the Scripture saith, "who is the figure of him that was to come."—Rom. v. 14; how then can any one who has an understanding of divine things, deny the eternal union of Christ and his children? Adam being a time being, the relation between him and his seed is such, that their existence is co-eval with his existence. So with Christ; he being from all eternity, the relation between him and his seed must necessarily be eternal. The figure is brought to view again by a corn of wheat; Jesus saith, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John xii. 24. Christ spoke this of himself that he must necessarily die to bring forth fruit, and that his fruit should remain, and Paul saith, "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." So that every seed produceth its like, and the seed or grain must spring from its parent germ; so there is a continuation of the same relation to every plant springing from one another. So Christ's seed was manifested or brought forth in consequence of his laying down his life, not to make them his seed, but to manifest them, as such.

Again: national Israel is represented as a typical people; and their going down into bondage under Pharaoh, is figurative of the bondage of spiritual Israel under sin, the land of darkness and the shadow of death. Now recollect that this people came out of Canaan before going down into Egypt, and their going back is spoken of as a return; so likewise this spiritual people do return; "And the ransomed of the Lord shall return, and come to Zion with songs," &c.—Isaiah xxxv. 10. Does not this signify that the redeemed had been in Zion before? "I will say to the North, give up; and to the South, keep not back; bring my sons from far, and my daughters from the ends of the earth."—Isaiah xliii. 6. They are here recognized as sons and daughters prior to their coming—prior to regeneration. Again: "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father."—Gal. iv. 6. They are then called sons before they are made to cry Father; they can then own with thankfulness the relation, while Christ claims them as sons before. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c.—Heb. ii. 14. This is plain; the children being put forth in Adam in their natural state of existence, became sinners, strangers and foreigners; still they are recognized as children, and by grace are brought nigh, and made fellow citizens with the saints and of the household of God. "For ye are dead, and your life is hid with Christ in God."—Col. iii. 3. "And if children, then heirs; heirs of God, and joint heirs with Christ."—Rom.

viii. 17. "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren."—Heb. ii. 11. For that life which was given us in him was never defiled with sin, being preserved in him. They then had an existence in Christ prior to their being put forth in Adam; which constitutes that eternal relation; their life being consistent with him. Thus we see the necessity of his taking part of the nature of his bride, that he might redeem her from under the curse of the law. This he could do, being the near kinsman, he had the right according to law to redeem her. The term, Redeem, signifies the prior right of inheritance, and divine justice fully recognizes him as being the head, the husband, the shepherd. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv. 46. "Wherefore in all things it behooved him to be made like unto his brethren," &c.—Heb. ii. 17. So in consequence of his being her head, he must needs suffer, and in no other way could divine justice have accepted the sacrifice; in no other way could her sins have been imputed to him. And in consequence of this imputation, we hear it said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hands upon the little ones."—Zech. xiii. 7. The children are called the sheep. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah liii. 6. Again, it is said, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. xxxi. 3. Again: "I was set up from everlasting, from the beginning, or ever the earth was, &c. Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men."—Prov. viii. 23-31. If they were so early beloved as this, being his delights beforetime, before they were brought into visibility, have you, doubting christian, any reason to fear but that he will remember you, and bottle all your tears. Well may you sing with the poet:

"Rest, doubting saint, assured of this,
For God hath pledged his holiness."

Remember, when he brought Israel out of Egypt or bondage, he would not suffer a hoof to be left behind. Nor will he now; his word and his oath is confirmation enough; his love brought him down from heaven for you; it caused him to suffer, bleed and die that you might live; he is gone to prepare a place for you, and he will come again and take you unto himself.

Again, we would say that in consequence of this eternal union, God saw proper to reveal himself under the character of Love to his children. Think you that he would thus have revealed himself to poor fallen sinners had not this union existed? Have we not more reason to conclude that he would have revealed himself as a just God, and not as a Savior? But thanks be to his name, he loved us, and had provided every means necessary to complete our redemption from under the curse of the law. Again, it is written, "My substance

was not hid from thee [having direct reference to his body, the church] when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, [that is, not yet being perfected or finished,] and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them [brought into actual visibility.]—Psa. cxxxix. 15. Again, Christ says, when speaking of this people, "They are not of the world even as I am not of the world." John xvii. 14. How identified then they are with Christ; they then have a heavenly origin. The Scripture saith, "And we know that we are of God," &c.—1st John v. 19. For it is said again, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 8. They are a peculiar people, and it is said that "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them." Num. xxiii. 21. How unchangeable then is his love.

Now, dear brethren, this people is loved equally and co-eternally with Christ, joint heirs with him, and we hear him presenting them to the Father, and pleading their cause, and saying, "I pray for them, I pray not for the world but for them which thou hast given me; for they are thine." And they will all be sanctified and cleansed, that he might present them to himself, a glorious church, not having spot or wrinkle, or any such thing. Dear brethren, rejoice and give honor to his name.

You will discover that we have said nothing about the opposite character—that people of whom it is said, "But ye believe not, because ye are not of my sheep, as I said unto you." John x. 26. The command of the angel to John was, to "Rise and measure the temple of God, and the altar, and them that worship therein, but the court which is without the temple, leave out, and measure it not," &c. Rev. xi. 1, 2.

May God of his infinite mercy bless you all, and crown us together with him, is our prayer.

ISOM CRANFILL, *Moderator*.

Attest: J. T. CROOKES, *Clerk*.

Corresponding Letter.

The Siloam Association of Regular Baptists, now in session with the Little Bethel Church, Linn Co., O. T., to the sister Associations with whom we correspond, sendeth christian salutation:

BELoved BRETHREN:—It is with gratitude to our Divine Father, who has preserved us through the varying vicissitudes of another year, that we undertake to send you this, our Annual Epistle of Love, to endeavor to perpetuate the correspondence that has for some time existed between us. And we hope that nothing will ever arise to mar or sever that bond of union that unites us together. And, if we are of that heavenly family, as we hope, that union cannot be dissolved, nor rent in twain, for our *Life* is the same, being one in Christ, our Head and Mediator, and in this Mediator, the Church was chosen before the foundation of the world. Hence it follows that Christ and his church are and have always been *One*; this we call eternal union, and destroy this union and the christian's hope is gone. We are yet in

our sins; Christ's death and sufferings could profit us nothing. And, in fact, his death would have been a violation of all law, both human and divine, for who ever heard of an innocent person being put to death for the guilty, by order of law? Such would be preposterous. No, brethren; he must of necessity suffer, for thus it behooved him, to be made like unto his brethren, and to suffer for them. Brethren, we have reason to rejoice that our Head and Husband, has done all things well. He has suffered for us that we might live and reign with him, when this corruptible shall have put on incorruption, for we know that when he appears we shall be like him, for we shall see him as he is.

You can see by our Minutes what we have done, and likewise the state of the Churches, as well as whether we have received your Minutes, &c. We hope you will still send us your Minutes, and keep up a Christian correspondence with us. Finally, brethren, farewell, and may the God of love and peace be with you all, is our prayer.

ISOM CRANFILL, *Moderator*.

Attest: J. T. CROOKE, *Clerk*.

EDITORIAL.

Middletown, N. Y., September 15, 1853.

THE TIME TO FAVOR ZION:—We have no reason to doubt that every incident which God in his holy providence allows to transpire, however oppositely designed by the wrath of men or malices of devils, must ultimately, under the gracious hand of God result in favor of Zion; "We know that all things do work together for good to them that love God; to them who are the called according to his purpose." Nevertheless we read of a time to favor Zion; yea, a set time, as appointed and ordained by our Heavenly Father, in a peculiar manner to result in her favor.

Although in a general and unrestricted sense, all things do operate for her good, from the setting up of empires, to the numbering of the hairs of our heads,—the creation of worlds to the falling of a sparrow, yet there are many things brought to pass which are particularly afflicting and trying to the saints of the Most High. God's people are chosen in the furnace of afflictions, and in the wisdom and goodness of God it is ordained that "All who will live godly in Christ Jesus, shall suffer persecution." And we are further informed that the redeemed blood-washed saints shall come up out of great tribulations, and also that unto them it is given on the behalf of Christ, that they shall not only believe on his name, but also that they shall suffer for his sake. Many, says the inspired servant of God, are the afflictions of the righteous; but God delivereth him out of them all.

Among all the afflictions common to all the saints while they dwell in earthly tabernacles of mortal flesh, perhaps none are so severely felt as their own imbred corruptions, the sense of ingratitude to that God whose goodness and mercy has followed them all their days, that they come so far short of what they sincerely desire, in their obedience, love, and devotion to that blessed Savior who bore and carried them all the days of old; who gave himself for them, who bore their griefs, carried

their sorrows, and on whom the chastisement of their peace was laid, and with whose stripes they are healed. A sense of his unparalleled love, his unexampled mercy and distinguishing grace, more than all the terrors of his judgments leads them to mourn their depravity and to repent in dust and ashes before him.

The world with its cares, sorrows, bereavements, fascinations and vanities, prove, as the wise man has said, a vexation of spirit to them. While in the world they have to do with the world; but O, the thorns and thistles they have to encounter. As the disciples of Christ the world hates them; because they are not of the world, and because they are called to renounce the world, the flesh and the devil. They know that the world hates them because it hated their divine Lord and Master, before it hated them. They shall be hated also of all men, for the namesake of their Redeemer. Nor is this virulence manifested alone by that portion of the world known as avowed enemies to christianity, but by far the more bitterly from those who under the guise of a profession of godliness, engage against the truth. None are so cruel, so malignant, and so excessively hostile to the people of God as those who claim to be doing God service when they stain their guilty hands with the blood of martyrs. None can so effectually plunge a dagger under the *fifth rib*, as they who conceal their weapon under a cloak and take the saints by the beard to kiss them, saying, "art thou in health, my brother?" "Beware of men who come unto you in sheep's clothing; but inwardly they are ravening wolves; by their fruits ye shall know them." From this warning admonition of our Lord, are we not bound to scrutinize closely before we listen to those who come crying out against our brethren as heretics? Take them on their back track, and see if we can find no marks of blood produced by their scattering and devouring of the sheep and lambs which have fallen in their way. In their external appearance they may seem to be much concerned for the peace of Zion, for the purity of the faith and order of the church; and they may manifest much zeal for ferreting out heresy, and exposing the wickedness of others, and at the same time they may be inwardly ravening wolves. "By their fruits ye shall know them." Are they following the things which make for peace, and things wherewith one may edify another? Are they in meekness instructing those who oppose themselves? Do they show a consciousness that they may themselves be tempted? Are there no instances to be found of men who can hold in their fellowship those who have by the authority of Christ been put away from the church of God for crimes of adultery, of lying, of bearing false witness against a neighbor, for slander, and other kinds of immorality, and at the same time labor for years to destroy the characters, reputation and usefulness of those who have always maintained a christian walk and deportment in sight of all men? Again, can no instances be found of a man, professing the greatest concern for the peace, prosperity and welfare of the church of God, professing to be regenerated in soul, in body and in spirit, who at the same time has been twice excluded from the fellowship of the church of

Christ, who has abandoned for a long time his helpless wife and family, and who has advised an aged parent to quit preaching and to engage in speculating in Missouri lands? If there be any who bear this description of fruits, are they to be allowed to read the flock of Christ, because they wear sheep's clothing, or because they make such solemn protestations of their own purity, and so loudly cry out against the imperfections of those who already feel themselves bowed down to the dust under a constant sense of their own vileness? If there are no such cases, then it is well for Zion; but if there are, let the admonition of our Lord be heeded—**and BEWARE of them.**

A disregard for the instructions and admonitions of our Shepherd and Bishop, must assuredly increase the distress and affliction of the people of God.

Still another cause of affliction to Zion is found when the Lord withholds from her the outpourings of his spirit, and such seasons of refreshing as can only come from his presence, when the ways of Zion mourn, and but few come to her solemn feasts.

But still are we not warranted in our belief that all that God permits to afflict his dear saints, is working under his mighty hand for good and for his ultimate glory, since

"Death and hell can do no more
Than what our Father please!"

But be not discouraged, there is a brighter point at which your eyes shall yet behold Jerusalem a quiet dwelling and a secure resting place.

"God will not always chide,
But when his rod is felt;
His strokes are lighter than our wrongs
And fewer than our guilt."

There are set times to favor Zion, and in many of her departments the set time has already come. In many of his churches great peace and harmony abounds, and God is evidently calling his own sheep by name, and delivering them from the power of darkness, and translating them into the kingdom of his dear Son. We recently attended the Lexington Association, in this State: one of her churches reported twenty-six joyful converts added within a few weeks past by Baptism, and other churches have also been greatly refreshed, and favored with additions. In this vicinity we have witnessed some gracious indications of God's special favor which he bears to Zion. In the Middletown and Walkill, and in the New Vernon church several have been added by Baptism and on profession of faith, and others have given good evidence that they have lately experienced the love of God shed abroad in their hearts, who seem inclined to follow their Lord in obedience to his precepts and examples. In many other places, Hopewell, Kingwood in New Jersey, as well as in other States, the voice of the Son of God is heard, and they that hear do live.

A WATER SPOUT.—Brother William L. Benedict, of Warwick, in this county, gives us the following interesting description of a powerful water spout, which recently passed through that town:

We had an unusual and terrible demonstration of Almighty power, presented to us yesterday afternoon. A water spout passed through our village about 5 o'clock. I was at work on the upper part of the

farm when a shower came on, and I started for home, but it rained so that I stopped under the hay house, near the centre of the farm. James was with me, and twice I heard a loud and terrible roaring. I asked James what it was. He answered "It is thunder." I replied it is the strangest thunder I ever heard. The rain abated somewhat, when we started for the house. A dark cloud lay in the Southwest, and when we had got about half way, my attention was again attracted by the roaring. I looked and saw the cause. A dark pillar about the size apparently of a man's body, rose to a great height in the air, surmounted by a dark and smoky looking cloud, and expanding near the earth. It was whirling with fearful velocity, and the noise was terrific. When I first saw it, it appeared south of the village, on the land of John Wood, and near his house. I hurried home, when I had a full view of the terrible phenomenon. It crossed the road leading from Warwick to Belvale, and entered an orchard belonging to Mr. Magie. The largest apple trees were torn at once from the ground, and hurled through the air, and fell some rods from where they were taken up. When it encountered a fence, the rails were whirled through the air like leaves before the autumnal gale. It now approached our house. Its movements were slow, a man could have kept pace with it. I thought its course was directly towards the house, but He who rides upon the whirlwind and who directs the storm guided it, and it passed a little to the right of our house, crossing between the garden and the large willow tree, but its force was greatly abated, as it rose from the south, when first in front of the house. I felt that we had met with a merciful deliverance, as had it continued with the violence that was manifested when it crossed the creek, about sixty rods from the house, it must have greatly damaged our house, if it had not torn it entirely to pieces. It certainly is remarkable, that passing as it did through a thickly populated valley, not a house or barn, or other building was injured, or any person harmed. What gratitude is due our God for his mercies.

With love to all I remain as ever yours
in bonds of love,

WM. L. BENEDICT.

WARWICK, N. Y., Sept. 4, 1858.

Our stated meetings at New Vernon, Middletown and Walkill, for the present, are on Sunday, September 19th, and October 3d at Walkill meeting-house; on Sunday, September 26th, and October 10th at New Vernon, at each place beginning at half past ten o'clock, a. m. And at our Hall on Orchard Street, Middletown, every Sunday at three o'clock, p. m. The Monthly Church Meeting at New Vernon, on the first Saturday of each month, and of Middletown and Walkill Church on the last Saturday of each month; at each, commencing at one o'clock, p. m.

ENERGY.—"The longer I live," says a great writer, "the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination; an honest purpose once fixed, and then death or victory. That quality will do anything in the world; and no talents, no circumstances, no opportunity, will make a two-legged creature a man without it."

TO PREVENT CONVULSIONS.—The following curious mode for preventing convulsion, commonly called "a fit," is given in the last number of the Charleston Medical Journal and Review, in a long article on the treatment of Epilepsy, by Wm. M. Cornell, M. D. of Boston:

I have employed various means to ward off an epileptic attack for the time being. Stretching the muscles powerfully will generally prevent an attack; for example, when the aura commences in the great toe, or in the leg, strong traction, or elongating the toe, or stretching the muscles of the leg, will carry the patient over the threatened attack for the time; or, when a patient has premonitory symptoms of an attack, opening the jaws as widely as can be done, and placing some hard substance between the teeth, to keep the mouth open will have the desired effect. I have had one patient who, by my advice, carried a piece of iron with him for a year, fitted for the purpose of expanding the jaws to their utmost capacity, and keeping them thus expanded. When he has felt what he calls the "little spasms," which have usually been the precursors of the great ones, or the "fits," he has immediately drawn from his pocket the iron wedge, opened his mouth to its utmost width, and placed the wedge between his teeth. He then becomes quiet, goes about his business, or gives himself no further trouble about the convulsion, and has none.

Associational Notices.

The KEEHUKER ASSOCIATION will be held with the church at the Lawrence Meeting House in Edgecomb county, North Carolina, to commence on Saturday, before the first Sunday in October, 1858. Ministering and other brethren from sister associations are cordially invited to attend. The place of meeting is about twenty miles below Enfield, or Rocky Mount, and is east of the Wilmington and Weldon Rail Road.
C. B. HASSELL.

SALISBURY ASSOCIATION will be held with the Broad Creek Church, (near Laurel) in Sussex county, Delaware, to commence on Friday before the fourth Sunday in October.

We hope to see many of our brethren and sisters from abroad, especially our brethren in the ministry. Those coming from the North and South will change cars at Wilmington, Delaware, at that place take the cars on the Delaware Railroad to Seaford, where they will be met and conveyed in carriages to the meeting. We are glad to learn that you (brother Beebe) are coming, and that you will preach on Sunday evening after the close of the Association in Salisbury.

GEO. W. SLATER.

The Regular Baptist Association will meet at Antioch Church, five miles north west of Ripley, Tiptah County, Mississippi, on Saturday before the Second Sunday in October next, and continue days following.

J. M. SPIGHT.

Yearly Meetings.

The yearly meeting at Loudon Tract Chester county, Pennsylvania, will commence, if the Lord will permit, on the Saturday before the third Lord's day in October, to commence at 2 o'clock, P. M. on Saturday, and continue Sunday and Monday. We give a special invitation to Brethren in the ministry, and to all our brethren, sisters and friends in general, to meet with us at our meeting and our homes.

Friends coming by the Philadelphia & Baltimore Railroad, will come in the morning train to Newark, Delaware, where they will find a stage that will bring them to Strickersville, and they can call on brother Teresey. On Saturday morning there will be a private conveyance to meet the cars and convey the friends to the meeting.

Yours in the name of Church,

J. W. DANCE.

Obituary Notices.

DIED at the residence of his father, (Dea. Geo. Doland) in Hardiston N. J. on Sunday Sept. 12, Mr. GILBERT BEEBE DOLAND, aged 27 years 7 months and 28 days. The deceased had been afflicted with a scrofulous disease for many years, but for some eight or ten years past so much affected as to render him unable to perform much labor. He had suffered much, but bore his afflictions with a good degree of patience and fortitude. He was much beloved by the family and his numerous acquaintance, and although not a professor of religion, was amiable in his general deportment, and greatly beloved.

His funeral was largely attended on Tuesday the 14th and a discourse, appropriate to the occasion was preached from 1 Cor. xv. 45, 46.

BROTHER BEEBE:—By request of sister Tracy I send you for publication a brief obituary notice of Elder GEORGE TRACY, who departed this life on the 27th day of May, 1858, aged 52 years, 1 month, and 8 days. Brother TRACY was born in the State of Pennsylvania; his parents moved to the State of Ohio when he was 3 years old. At the age of 13 years, according to his own account, he received his first religious impressions, and in 1826 united with the Friendship church, and was baptized by Elder Crisley Coffman, and lived in fellowship with the Church until 1839, when he was solemnly ordained to the gospel ministry, by Elders George Debolt, jr., Parker and Jesse Smith. Elder TRACY married a Miss Barbara Lionberger, by whom he had ten children, who he has left with their widowed mother, and a large circle of friends and acquaintances to mourn their loss, and perhaps none but his family feels his loss more than the writer of this notice, as he was the nearest minister of the Regular Baptists to where I live, and we were often together at our meetings, and always together in our religious faith.

Elder G. TRACY immigrated to Illinois in 1849, where he formed a large acquaintance with the brethren of several associations, who will no doubt cherish his memory with gratitude.

It is difficult to say of what disease brother TRACY died, as his death was very sudden. He left home on the morning of his death, to go with a son-in-law to another neighbor, for seed corn, stopped at a saw mill a few minutes, where he, in company with some others, sat looking at the mill run, and in the act of rising from his seat, lost the use of his nerves, fell, and expired in a few breaths. But be assured, brothers and sisters, that we mourn not as those who have no hope, for we verily believe that he has gone home to the embrace of his Heavenly Lover, where his spirit will rest until the mortal body shall be quickened by the same spirit that raised up Jesus from the dead, when all the ransomed of the Lord shall join in ascriptions of praise to Him who sitteth upon the throne for his rich, free and redeeming grace, which was the theme of his preaching while he was with us. He was an unflinching advocate of the doctrine of sovereign grace, as well as an able exponent of the workings of iniquity. Oh, may his admonitions still be heeded, and may God be with and sustain his bereaved family. May this trying dispensation be sanctified to their good, until they shall all meet around the throne, if it is his will, is our prayer, for Jesus sake.

JACOB CASTLEBURY.

HANCOCK Co., Ill., Aug. 21, 1858.

BROTHER BEEBE:—I have been requested by the members of the Little Bethel church, to send you for publication the obituary of Elder JACOB KELLER. He departed this life in February, 1858, after a short, but severe illness of fever. He was born in Monongalia county, Va., and joined the Regular Baptists at an early age, and continued a faithful member. About fifteen years ago he was licenced to preach the gospel, and one year afterwards he was set apart for the work of the ministry by the laying on of the hands of Simeon Davis and Thomas Callett. He continued to preach Christ as the way, the truth and the life. He has had his trials; passed through the division of the New and Old School Baptists, and continued on the walls of Zion with his sword in hand, with which he has not failed to defend the order of the gospel as held by the Old School Baptists.

We believe our loss is his eternal gain, for we confidently trust that he is now reaping the reward of his labor.

A. W. ROGERS.
INDEPENDENCE, Va., Aug. 14, 1858.

BROTHER BEEBE:—It has become my painful duty to send you for publication the obituary of our little daughter, ANNA ELIZABETH ROUGH. She died July 7, 1858, aged 2 years, 7 months, and 2 days. She was a lovely child while here, and we doubt not she is more lovely where she is now. She could not talk plain, but she was very fond of singing, and could sing the air of many tunes herself. Although so young, she would be humming some tune nearly all the time when awake, when in her amusements, and frequently when at the table. Two days before her death she sung her favorite song, which caused her to sweat, as she was so much reduced in bodily strength; and that was the last the lovely child sung in this world. But I feel confident she is singing unto God and the Lamb, that favorite song which all the redeemed will sing before the throne when brought home to their immortal glory where parting will be no more.

Her complaint was supposed to be inflammation of the bowels. She suffered much during her sickness, but just before her soul took its flight to the spirit land, she opened her eyes, looked upward, and pointed upward with the fingers of both her little hands, and left us with a sweet smile on her lip. O, how consoling this ought to be to us, and to all parents who witness so pleasant and joyful a departure, in the last step from this world of sin and sorrow, to the world of joy, peace and happiness where none can be admitted but such as become as little children, according to our Savior's own words. (See Matt. xviii. 3.)

But how hard it is for us to give them up; we cling to them as long as we can; but our efforts are vain to retain them, when God calls them from these mortal shores. With Job we will say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Little Anna, thou art gone—

How short thy stay has been;

Thou wouldst not set thy heart upon

This world of grief and sin.

O, ye who saw that lovely face,

So graceful and serene,

How could ye wish to bring her back

To this vain world of sin?

Sleep, little Anna, sleep in peace

Till the last trump shall sound,

To call thee up to see His face

On Canaan's holy ground.

Yours in affliction,

PETER ROUGH.

MONTGOMERY Co., Ohio, July 13, 1858.

BROTHER BEEBE:—It is my painful duty to ask you to insert in the columns of the SIGNS, the obituary of my beloved father, JOSEPH T. WALLINGFORD, who died June 6, 1858. He was born June 1, 1810; became a member of the Old School Baptist church, in 1829. He was a staunch and faithful follower of Christ, loved and esteemed by all. He took great pleasure in entertaining his brethren, for he delighted to be with the children of God, and to converse on the religion of our Lord Jesus Christ. He was a good husband and father, and gave his children good counsel. He leaves his family and a large circle of connections and acquaintance to mourn their loss, which we trust is his gain. His disease was a cancer, and his afflictions were very great, for he suffered a long time; but he bore his sufferings with calmness and fortitude. Some time before he died he said that his only desire to live was on account of his family; but a short time before his departure he said he was willing to go, and bid us all farewell, and desired us not shed a tear for him, for he was going home to heaven and he did not dread to die. O, brother Beebe, how consoling to know that a friend, and especially a dear parent, in departing, has gone to a place where pain and sorrow are known no more forever. How blessed it is to be a child of God, and a follower of the blessed, meek and lowly Jesus. "Blessed are the dead that die in Lord." For them there is a crown of righteousness laid

up; and may that be our happy lot, for the Redeemer's sake.

Your unworthy Brother, &c.,
JAMES H. WALLINGFORD.
Mt. Gilead, Ky., Aug. 26, 1858.

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THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 1,500 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

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WILLIAM L. BEEBE, Covington, Ga.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., OCTOBER 1, 1858.

NO. 19.

The Great Revival.

The great Revival, gruff and grim,
Came knocking at my door;
Its form was haggard, lank and slim,
And miserably poor.
It look'd like Pharaoh's hungry kine,
On eating fully bent;
Or rather like the herd of swine,
Who to destruction went.
It boasted eyes, and yet was blind,
Had ears, but could not hear,
And every inlet to its mind
Shut out all godly fear.
Its fig-leaf robe of righteousness
Was old, and black as pitch;
But scarlet was its under-dress,
Of Romish cut and stitch.
It soon surcharged the atmosphere,
With beastly deadly smell;
And on its head did plain appear
Those names, we need not tell.
I drew my sword and stood on guard,
Against its hot harangue;
Because while far away I heard
Its Babylonish twang.
With polished mein it tried to pray,
With serpent tongue to preach;
And many random words did say,
Of things beyond its reach.
It liken'd God to fallen man,
Or vessel in a storm;
Or some machine without a plan,
Or purpose to perform.
But sinful man it lifted high,
To glory in his shame;
And uttered many a flagrant lie,
To eulogise his name.
The need, "Ye must be born again,"
It shufflingly deny'd;
And hence, with all its might and main,
It foster'd human pride.
It spoke of Sinai's fiery law,
As under man's free will;
Requiring nought but fleshly show,
And easy to fulfil.
It told me Christ's redeeming blood
Could never reach our woes;
But for redemption, only stood
A mere procuring cause.
It spoke of sinner's being saved,
As all hap-hazard chance;
And fast, or slow, as folks behaved,
Religion did advance.
It claim'd great riches, pomp and power,
Then seem'd to spurn them all;
But lo! within one single hour,
Deny'd the Adam fall.
It ridicul'd eternal love,
Impugn'd divine decrees;
And own'd to nothing from above,
But what dead sinners please.
It freely mix'd erroneous creeds,
Could sprinkle or baptize;
And any thing to serve its needs,
Was holy in its eyes.

It play'd me many a foolish prank,
In self-complacent strain;
Much like a common mountebank,
Ludicrous and vain.
It rav'd and stamp'd and roll'd its eyes,
Made many a make believe;
And puff'd itself to angel size,
In order to deceive.
It sung, "A charge to keep, I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky."
And thus it conjur'd darkness light,
Put cart before the horse;
And pull'd at me, with dragon might,
To go the downward course.
Anon it felt the Spirit's sword,
Which made it reel and wince;
All glory to our sovereign Lord,—
I have not seen it since.

Correspondence of the Signs.

NACOGDOCHES, August 31, 1858.

BROTHER BEEBE: As I have to write a line or two of a business character, I will submit a few thoughts on 1 Cor. xiii. 13 for your inspection, and if they possess sufficient interest you are at liberty to publish them in the Signs. The scripture reads thus: "Now abideth Faith, Hope, Charity, these three, but the greatest of these is charity."

Faith claims my attention first, and I confess myself at some loss to define the word, so as clearly to convey its scriptural import in relation to divine things. To say, as is generally understood, that faith is the product of testimony, seems to my mind far from conveying its just import. To say that faith is divine life in the soul, may be saying too much, especially when it meets the eye of the critic; but to say that faith and divine life in the soul are inseparable, I think few will disallow. "Faith is the substance of things hoped for and the evidence of things unseen;" and every act of life is attributed to faith, in the scriptures. It is by faith we walk (2 Cor. v. 7); by faith we stand (2 Cor. i. 24); by faith we fight (1 Tim. vi. 12); and by faith "we eat the flesh and drink the blood of the Son of Man;" and by faith "we have access into this grace wherein we stand and rejoice in hope of the glory of God." Faith is the gift of God (Eph. ii. 8), the fruit of the Spirit (Gal. v. 22); and whosoever has faith is born thereunto of God, and will ultimately overcome the world. Faith is weaker or stronger, "according as God deals to every man the measure of faith." Faith, as an evidence of things unseen, to the carnal or natural mind, makes manifest our carnal, depraved, helpless and condemned state; and also the power, wisdom, justice, holiness and immutability of God. And from this view which faith enables us to take of ourselves

and of God, arises, that repentance and godly sorrow for sin, not to be repented of; that loathing of ourselves on account of our sinfulness and sincere desire for holiness, "even hungering and thirsting after it," as sensibly as the natural appetite craves the aliment that sustains natural life. This mourning is not alone or chiefly on account of actual sins, but also arises from a deep abiding sense of our depraved, carnal, and hard unbelieving hearts; rendering all our acts impure, so that we truly smite upon our breasts, that being the seat of our natural affections, and cry, "God, be merciful to me a sinner." Yes, a sinner, naturally, practically, and continually. Faith also manifests and embraces Jesus Christ as the Mediator, Redeemer and Savior of his people. The Lord our righteousness, sanctification and redemption. What an unexpected display of the love, mercy, and grace of God now shines into the soul! Everlasting, abounding love, through Christ to the chief of sinners. What a change, from a sense of guilt, fear and condemnation, to pardon, peace and reconciliation to God. Love, joy, and peace now reigns, where but just before was only groans, sorrow and despair. Faith is thus active in showing us our lost estate by nature, and also our rich supply in Christ our spiritual Head. The arminian, I know, will deny this conclusion, and confine the operations of faith to evidencing our kinship with Christ; while they attribute our complaints, trials and conflicts solely to our unfaithfulness and unbelief. But the blessed Savior has left us his consoling words to the reverse of this, for when the centurion, under a sense of his unworthiness, sent the message to him, to but speak the word and his servant should be healed, he, who was the author and finisher of faith, declared "he had not seen so great faith, no not in Israel;" and he also bore the same testimony, when the poor Syrophenician woman would still plead for mercy, though compared to a dog; and when the disciples besought him to increase their faith, he introduced the comparison of the servant waiting on his Lord, who, when he had done all, was yet but an unprofitable servant, thereby intimating that an increased or strong faith was always associated with a conviction of our unworthiness and unprofitableness in a meritorious sense. And Peter, addressing the saints, "who, if need be, were in great heaviness, through manifold temptations, that the trial of their faith, being more precious than of gold that perishes, should be found unto praise, and honor, and glory at the appearing of Jesus Christ."

The above scriptures prove that faith is active in our greatest conflicts, trials and afflictions, and also in manifesting our natural depravity, unbelief and alienation from God, not only while under what is familiarly called conviction for sin, but also

through all our pilgrimage here; and though the poor saint weeps in solitude over a hard heart and wretched wandering mind, and is ready to faint and often ask the question, Can such as I have faith? Can a child of God wander so long in darkness and so far from the Father's embrace? "O that it was with me as in months past, when the candle of the Lord shone upon my head, and when by his light I walked through darkness." How often has this, in substance, rolled through the mind of the saints of God, and instead of proving them destitute of it, but manifests it. And doubtless, while we are writing bitter things against ourselves, and condoling our want of spiritual life and feeling and almost ready to conclude that we have neither lot nor part in Jesus Christ, faith is just as active in producing those feelings as in our more pleasant exercises.

Faith is the foundation of christian obedience, and to it we are to add virtue, temperance, knowledge and every christian grace, and without faith it is impossible to please God. It fixes the anchor of hope firmly on Jesus Christ, beholds his glory, and transforms the soul into his image, for "it works by love and purifies the heart," and through it we are kept by the power God unto salvation.

From faith arises hope, which is an earnest desire after the salvation of Jesus Christ with an expectation of obtaining it. A man cannot hope for that which he does not desire to possess, neither can he hope, though desire be never so great, without some expectation of obtaining the object of his desire, and hope will be stronger or weaker in proportion to the clearness of our faith. If our desire to possess an object be great, hope, at least to our perception, is proportionally feeble, and hence the source of many anxious and longing desires, and also of many fears, doubts and misgivings. The awakened soul, being sensibly alive to its lost, helpless and undone state, and also to the fulness in Christ, and nowhere else but there, has exceeding great desires, and viewing the contrast has exceeding great fears and anxieties also.

An absolute certainty of obtaining an object is inconsistent with hope; "For what a man sees, why does he yet hope for? but if we hope for that we see not, then do we with patience wait for it." Therefore we are exhorted to be "always ready to give a reason of the hope within us, with meekness and fear."

Charity I understand to be the love of God shed abroad in the heart. It is a drop from the great ocean, so to speak, "for God is love;" and "we love him because he first loved us." This will remain and abound, when faith and hope are lost in realization. This heaven-born principle is seen in love to God, which makes the soul delight in God and prefer his smiles to all other good, rendering his service not griev-

ous but joyous, and in good will to men, causing us to desire their welfare, and to endeavor to do to them as we would have them to do unto us. Thus the law is fulfilled in us, "to love the Lord with all the heart and our neighbor as ourself;" and "upon this hangs the law and the prophets;" for "he that loveth hath the law written in his heart, for love is the fulfilling of the law, and covers the multitude of sins." Hence the exhortation, "above all things, put on charity, which is the bond of perfectness."

Charity is seen in its perfection in Jesus Christ, who so loved the world as to lay down his life for his people; and greater love hath no man than this that he lay down his life for his friend. We love God because he first loved us; hence that charity which actuates the child of God is the same in nature if not in degree and perfection which brought Christ down from the glory which he had with the Father to toil, suffer and die for his people. How great then is charity? and how well termed the bond of perfection? Charity is manifested in acts; Christ manifested his love to the Father in doing the work given him to do, and toward his people in dying for them to redeem them to God. The child of God manifests his love to God in obedience to him and to men in acts of kindness, benevolence and mercy. These acts are but fruits or effects, and flow from charity as a principle; hence Paul's remark, that giving all our goods to feed the poor, and our bodies to be burned, would profit nothing without charity, showing clearly that the mere outward acts did not prove the real existence of charity, without which they were profitless or mere legal or Pharisaical, and not acceptable to God. The Jews had a zeal for God, but not according to knowledge; and others could boast of having eat and drunk in his presence, and in his name done many wonderful works, yet he declares that he never knew them as his children or servants indeed acting from the love of God, for he that loveth is born of God, and such are commanded to keep his commandments; for, "if ye love me, keep my commandments;" showing that the keeping of his commandments acceptably flows from love, and is therefore a filial duty, flowing from charity and not from a legal or arminian principle.

Then, from this principle of charity, God so loved the world as to give his only begotten Son to die that through him life and immortality for poor, lost and helpless sinners might be brought to light, and Christ so loved his people as to lay down his life for them; and thus charity or love flowed as a river of life from the throne of God and the Lamb, bearing in its bosom faith, hope and every grace connected with immortality and eternal life. How great is charity! Abounding in the ancients of eternity, and enduring when faith and hope are realized. May God grant to his poor afflicted and tried people, in this day of rebuke and scorn, the sweet, comforting and soul-reviving grace of charity, to quicken them in acts of obedience and love, and to his name be honor and glory, dominion and power, world without end. Amen. Yours, in much affliction.

HOLLOWAY L. POWER.

FAIRBAX C. H., Va., Sept. 10, 1858.

BROTHER BEEBE:—Brother A. W. Ro-

gers, of Preston county, Virginia, requests me, in behalf of his father, who has been an Old School Baptist for sixty years, and who is in his eighty-second year, that I would give through the *Signs* my views on Rev. xii. 1, 2.

I have in years past given through the *Signs*, or in pamphlet, my views on this text and its connexion. But I will in this give such views as may now be presented to my mind, without a reference to what I have formerly written. And in giving an illustration of this text, I shall have to notice other parts of the chapter.

Verse first reads thus, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." A great wonder in heaven. By heaven I understand the kingdom of heaven, or the gospel dispensation, as brought in under the new but everlasting covenant. By the woman, as I will shortly more fully notice, is, I presume, represented the gospel church in her external form and order. This church, from its first being openly manifested on the day of Pentecost, was a great wonder from its entire dissimilarity from the Jewish and all other forms of religious service, as all these embraced the offering of sacrifices and splendid or prominent outward forms, and its arising to view from the testimony of the apostles to the resurrection of Jesus, and that confirmed by the gift of tongues and other miracles. 2d. She has been a great wonder, from her first manifestation on to the present time, in that she arose to view, and has stood prominent to view, as growing and spreading among the nations of the earth and their religions without any visible aid, any human laws or worldly influence of any kind to give her power and sustain her. 3d. She was and continues to be a great wonder, in that from the first she has had the governments, and the wealth, wisdom, philosophy and prejudices of the world, and the bigotry and persecuting spirit of the false religions all arrayed as horned beasts in opposition to her, and striving to crush her by persecutions and other arts and stratagems, so that in all this period she has not only been like the bush which Moses saw on fire, yet not consumed, but like the palm tree, the more she has been oppressed, the more she has spread and extended her testimony to the resurrection of Jesus and his power to save.

A woman clothed with the sun. By the woman, as before noticed, we are to understand the gospel church, as the bride the Lamb's wife, as she is manifested and organized under the gospel, or new covenant. By the sun we are evidently to understand Christ, the sun of righteousness, the fountain of light to the spiritual world. He is the light of this world, as the natural sun is the light of the natural world, John viii. 12, and i. 9.

As the church stands before God, she is fully covered over with the finished work and the glory of Christ, so that she is presented to him without spot or blemish. There her clothing is of wrought gold, Psalm xlv. 13. The garment by which she is distinguished as the bride of Christ, and distinguished from all the harlots or false religions of the world, is Christ put on in his doctrine, ordinance, orders, &c. There is no patch work about this clothing by which the church is distinguished as

the church of Christ. She thus reflects the light of the sun alone, shows forth Christ as her Head and King, in her implicit obedience to him. Patches put upon a garment either take from or cover over the original cloth of the garment, so that the rent is made worse, that is, the rent of the original cloth is enlarged. Every construction put upon the doctrine of the New Testament, by the wisdom and decisions of men, to make it more plain to human reason, every change of the order and ordinances of the gospel from that which is expressly delivered in the New Testament, every ceremony brought in, and plan adopted by men, for giving more effect to the gospel, or extending its salvation, &c., are so many patches put on to Christ as revealed in the scriptures, as the first and the last, the beginning and ending of salvation. Every creed, confession and exposition of the scriptures given from the Athenasian creed down to this time, together with all the changes of church government and order, and changes of ordinances, and plans devised for spreading the gospel, are so many attempts to improve the rays of light from the sun of righteousness as they come to us through the word, and to make them clearer to the natural intellect of man. If Christ as revealed in the scriptures, was the light of the natural world as men would make him, by the construction many place upon John i. 9, making the world there the natural world, the light of the scriptures might need some improvement; but as it is, every such attempt to improve the scriptures, are as so many patches put upon a garment which make the rent worse, or as so many spots in the sun, which diminish both its rays and its heat. Rest assured, brethren, that the more closely we are governed by the word without spotting it with any human constructions, the more clearly will those who are spiritual see the evidence of our being churches of Christ, and the more fully shall we evince to them who are without, that we are not like them in our church relations, not of this world.

And the moon under her feet. It is generally understood that by the moon here we are to understand the former or legal dispensation, either in part or in full. Most persons probably understand that what is called the ceremonial law, embracing the sacrifice, &c., is here represented by the moon under the church's feet. But I understand the whole of that covenant under which national Israel existed, including the Decalogue as written, in its letter, on tables of stone to be intended by the moon. All was a shadow, all was conditional. The ten commands, as written on tables of stone, no more expressed the fulness and spirituality of the law of love, than the sacrifices of the law expressed the fulness of the atonement of Christ. If Christ only redeemed his people from the ceremonial law, or from the covenant form of the whole law, leaving them subject to the requisitions of the law of ten commands as the rule of their obedience to God, then that obedience must be their justifying righteousness, and the want of it the ground of condemnation. In this case the children of God would be in a worse situation under the gospel than were the Jews under the law. For the Jews could avert the temporal judgments of God against them for their transgressions

of the law, by their offering those sacrifices and observing those ceremonies appointed by the law; but these all being abrogated by the death of Christ, the child of God would have nothing to trust to as an expiation of his sins in his continued disobedience of the law. He cannot of right plead the blood of Christ for anything beyond the object for which that blood was shed. And if it was not shed to redeem his people from the whole law in all its parts and in all its power to demand and to condemn, then that blood cannot be plead in that full extent. But Christ has completely redeemed his people from that whole dispensation. Thus Isaiah prophesied, of that whole covenant as the heavens and the earth of that dispensation, and says, "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind"—Isaiah lvi. 17. And Jeremiah said, "In those days, saith the Lord, they shall say no more the ark of the covenant of the Lord, neither shall they visit it; neither shall that be done any more" See Jeremiah iii. and part of verse 17, with the connexion. The ark of the covenant was that in which the two tables of the law was kept. I know of no more expressive language than that used by these two prophets to show that this whole covenant was to be put down. Paul confirms the fulfilment of these prophecies, by declaring that "Christ is the end of the law for righteousness to every one that believeth," Rom. x. 4. Certainly if the believer has been brought to the end of the law, he is not required to go back and visit the ark of the covenant or the tables of stone again to enquire what is still required of him by that law. "The law made nothing perfect, but the bringing in a better hope did; by the which we draw nigh to God," Heb. vii. 19. The law therefore only reflected or shadowed forth that perfect atonement and righteousness which is in Christ, as the moon having no light of its own, only reflects the light of the sun. This moon or law is under the feet of the church; it can no more come to her with its demands, or pour forth its wrath and curses against her.

And upon her head a crown of twelve stars. By the twelve stars, I understand the twelve apostles. By her being crowned with them, I cannot understand her receiving and holding the doctrine and ordinances as delivered by the apostles, she receives and reflects them as the doctrine and ordinances of Christ, they are her clothing, she is submissive in being clothed with them by her Lord. Having a crown on her head implies her exercising sovereign authority. The apostles were to sit upon twelve thrones, judging the twelve tribes of Israel, or the gospel church in all her branches and in all ages. The reports of their decisions in doctrine, ordinances and order and practice is the filling up of the scriptures, and are the legitimate authority by which to decide all future cases of difficulty in the churches. They had the apostolic authority and inspiration to fill this high station. In addition to this, as the twelve sons of Jacob represented the twelve tribes of Israel, so the twelve apostles represented the twelve tribes of spiritual Israel, or the whole church in all after ages, not in their existence or life, but in their church, state or order. They had in themselves all the gifts and all the

authority that should ever belong to the church or churches. Whilst they were apostles they were ministers and elders. They baptized upon their own judgment of the fitness of the subjects, they planted or constituted churches, exercised discipline, &c., by their authority. Now we are showed by this view of the church that whatever authority lodged in the hands of the apostles which was to be transmitted down for the government of the churches, such as judging of gifts for the ministry, calling to ordination, judging of persons' experience and fitness for baptism, exercising discipline, judging of doctrine, order, &c., (but according to the given decisions of the apostles,) all is vested in the church or churches of Christ, as successors of the apostles. Hence the crown of twelve stars upon her head. This at once vetoes all the authority assumed by Popes, Bishops, Councils, Conferences, Presbyteries, Associations or ministers over churches, for the church herself wears the crown of the twelve apostles. Let her watch against any encroachments upon her authority by any outward influence or by her own ministers.

S. TROTT.

[To be continued.]

FRANKLIN Co., Indiana, Sept. 11, 1858.

BROTHER BEEBE:—"In Matthew xvi. 26 a question is asked in these words: *'For what is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?'*"

The parables that our Savior put forth from time to time—the examples that he set in submitting to the laws of the land—the indifference he manifested in what is called the good things of this world, and all that he said, whether in answer to his foes, or in admonition to his disciples, is full of instruction, that his children may be edified thereby. For we feel assured that for his people Jesus was born of the virgin Mary; for them he suffered deprivations, to teach them humility; for them he agonized in the garden, and for them he was nailed to the rugged tree; where in the agonies of death he exclaimed, *It is finished*—the work he came to do was completed—his bride was redeemed—an everlasting righteousness, like his seamless robe, was prepared for his bride. And now to divert her attention from the weak and beggarly elements of this world, the question is asked: What is a man profited if he shall gain the whole world and lose his own soul?

Every day's observation teaches that our mortal bodies must soon return to their mother dust; which corroborates the testimony of God to Adam in Gen. iii. 19. The lands, the gold, and all that earth calls good or great, to us will soon vanish. When our allotted time is completed we leave them all behind. They are of no more service to us; they were only designed as servants for us here, and not our masters, or objects to be worshipped. Consequently we discover the importance of the inquiry: For why should we take so much thought for the things which, like the grass to-day is, but to-morrow is cut down and cast into the oven. The subsequent part of this question we think to be of the greater importance: *"Or what shall a man give in exchange for his soul?"* We learn that by the disobedience of one man sin hath come upon all, and death by

sin, so death hath passed upon all, for that all have sinned. The minds and conscience of all Adam's posterity are defiled. There is no fear of God before their eyes; and not only so, but the ground from which vegetation springs that nourishes the things that were created, or formed from her bosom, is cursed for man's sake. So we discover that man is contaminated, the earth is defiled with all her productions. Although God had respect to Abel and his offering, yet they were impure. All the bleating herds, and winged fowls, whose blood was spilled under the typical dispensation, could not atone for the sins of the people; but yearly these were offered by the priests as a remembrance of their sins: serving as a lively type of Jesus Christ. Had we the cattle on a thousand hills, and rivers of costly oil, or should we offer the first-born of our bodies as a ransom for our souls; or had we the whole world to offer to the Lord, it would be utterly contemned, for it is all impure. Nothing that is impure, nothing that is defiled, can enter heaven; the impure cannot atone for the impure. But listen, O ye heavens, and repeat it all ye isles:

"The Lord of heaven veiled in flesh,
Hath wrought the robe of righteousness."

The Lord has laid upon him the iniquity of us all, and with his stripes we are healed. The language of the Holy Spirit, speaking through the prophet would say, when contemplating this redemption, bursting forth with feelings of emotion: "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. He fought the battle alone. Of the sons of men there were none with him: his own arm hath brought salvation, and his fury upheld him. When he was about to be offered up, we hear him telling his disciples that they would all be offended because of him; thus presenting to view a picture of the depravity of the human heart when unrestrained by reigning grace. And although Peter seemed so confident that he would not deny his Lord and Master, though all others should, yet when God forsook him his depraved nature resumed the ascendancy, and he denied his Lord even with an oath. All forsook him, his enemies taunt him, putting upon his head a crown of thorns instead of gold, and cried, Hail, King of the Jews!

O, dear brethren, it fills my poor soul with emotions too great for utterance, to contemplate the Lord of glory veiled in human flesh, thus derided, spit upon, receiving a mock trial, in which the judgment awarded him was taken away, and he, like a malefactor, was condemned to be crucified. But this, according to the declaration of Peter on the day of Pentecost, was "according to the determinate counsel and foreknowledge of God." His bride was involved—covered with sin and pollution, yet he loved her, and gave himself to be a propitiation for her sins, redeeming her from all iniquity and purifying unto himself a peculiar people zealous of good works.

The purple gore drawn from his side,
Has cleansed for him his lovely bride,
Since she is cleansed, and Christ's her friend.
He will protect her to the end.
Though Atheist's scoff, the world blaspheme
I'll trust in Jesus Christ, the Lamb,
Who without spot the church did save,
And rose triumphant o'er the grave.

P. K. PARR.

As many of the brethren and sisters, especially in this vicinity, who heard our young sister relate her experience to the church, and saw her buried in the baptismal stream at New Vernon, August 15th, feel interested in the following correspondence, at their request we publish the following letter and reply, neither of which when written were designed for publication:

[Ed. SIGNS.]

MONTICELLO, N. Y., Sept. 5, 1858.

DEAR BROTHER BEEBE:—At your request, as well as in accordance with my own feelings, I will this afternoon attempt to write you a few lines, hoping to receive an answer soon. It is three weeks to-day since I was at New Vernon, but it has been a long three weeks to me. I feel like a child that had been absent from home and was home sick. I thought this morning if I could only be with you all to-day (Sunday) how much I should enjoy it; it could not be so; but I trust my heart was with you. My mind has been at peace the most of the time since I saw you; yet sometimes I have felt as though I was deceived, and had deceived the church, but the Apostle says, "For we know that we have passed from death unto life because we love the brethren;" and if I know my own heart I do love the brethren; yet how often is that love so cold that I am made to doubt and fear when I look into my own heart and see the weight of sin and deceitfulness that is there. I am led to exclaim, how can a just God have mercy on such as me? O, Elder Beebe, if my salvation depended on anything that I must do, where should or could I appear? "For I know that in and of myself I can do nothing; for there is no good thing that is of my flesh dwelling in me," and "When I would do good evil is present with me," but thank God, "Salvation is of the Lord," and O, that we may put all our trust in him, knowing that "He doeth all things well." "O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are all his judgments, and his ways past finding out." O, that I might have more of the spirit and the grace of God given me, and O that my faith might be strengthened. I am often troubled on account of my convictions. I sometimes think if I was a true child of grace that I should have had deeper convictions and repentance, and a brighter evidence of my acceptance with God; for I cannot to this day say I know my sins are all forgiven; but small as my hope is I would not give it in exchange for worlds. Thus I am led along, sometimes in doubt, and then again my joy will return, and I am led to exclaim with the poet:

"How can I drink with such a prop
As my eternal God?"

Dear brother, may I ask an interest in your prayers. Please answer this as soon as convenient, and, if it is not asking too much, write a good long letter. I would be very much pleased to have you come and make us a visit and preach for us whenever an opportunity presents itself. Please give my love to your family, especially to sister Beebe, and all enquiring friends, if any.

From your unworthy sister, if one at all,

HENRIETTA BENEDICT.

REPLY.

MIDDLETOWN, N. Y., Sept. 19, 1858.

SISTER HENRIETTA:—Your very welcome letter of the 5th inst., came duly to hand, and I owe you an apology for delaying so long to reply; but I have been very much hurried. I was called away last week to attend the funeral of a son of Dea. George Doland, at Hardiston, N. J., and as the Old School Meeting at that place began on the next day after the funeral, I did not get home until Thursday evening, and then I had to read proof and prepare copy for my paper, which, together with packing and sending off Hymn Books, kept me very busy: so you see I have had very little time to devote to private correspondence.

I am glad to learn that you still enjoy a good degree of peace and spiritual conso-

lation, and that the time seems long, when deprived of the association of your brethren and sisters in the Lord. How happy for us that when absent in person we may still be present in spirit, rejoicing in the gracious smiles of a precious Redeemer.

You speak also of some clouds and darkness, some doubts and fears. These, my young sister, are common to all the children of God. They afford additional evidence that you have really passed from death unto life, for the trial of our faith is more precious than the trial of gold; and if we are without chastisement whereof all the saints are partakers, we lack the testimony that we are the sons, or children of God. For whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth; and he has said, "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

You speak of feeling sometimes as though you were deceived, and had deceived the church; and you have to fall back on that blessed text, "And we know that we have passed from death unto life, because we love the brethren." How often that portion of the scriptures has been applied by the Spirit to the support of the tried and tempted children of God, when perhaps no other assurance has been felt. How truly the saints have to live on every word which proceedeth out of the mouth of the Lord. Where else could we find such comfort? "Unto whom shall we go, for thou (Christ) hast the words of eternal life." Well might Mary choose to sit at the blessed Jesus' feet where she could hear his words; that was a good part that should never be taken away from her. "We love the brethren." What beside the love of God shed abroad in our hearts could make us love the brethren? There is nothing in them attracting to the unregenerated. Even the blessed Master was unto the carnal Jews as a root out of dry ground—they beheld no beauty, no form or comeliness in him that they should desire him. And if the dear Redeemer, who was holy, harmless, undefiled, and higher than the heavens, the brightness of the Father's glory and the express image of his person—if he had no attraction in the eyes of the unrenewed, how can we, who groan, being burdened, with a sense of inbred corruptions, see in each other such powerful attractions, if it be not that the love of God dwells in our hearts. It is not earthly love, but a divine love implanted, which leads us to cling to all those in whom we can trace the image of our Lord and Master. The Apostle John speaks in very strong language. He says, *We know.* It is not conjecture, or guessing; for well do we remember how it was with us before we experienced his love in our hearts. Then we loved the world, its fashions, charms, allurements and its vanities; but now, for the love we bear to Jesus and to his saints, we could renounce the world, and say to the people of God, as Ruth said to Naomi, Entreat me not to go back, &c. Thy people shall be my people, and thy God, my God.

But you say, although you do know you love the brethren, yet often that love is so cold, that it makes you doubt and fear. That is the effect which the same trial has on all the lambs of our Lord's fold. But why should it make us doubt and fear? When we think how very pleasant it is to

enjoy the full tide of glowing, burning love to God and all his saints, would we not enjoy it all the time if we could? Well, then, if there are seasons when we do fully enjoy it, and other seasons when we mourn the absence of that sacred enjoyment, does that not prove to us that it is the love of God? If it were only an earthly or creaturely love, could we not so cultivate it as to feel its enjoyment alike at all times? But as it is the love of God shed abroad in our hearts, we are altogether dependent on God to cause it to burn within us, and so the wisdom and boundless goodness of God is manifested in giving us such unmistakable evidence that it is from above, and of our entire dependence on him to keep us in its blessed enjoyment. It is true, we are admonished to love one another, with a pure heart fervently—to walk in love, and let brotherly love continue. But we are not therefore to conclude that we can of ourselves produce, increase, or perpetuate it; for it is of God, who for the great love wherewith he loved us even when we were dead in our sins, hath quickened us together with Christ. But these admonitions are to teach us, and to impress on our minds the necessity of avoiding everything that is calculated to wound each other, and to pursue that course which is calculated to endear the saints to each other. When iniquity abounds, the love of many will wax cold. Therefore we are exhorted to walk worthy of the vocation wherewith we are called. I am glad you have learned that your salvation is in Jesus, and that if it depended on anything good in your flesh, you would despair. And this lesson you have learned under the special teaching of the spirit of truth, which has made you feel that when you would do good, evil is present.

I heartily join with you, my dear sister, in thanksgiving to God, that "salvation is of the Lord." Behold, says the prophet Isaiah, God is become my salvation, and well may we trust in him, for "In the Lord Jehovah is everlasting strength." Truly, it is as you say, "He doeth all things well." And that is because he worketh all things after the counsel of his own will. And it is God that worketh in you to will and to do of his good pleasure. I am glad that you are favored with such manifestations of the unfathomable treasures of God's eternal excellency, as to make you exclaim with the inspired apostle, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Such views of his power and majesty, his wisdom and knowledge, are what draw from your renewed heart the aspiration, "O, that I might have more of the spirit and grace of God given to me, and that my faith may be strengthened." You say you sometimes think, if you were a child of grace, you would have had deeper convictions, &c., and a brighter evidence of your acceptance with God. My dear young sister, do not imagine that a deep and valid conviction consists in an excitement, or protracted terror of mind. Do you know of any one who has been more thoroughly convicted or convinced of their lost and helpless estate, or of the justice of God in your condemnation? Can any one be more certain than you are that you was a poor, guilty sinner against a holy God? All the terrors of the law, and all the horrors of the damned, then,

could not have made your convictions deeper; for however much you may sometimes doubt that you are a child of God, I venture to believe that you have no doubt that you was a guilty sinner, and deserved the wrath of a sin-avenging God. It is the goodness, not the terror of God, that leadeth thee to repentance. And as to the brightness of the evidence of your acceptance in Christ, you have already admitted that you love the brethren. Is not that a bright evidence? You say that you cannot say that you know your sins are forgiven. That is, if I understand you, you are harrassed with doubts, at times, on that point; and who are not? But let me say to you, the evidence of pardon and justification before God, are revealed to our faith, not to our carnal senses. The eye hath not seen, the natural ear hath not heard, neither hath it entered into the heart of man, (by any of the senses or faculties of our nature, by which the natural mind is instructed on natural subjects,) the things which God has prepared for them that love him; but he hath revealed it to us by his spirit. These revelations of his spirit are made to our faith, not to our natural judgment, and we are to walk by faith and not by sight. It is your privilege to rejoice and to confide in your precious Savior, and leave the whole matter of your eternal destiny with him; for he has already fully assured you that "He doeth all things well."

I hope, my dear sister, that I do remember you before the throne of grace, for I certainly do most earnestly desire that you may enjoy the smiles of your covenant God, and that you may be enabled to honor him on earth and sing immortal anthems to his praise when time shall be no more; but remember we have an Advocate with the Father, who is Jesus Christ the righteous.

"Our cause can never, never fail,
For Jesus pleads and must prevail."

You asked me to write you a long letter; I think in the length of this, at least, I have complied. I hope to be able before long to avail myself of your kind invitation to visit you and your parents, and when I come, I will, if desired, try to preach.

Remember me affectionately to your dear parents, and to all who love our Lord. We hope to see you among us, as soon as you have an opportunity, and that when you come, it may be so that you can spend some time in visiting among the members of the churches. The cause of our Lord still prospers at New Vernon and at Wallkill. Our meetings are truly refreshing, and many, I think, have been made to hope for immortality through our Lord Jesus Christ, and some are expected to come forward and follow him at our next church meeting.

Myself and family are in health, and so far as I am informed, it is a general time of health among our brethren and sisters.

Write again, soon, and often. We all desire to hear from you as frequently as possible, but we desire more to see you.

May the blessings of our dear Lord attend you, is the earnest desire and prayer of your sincere friend, brother, and pastor,
GILBERT BEEBE.

SPARTA, Michigan, Aug. 25, 1858.

DEAR BROTHER BEEBE:—The cause of God is still precious to a few in Southern Michigan, and although the weather was

bad for our meeting in June, we had a glorious time the three days the Lord permitted us to meet together. There having been so much rain that only a few from a distance came to the meeting, yet those who were there seemed to enjoy a feast of fat things, and it did seem as if the Master was there.

On Saturday afternoon we had a conference, and such love, such union, such decision, such determination! Some old disciples said "it was the best meeting at which they had ever been." Since the meeting the church continues in peace and union, and one has been added by baptism. May the Lord keep us humble.

The church in Fairfield, Lenawee Co., Michigan, have appointed a meeting, the Lord willing, to commence on October 8, at 10 o'clock, A. M., A. D. 1858, to continue three days. They invite brethren and sisters to attend with them. Can there not some of God's called ministers come? O, brethren "come over into Macedonia and help us." If any come by Railroad stop at Adrian and enquire for Samuel Carpenter, 2 miles south-west of the depot, and they will be provided with conveyances from his house to the place of meeting.

Yours to serve in the gospel,
JAMES P. HOWELL.

CIRCULAR LETTERS.

DES MOINES RIVER (IOWA) ASSOCIATION.

Addressed to the several Churches composing the Des Moines Regular Baptist Association—

DEAR BRETHREN IN THE LORD: In accordance with our usual custom, you will doubtless expect from us a Circular Address upon some subject contained in the christian faith. We will therefore call your attention to the scriptural history of the organization of the Primitive Christian, or, as it is now called, Baptist Church.

The organization and setting up of this church was through the long vista of ages that preceded the advent of the Messiah, the burden of many prophecies and promises. Isaiah, under the divine influence of the Holy Spirit, proclaimed to ancient Israel that "A King shall reign in righteousness and princes shall rule in judgment." Daniel, while unfolding the mysteries of Nebuchadnezzar's dream, after announcing the rise and fall of many kings, affirms that, "In the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed." And he was even permitted to count the weeks that should intervene before this glorious event should be consummated.

As time rolls on, Daniel's weeks expire. Messiah's advent is announced by heavenly messengers to the listening shepherds. David's Lord, Isaiah's King and Daniel's Prince meet and are consummated in the Babe of Bethlehem.

John the Baptist announced to ancient Israel the approaching Messiah, saying, "Repent ye, for the Kingdom of heaven is at hand." John came to make ready a people prepared for the Lord. Hence he came preaching Repentance, Faith and Baptism, as the necessary preparation for the reception of the Lord and King of Zion, and in this order he made Repentance the prerequisite to Baptism. "Bring forth fruits meet for repentance," was the imperative injunction of this Baptist

preacher. The apostle Paul asserts that "John indeed baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him; that is, on Christ Jesus." Hence we learn that without Faith and Repentance none were admitted to baptism under John's administration; but Faith, Repentance and Baptism were insisted upon by John as essential for their organization into a church and acknowledged allegiance to their heavenly King. The King himself endorses this order, by receiving baptism at the hands of John, at which time the heavens were opened and the Holy Spirit descended upon him, and a voice from heaven sealed this ordinance with the divine approbation.

Thus were the subjects of this kingdom called out and separated from the world and made ready for the reception of the kingdom which Jehovah had promised them by the prophets, and was confirmed by both John the Baptist and Christ their King. Hence Christ incorporated those important words in the prayer taught his disciples, "Thy Kingdom come, thy will be done in earth as in heaven." And in view of this same glorious promise, Jesus said to his desponding disciples, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And after his resurrection, he said to his disciples, "Tarry ye at Jerusalem until ye be endued with power from on high." In obedience to which command the disciples continued with one accord in one place until the day of Pentecost was fully come—the day of the inauguration of Jesus of Nazareth, King in Zion—the day in which he was glorified and took his seat upon his heavenly throne—and being thus enthroned he shed forth the Holy Spirit that came as a rushing mighty wind, filling the house where the disciples were assembled and sitting upon them as cloven tongues of fire, filling them with an hallowed flame from the divine altar, they began to speak the wonderful works of God in various tongues, as the Spirit gave them utterance. Peter laid hold of the keys of the kingdom, unlocked the heavenly treasure and exhibited to the enquiring multitude the unsearchable riches of Christ. The same being accompanied by the Holy Spirit was received with gladness, and the same day there was added unto them three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. And the Lord added unto them daily such as should be saved.

We have thus, brethren, given you a brief sketch of the scriptural account of the old-fashioned Primitive Baptist Church, as set up and built by Jesus Christ the King and Lawgiver of his kingdom; and this being the only church recognized in the New Testament as Christ's church, it necessarily follows that every church differing from the model here given is not the church of Christ, and it is but presumption on their part when they claim the name of Christian, or the church of Christ.

The sum of the foregoing may be briefly condensed as follows:

1st. This church is the kingdom and church of God, built upon Christ, the sure Foundation and tried Stone. Its upbuilding, security and prosperity depend exclusively upon the immutability and faithfulness of God.

2d. The addition of members to this church is in no wise entrusted to the agency means or efforts of man. All the combined influence and efforts of all the missionary institutions of the world can never add one loyal subject to this kingdom. The voice of inspiration is, "The Lord added unto them daily such as should be saved."

3d. The apostles' doctrine formed the basis or constitution upon which this church was constituted, the essence of which is salvation by sovereign grace, as expressed by Paul to Timothy in the following words, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

4th. Faith, Repentance and Baptism were prerequisites to church membership and fellowship, without which no member was originally received into the church.

5th. The celebration of the Lord's Supper, Fellowship and Prayers were also distinguishing features of the Primitive Church, and were scrupulously observed and practiced, forming the burden of all the epistolary writings of the apostles.

Christian fellowship can only exist where unity of feeling or experience, unity of faith and unity of practice prevails. To talk of fellowship without unity is as absurd as to talk of harmony between two extremes.

This fact was well understood in the Primitive Church, and called forth the many admonitions of the inspired apostles to beware of the workings of anti-Christ, in all its varied forms—to put on the whole armor of God, and stand fast in the liberty wherewith Christ had made them free—to war a good warfare and endure hardness as good soldiers—to wrestle against spiritual wickedness in high places.

Be sober, vigilant and watchful, knowing that the enemy lieth in wait to deceive. In a word, the war is an uncompromising one; death or victory is inscribed upon their banners; beware then of entangling alliances.

The enemy often operates upon Baalam's system. When the Lord would not let him curse Israel, he well knew that the only way to get Israel scourged, was to get Israel to sin. Hence he advised that the enemy's daughters spread their tents near the Israelites, and induce them to enter into an unlawful marriage and thereby bring the chastisement of their God upon them, which plan at that time proved successful, and has too often succeeded in the Christian church, as its history abundantly shows. How often do they spread their tents or model their church and faith so very near ours, and then say, Let us be friendly—let us unite; if we do differ a little, it's but a small matter, a mere non-essential; come, let us wed and worship God together. How often have such plans succeeded and have been, in all cases, in the end, a curse to the Christian church!

These facts we present to you, not because you know them not, but to stir up your pure minds, by way of remembrance, that by often looking at the Primitive Model you may more easily detect the spurious and anti-Christian churches, with which the world abounds, and promptly reject every innovation that is attempted to be made upon the church of Christ, and thereby maintain the honor and dignity of

your Lord and Master, and secure peace and harmony among yourselves.

Finally, brethren, remembering your responsibility to your King, yield obedience to his laws as loyal subjects, knowing that he is the only wise God our Savior—that his everlasting arm is your defence—that though the world, the flesh and the devil are arrayed against you, yet he will bring you off more than conquerors, through him that has loved you and given himself for you. Therefore, reject with firmness every proposition of compromise made by anti-Christ. Receive no proposition as an article of either faith or practice, without a "Thus saith the Lord" for it.

MAINE O. S. BAPTIST CONFERENCE.

The Maine O. S. Predestination Baptist Conference, assembled with the Church at North Berwick, September 10th, 11th and 12th, 1858, to the Churches, Conferences and Associations with which we correspond, sends Christian salutation:

DEARLY BELOVED BRETHREN:—Once more have we been permitted to assemble together after our yearly custom, and gladly do we embrace the opportunity to tender you our annual epistle of fellowship and love. Bound together as are all the children of God by the strongest ties, sharers in the same everlasting love, taught by the same spirit, and having fellowship in the same joys and sorrows, hopes and fears, it is both fitting and profitable that they speak often one to another, that they may stir up each others' pure minds by way of remembrance, and be comforted together by a mutual faith. Of ourselves have we little to say, other than that having obtained help of God, we continue to this day, walking in the apostles' doctrine, and endeavoring to maintain the order of God's house and the unity of the spirit in the bond of perfectness. Individually are we conscious of many fears, great weakness, and much inward corruption; but our confidence rests not in our own power, but in the promise of Him whose strength is made perfect in our weakness, and in the blood and righteousness of a triumphant and risen Savior. Of what we have done for God, to extend his kingdom or advance his cause, we cannot speak to you; but of what he has done for us, of his faithfulness in covenant, of the excellencies of our divine Redeemer, of the store house of grace, of the city of God—of these and kindred themes we can speak to you with gladness and joy.

But too often do we see and hear around us the sad influence of that system which teaches for doctrines the commandments of men, in the powerful and pernicious operation of those agencies which are employed, as we are told, for the conversion of the world, in the various, so-called, benevolent operations of the day, in religious excitements, and in all the active machinery of modern anti-Christ. Increase of converts being the grand end aimed at, truth is held to be of slight importance, and since the doctrine of grace is supposed to discourage personal effort for one's own salvation or that of others, it is almost entirely laid aside in the teachings of the pulpit. Vital and personal godliness is made to give place to high sounding profession and zealous religious effort. The experience of grace in the heart is exchanged for the labor of the hands, and religion becomes an outside show rather than an inward and living

power. The vital principles of christian faith are lost sight of in the false and delusive effort to extol the ability of the sinner and the freedom of the human will.

But we have not so learned the gospel of Christ. Daily experience, no less than the word of God, assures us that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Christ is exalted a prince and a Savior to give repentance to Israel and forgiveness of sins. Members of his mystical body, the subjects of divine grace, were created, loved, and chosen in him before the world was, since both he that sanctifieth and they who are sanctified are all one; and because the children were partakers of flesh and blood, he also took part of the same, bare their sins in his own body on the tree of the cross, and made an end of sin by the sacrifice of himself. Thus are they redeemed unto God by his blood, and saved and called with a holy calling, not according to their works but according to his purpose and grace, which was given them in Christ before the world began. In God's own time, they are made the conscious subjects of quickening grace, being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever. Because they are sons, God sends forth the spirit of his Son into their hearts, and they are enabled to rejoice in the evidence of acceptance, justification and pardon. To them it is given to know the mysteries of the kingdom of God. They are disciplined, guided and blessed by him who works within them both to will and to do of his own good pleasure, without whose notice not a sparrow falls, and who has said that all things work together for good to them who love God, and are the called according to his purpose.

With all such the exercise of divine grace becomes not a mere impulse or feeling, but an intelligent faith, a consistent practice, and an inward and living power. Clad in gospel armor, they contend earnestly for the faith once delivered to the saints; witnesses and confessors to the truth, they speak what they know, and testify to what they have seen; servants to God, they desire to yield themselves obedient to his authority, seeking first the kingdom of God and his righteousness, and having no fellowship with the unfruitful works of darkness. Thus do they labor and suffer reproach, as those who have no sympathy with human religious schemes, and accounting all but loss for the excellency of the knowledge of Christ Jesus their Lord. They have fellowship one with another in the truth of the gospel, and desire to bear one another's burdens, that so they may fulfill the law of Christ. Within the impregnable walls of everlasting love have they ever been protected, and from the exhaustless store house of divine grace do they constantly draw a full supply for all their wants. God is their defense and strength, a very present help in trouble. Though clouds and darkness may at times be round about him, yet do they know that righteousness and judgment are the habitation of his throne.

Dearly beloved, in the faith of these great truths do we tender to you our fullest sympathy and most cordial love. We rejoice that there is still a remnant according to the election of grace, and notwithstanding the people of God are scattered

over the earth, few in numbers and feeble in their own strength, yet Jesus ever lives to be the leader and captain of their salvation, and because he lives they shall live also. Our hearts have been refreshed and comforted by the coming of your messengers and your letters, and most earnestly do we desire the continuance of your christian correspondence. The next meeting of our Conference will be holden with the Church at North Berwick, on the third Friday, Saturday and Sunday preceding the second Monday in September, 1859. WM. QUINT, Moderator.

P. HARTWELL, Clerk.

LICKING (KENTUCKY) ASSOCIATION.

The Licking Association of Particular Baptists, now in session with our sister church at Bethel, Shelby County, Kentucky, to the churches of which she is composed, sendeth christian salutation:

DEAR BRETHREN AND SISTERS IN THE LORD:—"Whom we love in the truth for the truth's sake which dwelleth in you, and shall be with you forever; grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the son of the Father in truth and love."—2d Epistle John ii. 3.

According to a long established custom of this Association, you will as we supposed, expect to see attached to our Minutes what is usually called a Circular Letter. And feeling on our part a willingness to comply with that expectation, we have concluded to send you the following command of God our Savior, through his servant, the Apostle Paul,

"LET BROTHERLY LOVE CONTINUE."

From this language used by the Apostle, (for it is generally believed that he wrote the Epistle.) He was addressing a people to whom he was not a Barbarian, neither were they Barbarians to him, but they understood well the language of each other; and why? Because "He fashioned their hearts alike."—Ps. xxxiii. 15. They are "begotten of him."—1st Peter i. 3. They are "born of God."—John i. 13. Hence they are brethren, and as such God is their Heavenly Father, and "Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26. Hence they are all heirs to the same Heavenly inheritance. "Heirs of God, and joint heirs with Christ."—Romans viii. 17. And as such, they are addressed as brethren, having the same Father. They should honor him by a spotless life and a Godly conversation, "contending earnestly for the faith which was once delivered to the saints," holding to nothing which the Lord has not delivered to them, let it come from where it may. To the law and to the testimony. "If they speak not according to this word it is because there is no light in them." Isaiah viii. 20. Take nothing religiously, on trust from man or men, and follow after no one further than he follows Christ. And in following the Lord Jesus Christ, or taking him as the man of your counsel, we shall be certain not to offend against him nor against one another.

Therefore, dear brethren and sisters, let us endeavor to walk in all his holy commandments, by his grace, blameless, knowing this, that whilst we do so, nothing can harm us, for so certain as we do this he has promised to be with us, and "If God be for us who can be against us."—Rom. viii. 31. And whilst we continue to do this we shall certainly live in peace, and

we shall evidence to one another that we are the children of God, and realize the blessed state of those of whom it is said, "Behold how good and how pleasant it is for brethren to dwell together in unity," &c. Psalms cxxxiii 1.

But, dear brethren and sisters, in doing this you are warned by your Heavenly Father that you shall be evilly spoken of; you may, in the estimation of the wise of this world, who know not God, be evilly spoken of, and come under the denomination of that sect "we know that everywhere is spoken against."—Acts xxviii 22. Included in this sect we understand was the Lord Jesus, for the Apostle Paul so informs us.—Rom. viii. 35. So that this sect is always found in good company when with the Lord Jesus.

But let us enquire who it was that persecuted the Lord Jesus? The Scribes and Pharisees! that portion of the religious world that rejected the doctrine of Christ, and persecuted him, and why? Because they were ignorant of God and his righteousness.—Rom. x. 3. And why were they ignorant? Because they were natural men.—1st Cor. ii. 14, 15. This they did not believe, and when the Savior represented them in their true character, and informed them to whom they were related, we hear from their own mouth the result that the truth preached by the Son of God had upon them; and as a corrupt tree produces corrupt fruit, and in order to have good fruit the tree must be made good, (Math. vii. 17) we are necessarily led to the conclusion that a man must be born again (John iii 3) or never see the kingdom of God; and in the absence of this no brotherly love can really exist, and pretension to its continuance is but solemn mockery, and the brotherhood having only a form of Godliness, but denying the power. 2d Timothy iii. 5. Hence we do not conclude that this is the character addressed, for such have not the love of God in them.

And now, dear brethren and sisters, as ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's. 1st Cor. xix. 20. And again: "For the love of Christ constrains us, because we thus judge that if one died for all, then were all dead, and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2d Cor. xiv. 15. And again: Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves. Look not every man to his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 4, 5. And besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience Godliness, and to Godliness, brotherly kindness, and to brotherly kindness, charity, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter, v. 6, 7, 8.

So we see, dear brethren and sisters, from the foregoing directions of our Lord and Master, that he has not only commanded to let brotherly love continue, but that he has (all glory to his name,) through his grace, prepared the children of his

love as fit recipients for the same, by which he enables them to do his commandments which are so simple that the wayfarer man, though a fool, shall not err therein.

Here, then, the directions are laid down so plainly by which this injunction to brotherly love should continue, and so essential to the present happiness and comfort of God's dear children, that we are made to rejoice in the contemplation thereof, and thank God and take fresh courage by the way, and try, as much as in us lies, to cultivate this love one towards another, by a pious walk and Godly conversation, raising our thoughts from earth and fixing them on heaven. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God, is created in righteousness and true holiness.—Eph. iv. 22, 23, 24. Doing all things without murmurings and dissentings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. ii 14, 15.

And thus having done all, dear brethren and sisters, to the mutual comfort and edification of one another, we may confidently rest assured that brotherly love will continue, and that we shall enjoy that peace from God that surpasses all human understanding. And although in endeavoring to comply with the Apostle's injunction, we may meet with the opposition of the world, the flesh, and the devil, yet we have no cause to fear, because "Ye are of God, little children, and have overcome them," because "greater is he that is in you, than he that is in the world."—1st John iv. 4.

And now, brethren and sisters, when we look to the word of God and his exceeding great and precious promises, by faith we are led to the following scriptural conclusion, "That our God is the only potentate of heaven and earth," 1 Tim. vi. 15, and as such he must reign until he hath put all enemies under his feet, 1 Cor. xv. 25. And as sung by the poet—

"Though hell may rage and vent her spite,
Yet Christ will save his heart's delight."

And although anti-Christ is now in the world, and has been since the days of Abel, and who opposeth and exalteth himself above all that is called God or worshipped, so he as God sitteth in the temple of God showing himself that he is God, 2 Thess. ii. 4; notwithstanding, he shall be brought low, for "the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful," Rev. xvii. 14, for they shall be brought off more than conquerors through him that has loved them; so that we may sing,

"Enough my dearest Lord, let faith triumphant cry;
My soul can on this promise live, can on this promise die."

Then we have nothing to fear from the enemy, dear brethren and sisters, for our beloved Savior, the captain of our salvation, hath gained the victory for us.

"And the weakest saints shall win the day,
Though earth and hell obstruct the way."

And although we may mourn and have sorrow for a season, yet joy will come, and sorrow and sighing forever flee away, when God our heavenly Father will call his afflicted children home to reign with him in glory, to praise him as they now on earth desire to. Until then, let us in

all lowliness and meekness, with long suffering, forbearing one another in love, endeavor to keep the unity of the spirit in the bond of peace—Eph. iv. 2 3.

And now, dear brethren and sisters, we commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified. Amen.

Done by order of the Association, and signed in her behalf.

THOS. P. DUDLEY, Moderator.

Attest: A. F. DUDLEY, Clerk.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists now in session with Bethel Church, Shelby Co., Kentucky, to the Associations with whom she corresponds:

DEARLY BELOVED AND MUCH ESTEEMED BRETHREN IN THE LORD—God our heavenly and beneficent Father, in the plenitude of his mercy, and in the riches of his grace to usward, has portrayed another exhibition of his forbearance and kindness in permitting and enabling us to convene and commingle in another annual meeting of our Association, where, we are thankful to say to you through our Corresponding Letter and Messengers, his divine presence, his ample fulness and parental care have been manifestly developed in preparing us for his service, consoling us with the riches of his grace and presiding over us in our associational interview, so that our present has been characterized as one of complete harmony and peculiar interest. These tokens of his divine favor, call incessantly upon us for the deepest humility, the most profound reverence, our highest praises and unfeigned thanksgiving.

Your messengers have come to us in the fulness of the blessings of the gospel of peace, proclaiming salvation to us poor sinners in the name of Jesus. Such are we, dear brethren; for, although we are permitted to indulge in that good hope through grace, participate in that bounteous fulness, we have to acknowledge as our daily experience as well as the word of our God teaches us, that we are still encumbered with an old man which is corrupt according to the deceitful lusts, and therefore the cry is often extorted from us, "O wretched man that I am, who shall deliver me from the body of this death?" But, we may truly thank God, through Jesus Christ our Lord, for he alone can overrule all our vileness and subdue all things to himself. We still trust in the power and grace of him whose arm brought salvation to us. How consoling the reflection that our eternal unity with him has completely legalized our redemption, by which our sins could be laid upon the precious Redeemer who bore them in his own body on the tree, and forever cancelled our debts, and thereby made us free from sin, so that we could become servants to God, have our fruit unto holiness, and the end everlasting life. "The Lord hath done great things for us, whereof we are glad."

Dear brethren, we highly appreciate your correspondence, and the consolation afforded us at the present interview, increases our desire for a continuation of the same.

Our next Association will convene (the Lord willing) with the Mt. Gilead church, Mason Co., Ky., to commence on the second Saturday in Sept., 1859, where we hope again to meet your messengers. Farewell.

Done by order of the Association and signed in her behalf.

THOS. P. DUDLEY, Moderator.

Attest: A. F. DUDLEY, Clerk.

BLANCHESTER, Clinton Co., O., Sept. 20, 1858.

BROTHER BEEBE—Having now returned from Clover Association, it being the third one that I have attended this season; having been for some months in a very feeble state of health, and looking over the low state of Zion, having witnessed from time to time the severe conflicts through which she has passed, the sore trials and fiery persecutions that have fallen to her lot, having no one to converse with, I feel this morning much dejected and cast down in my mind, and thought I would open my mind to some sympathizing brother or sister, but on reflecting upon the subject, I could make no selection among them, and have concluded to forward my thoughts to you, and if you see fit you can publish them to the saints in common.

The Greenville Association met with Mercers Run church as was agreed upon; the meeting was quite small, but perfect harmony pervaded, both in the business department and in the preaching; unanimity of sentiment prevailed throughout, and had it not been for the smallness of numbers it would have been something like old times. The next I attended was Mad River; the same description will suit it—few in number, united in faith, and I trust fervent in spirit, serving the Lord.

Clover has just concluded, I believe her twentieth session, during which time peace and harmony have been maintained, no difficulty having ever occurred within her borders during the time of her existence as an Association; and my soul was made to rejoice, and I trust, thank God, while viewing the little company gathered together, although my whole frame was racked with pain, yet I felt willing to wait from day to day and listen to the joyful sound as it dropped like honey and the honey comb from lips of those who bring glad tidings from afar, and I felt strengthened even in the inner man to unite with them and say, "Salvation is of the Lord, though my outer man perish day by day." So you see that when in company, though with but few, I am made to rejoice and feel strong, but to-day I am alone and mourning; looking at the thinned ranks of Zion's army, many of the old soldiers have gone to their reward; the younger ones, in whom we once delighted, some, like Demas, love this present evil world and join in its follies; others, like Diotrephas, love to have the pre-eminence, rising up to draw away disciples after them, have already united with Ishmael in mocking the children of promise, and say to afflicted Zion, the Lord has forsaken her; see how few are her converts; if she were of God he would gather her and make her converts numerous. See, say they, that we are right, for hundreds unite with us. We are told that if we had preached practical religion scores would have been added to us by this time, but now we are left alone. Thus they mock and rejoice in their numbers, while we go mourning, some entirely out of heart; some seem to think the difference is so little we had better compromise; but, brethren, I feel like one of old to say, enter not into their secrets, O my soul; light has no fellowship with darkness. I have set down and counted the cost, I may stand

EDITORIAL.

Middletown, N. Y., October 1, 1858.

The Other Side.

In a late number of the SIGNS OF THE TIMES we copied and made some remarks on a short article, which was copied by the *New York Observer* from the *Reflector*, in which the Georgia Old School or Primitive Baptists were presented in no very flattering terms. Justice to our persecuted brethren at the South requires us to show that a candid and intelligent press speaks of that people in very different terms from those used by the bigoted and narrow minded sectarian publishers of the *New York Observer* and *Reflector*:

PRIMITIVE BAPTIST ASSOCIATION.—An Association of the Old School or Primitive Baptists, was held at Bethel Church, in the county of Franklin, on the 20th, 21st and 22d of last month. Some seven or eight thousand persons said to have been present; all of whom, be it said to their credit, preserved the utmost decorum throughout the proceedings. Eight or ten ministers were present, and the proceedings are spoken of in highly complimentary terms. Several accessions were made to the Church—one or two of the citizens of our county having joined at the time. The people of the neighborhood are said to have been unusually hospitable and generous, entertaining all who stood in need of accommodations. It is said that the sum of ten dollars only was required to pay all the expenses of the meeting and this was appropriated towards printing "the minutes." This little expense, taken in connection with the fact that the O. S. ministers preach "without money or without price," certainly shows a very economical method of getting along. We wonder how one of our well paid ministers, receiving from ten to fifteen hundred dollars a year, would relish such a cheap procedure as this? We understand that this much derided, though worthy denomination of christians, are quite numerous in Franklin and the western counties of the State.

Bedford (Virginia) Democrat.

PRIMITIVE BAPTISTS.—This denomination held a series of meetings in this city, commencing on Friday night last, and continuing till Sunday night. The ministers in attendance were Eld. James Ellis, of Stewart county, William Mitchell, of Opelika, Alabama, and Willis C. Norris, of Fayette county, Georgia. We learn that the congregations were large and respectfully attentive, at each meeting, and that the bearing of the ministers and their sermons were such as went far to remove some of the prejudices that had existed towards them on the part of those who were unacquainted with their doctrine and mode of preaching. We learn that another meeting will be held in this city in October next, and that an effort will be made to establish a branch of their Church here.—*Columbus (Georgia) Sun*.

PRIMITIVE BAPTISTS IN COLUMBUS.—The first meeting of this denomination of christians ever held in Columbus, took place Friday night, (the 20th inst.,) at the Temperance Hall. The meeting was announced through the papers, and quite a large number of gentlemen and ladies congregated to witness the exercises. Elds. James Ellis, of Stewart county, William Mitchell, of Opelika, Alabama, and Willis C. Norris, of Fayette county, Georgia, were present, and officiated as clergymen. Rev. Mr. Ellis stated that he had received a letter from a citizen of Columbus inviting his denomination to hold a series of meetings in this city—that meetings would be held at the Temperance Hall, three times a day, for several days—that he desired a hearing for his denomination upon their religious creed. He stated that he was aware that the Primitive Baptists were much abused, and many things said against them, which were not true, and which he would not notice. He would not quarrel with those who differed with them in their religious belief. He believed in everything contained in the lids of the Bible. His denomination was small, but still had an existence, and was entitled to respect. The minister then read an appropriate hymn, and delivered a most devout prayer. After which, he preached a discourse, elucidating his predestinarian doctrine, from the following text, Acts xxiv. 14, 15:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

"And I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

Rev. Mr. Mitchell made a short exhortation after the discourse. So much for the first meeting of this branch of christians ever held in Columbus. It is not strange that many should be attracted by curiosity to attend them. The utmost attention is shown by all, and curiosity is on tip-toe.—*Georgia Times and Sentinel*.

Hymn Books, Sent by Mail.

James Langston, 3; Eld. Peter Culp, 1; Eld. D. W. Patman, 1; Eld. J. H. Daniel, 6; P. L. Campbell, 1; John Chinn, 1; Doct. James Tyler, 1; Lexington Association, N. Y., 132; J. Talbott, 1; Eld. J. Winchel, 19; Mrs. Joel Scott, 1; William L. Benedict, 34; Eld. N. R. Leet, one doz.; Eld. D. Bartley, 14; Dea. George Doland, one doz.; William Bennett, 6; B. Cole, 1; P. Jones, 1; Lucy A. Calms, 1; M. Beall, 1; P. K. Parr, one doz.; S. Danks, 6; Eld. L. Purifoy, 3; A. R. Phillips, 1; Wright Smith, 6; H. F. Bolen, 1; Jas. Freeman, 1; Eld. J. H. Biggs, 1; B. Cole, 1; Thos. Davis, 1; Dea. I. T. Saunders, 1; H. C. Dye, Esq., 1; S. Poe, 6; N. Tims, 1; Wm. D. Cross, 1; Elder Thomas Hill, 1; Elder James Bicknell, 1; Mrs. Polly Cleveland, 1; Jonas Hedges, 1; Mrs. Thomas W. Goodloe, 1; Eld. Thomas Barton, 1; D. Woods, 1; William S. Warren, 1; Mrs. P. Green, 1; Mrs. J. B. Hunton, 1; Mrs. L. A. Lewis, 1; Eld. L. H. Power, 1; Mrs. M. Mathews, 1; S. Aylor, 1; John Hailin, 1; Mrs. V. F. Walden, 1; Daniel Goff, 6; L. Gass, two dozen; Joseph Hughes, 1.

SENT BY EXPRESS.

Eld. Thomas P. Dudley, one box, two dozen, to Lexington, Kentucky; James Streeter, one dozen, to Griffin's Corner, N. Y.; Cyrus Risler, one dozen, to Centre Bridge, N. J.; Thos. I. Shinn, Edenburgh, Indiana, 52 copies, assorted; Eld. Gabriel Conklin, Baptist Town, N. J., one dozen; D. Durand, Herrick, Penn., 14; Elder L. Seitz, Tiffin, Ohio, 18; Eld. Jas. P. Howell, Hudson, Michigan, three dozen; Elder C. West, Polo, Illinois, two dozen; Peter Mowers, Barnersville, N. Y., one dozen; Eld. J. F. Johnson, Munice, Indiana, 52; John McCrone, Wilmington, 6.

Our stated meetings at New Vernon, Middletown and Wallkill, for the present, are on Sundays, October 3d, and 17th, at Wallkill meeting-house; on Sundays, October 10th and 31st at New Vernon, at each place beginning at half past ten o'clock, a. m. And at our Hall on Orchard Street, Middletown, every Sunday at three o'clock, p. m. The Monthly Church Meeting at New Vernon, on the first Saturday of each month, and of Middletown and Wallkill Church on the last Saturday of each month; at each, commencing at one o'clock, p. m.

The Old School Baptist Church of Olive and Hurley have appointed an Old School or Yearly Meeting, (if the Lord will,) at their meeting-house, in Olive, on the plank-road, twelve miles west from Kingston, to commence on Wednesday, the 20th of October, next, at ten o'clock, a. m., and continue during the next day following. Ministers and brethren and sisters and friends of our order generally, are affectionately invited to attend. By order of the Church, L. H. TERWILLIGER.

There will be a two days meeting held with the Lexington Church, Greene county, N. Y., on Wednesday and Thursday, the tenth and eleventh days of November, next, to commence at ten o'clock, a. m., of the first day; and we invite our ministering brethren and others to meet with us. HARVEY ALLING.

OLD MEETING, AT RAMPO, ROCKLAND Co., N. Y.—The Church at Ramapo have appointed an Old School Meeting to be held at their meeting-house, about four miles north-east of Suffern's Depot, which is about thirty miles from New York city, on the N. Y. & Erie Railroad, to be held on Thursday and Friday, the 18th and 19th days of November, 1858, to commence on the 18th at ten o'clock, a. m. Brethren and sisters generally, and ministers of the Old School Baptist faith and order, especially are invited to attend. It is the desire of the Church that at least one of the ministers may remain and preach for her on the Sunday following. By order of the Church, WILLIAM SPRINGSTEEN.

A frightful accident occurred on the 22d inst., near the village of Friendship, Alleghany county, on the N. Y. & Erie Railroad. A lady, named Guilford, started with a girl, aged about nine years, to visit one of her neighbors. After proceeding a short distance the mother remembered something which she had left behind her in the house, and sent the little girl back after it, while she walked on. Arrived at her place of destination, she waited a long time, but the girl did not appear, and she returned home. On reaching home she found the body of her daughter hanging from the window outside, and dead. It appeared that the little girl, unable to effect an entrance by the door, had raised the window, and while endeavoring to crawl in it had fallen upon her neck and held her fast until life was extinct. She was an only child, always in delicate health, and her parents are nearly distracted at their loss.

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In Utica, Sept. 12th, by Eld. Thomas Hill, Mr. JEROME DOXTATER to Miss EMILY CHAPMAN all of Utica.

OBITUARY NOTICES.

Boston, Sept. 16, 1858.

DEAR BROTHER BEEBE:—You doubtless ere this have received a communication from brother Quint, of North Berwick, informing you of the death of our only child, MYRA AFFA, in Somerville, on the 4th inst., aged one year, three months, and eight days. We took her to Sanford, Maine, for burial, and when we returned home this week, we found a letter from a friend, addressed to my wife, containing the following lines, which, if you can spare the space in your valuable paper, we should be greatly obliged if you would give a place, with the notice from brother Quint.

Yours very truly, H. M. FORD.

Lines addressed to Mrs. Drazey Ford, on the death of her only child.

Mother, has the dove that nestled,
Lovingly upon thy breast,
Folded up her little pinion,
And in darkness gone to rest!

alone, I may suffer reproach and persecution, be tortured and deceived by false brethren, condescending to be published to the world as a heretic an Arian Socinian or antinomian, which is hard for my proud spirit to endure. But one thing I cannot do—I cannot, to please men or satisfy my carnal nature, say a confederacy. I cannot yield one iota of that system of truth revealed in the book of God, that glorious covenant of grace that is ordered in all things and sure, that eternal oneness in spirit and life of Christ and his chosen; that he was, is and will be the mediator, husband, and living head; from whence originated our spiritual relationship and heirship to blessings incorruptible, undefiled and that fade not away. In a word, take this from the scheme of salvation, and to me there is nothing worth contending for; it is as the body without the spirit, it is dead, a building without foundation, all dark; in fact, it is in reality what we call materialism, it is of the flesh, and only an improvement of nature, whether we go back to the days of the ancient Parisees, and take it in all its modifications from age to age, and sect by sect to the present day of darkness and blasphemy, replete with all its new isms and Bloomer fashions to please men, should all the glory be given to man, after God has done all he can, or give God all the glory. But man must use the ordained means—it is all the same—all amounts to about the same thing—the more nearly the counterfeit the more liable to deceive. It is declared in the scriptures of truth that deceivers shall wax worse and worse, deceiving and being deceived. It becomes us therefore to watch, be diligent, take heed to yourselves, remember the admonitions of Christ and his Apostles, to love one another, speak one to another, be ready at all times to give a reason of your hope, as much in you lies obey all his commands and precepts. If Christ in his love and his pity has redeemed us—if he has borne and carried us all the days of old—has quickened us together with him, and made us set together with him in heavenly places in Christ, surely we should be willing to do his commandments, while we pass this world of tears.

One word to those little ones who feel too unworthy to obey Jesus, Remember that rebellion is as the sin of witchcraft; that obedience is better than sacrifice and to hearken than the fat of rams. Has not the Lord of heaven given us his Son; will he not with him freely give us all things? Trust in him alone, and delay not to confess your sins and be baptized in his name and join with his people in singing his praise and speaking of his power.

To our friend J. H. W., of Mount Gil-ead, Ky.: You have already confessed your sins, your faith in Jesus, and your hope on his grace; be no longer an outsider; be baptized, and put on Christ by open profession, and so let your light shine before men, that others seeing your good works, may glorify our Father in heaven. Now, brethren and friends, one and all, be of good comfort. Farewell.

J. C. BEEMAN.

Columbus, Ohio, Sept. 23.

WHOLESALE MURDER AND SUICIDE.—A woman named Schelling, at Groveport in this county, committed murder yesterday by throwing into a well thirty-five feet deep her four children, one a boy, the other three girls; the oldest twelve years, the youngest two years. She then jumped in herself. All were taken out dead. The woman is supposed to have been insane.

A SAD CASE.—The Rochester Union learns that Robert Fulton, an old and hitherto respected citizen of Chili, in that county, and for many years the postmaster at North Chili, was arrested on Thursday by Deputy United States Marshal Rockwell, on the charge of purloining money letters. He was taken to Buffalo, and will doubtless be held for trial.

Nay, the grave is dark and dreary,
But the loved one is not there;
Hear'st thou not its gentle whisper
Floating on the ambient air?

It is near thee, gentle mother,
Near thee at the evening hour;
Its soft kiss is in the zephyr,
It looks up from every flower.

And when night's dark shadows flee,
Low thou bendest thee in prayer,
And thy heart feels nearest heaven,
Then thy angel babe is there!

God looked among his cherub band,
And one was wanting there,
To swell along the holy land,
The hymns of praise and prayer.

One little soul which long had been
Half way 'tween earth and sky,
Untempted in a world of sin,
He watched with loving eye.

It was too promising a flower
To bloom upon this earth,
And God did give it angel power
And bright celestial birth.

This world was all too bleak and cold,
To yield it quiet rest,
God brought it to his shepherd fold
And laid it on his breast.

There, mother, in thy Savior's arms,
For ever undefiled,
Amid the little cherub band,
Is thy beloved child.

FROM A FRIEND.

ELDER BEEBE:—Please publish the obituary of my father, THOMAS BARTELETTE, who died August 10, 1858, aged 75 years.

He went from here to Illinois to visit his eldest daughter, and while there he fell off the porch and broke his hip bone, and laid six weeks suffering dreadfully. At last inflammation took place and killed him. He had been nearly blind for many years, and very feeble for six years past. He lived eight years with me, and had not been gone but six weeks until he got hurt, and in six more he died. He was born in Bucks county, Pennsylvania, and moved to Ohio, on Mill Creek, in 1820. He made no profession, but I am informed he was well resigned to die. By this you will see that the cup of sorrow has not passed by me without my having to take a sup, for I lost both my parents in seven months. SARAH H. IZOR.

NEAR NEWARK, Delaware, Sept., 1858.

DEAR BROTHER BEEBE:—Will you please insert the following notice, as it will be interesting to many of your readers!

DIED, September 20th, 1858, at the house of brother John Tawerese, DENNIS COFFER, (colored,) aged about 70 years. He became a member of an Old Baptist church in Virginia, and a few years ago he came to Philadelphia, and from thence he came and lived awhile with me, and united by letter with the London Tract church. Dennis was a sound and uncompromising Old School Baptist, a very spiritual-minded man, and had a very clear discernment of the plan of salvation, and was quite gifted in prayer; and, considering his opportunities, not being able to read, his language was remarkably good, and his scriptural quotations admirably correct, with which his mind was well stored. He was a strong anti-abolitionist, believing that their condition was in perfect accordance with the will of God, and that it is their duty to be content. He acted on the principle inculcated by Paul, "If thou art called being a servant, care not for it; but if thou mayest be free, use it rather;" and at an advanced age bought his own freedom. His death was sudden, but we have no doubt of his readiness for the event, having Christ revealed in him, the hope of glory, death could not take him on a fatal surprise.

"If sin be pardon'd I'm secure,
Death hath no sting beside;
The law gave sin its damning power,
But Christ my ransom died."

Yours as ever, THOMAS BARTON.

FAIRFAX C. H., Va., Sept. 11, 1858.

DEAR BROTHER BEEBE:—I have been requested by our aged sister Johnson, of Alexandria, to send to you for publication a notice of the death of her nephew, WM. R. SELLERMAN, Esq., of Fairfax county, near Occoquan, Virginia. Our friend SELLERMAN died May 21, 1858, in the 59th year of his age. He never made a profession of religion, but I have known him for perhaps twenty years as a lover of Old School Baptist doctrine and order, and I have judged from repeated conversations with him on his exercises, that he was a proper subject for baptism. He, however, never saw his way clear to be baptized. He was much respected as a citizen. He has left a widow and several children, and a numerous circle of relatives and friends to mourn his departure. He was quite comfortable in death, and we trust rests in bliss. May the dispensation, though severe, be blessed to his widow and children for their spiritual good.

Sister Johnson also requests you to notice the death of sister Anna Arington. She died in Alexandria in the fall of 1857, aged 60 years and upwards. Sister Arington was an old standing, orderly and esteemed member of the Occoquan Old School church, Prince William county, Virginia. Whilst within reach a regular attendant upon the meetings of the church, and other meetings in that quarter for Old School preaching, walking eight and ten, and more miles to attend them. But her toils and trials are over, and she, we confidently trust, is where Jesus is. Yours, S. TROTT.

LITTLE PRAIRIE, Hopkins county,
Kentucky, August 22, 1858.

BROTHER BEEBE:—I am about to trouble you once more. My desire is, and by request of Nancy Haskins, that you would publish the death of sister FRANCES CLANTON, her mother, who departed this life the 17th of February last, after a long and protracted illness. Sister Clanton was in her 80th year. She was born in the State of Virginia, Brunswick county. She remained there until she was married. She professed a hope in Christ there, and was baptized by William Davis, at Sugar Creek church. She then moved to the State of Tennessee; she there met the loss of her husband, who was an Old School Baptist. She has remained a widow, and moved to this country some years ago, and has lived with her daughter and son-in-law near me. Sister Clanton has been an Old School Baptist upwards of fifty years, and has contended earnestly for the truth as it is in Jesus. I visited her frequently in her last days, and she gave all the satisfaction that could be desired that she was prepared for death. She often prayed to God to take her away, where her soul would be at rest. She continued firm in the faith till the last moments. She chose a text for a funeral, after her death, in Revelations, "These are they that have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." She also chose brother James H. Clark to preach on the occasion, who delivered a discourse from the above text at my house to-day (being the fourth Sunday in August) in presence of a large congregation; and I think, brother Beebe, that I never saw better attention paid in my life, and I hope his sermon will long be remembered by some. Sister Clanton has left but few relatives in this country to mourn her loss. She is now numbered with the millions of the dead, and I do believe she is at rest with all the saints that have gone before. Now, brother, may the God of all grace sustain you, together with all the dear brethren and sisters that are scattered throughout the land, and my desire is that the Lord may prepare us all to meet sister Clanton, and to cause us to feel reconciled to his dealings with us. Farewell, in hope of eternal life. N. B. REDDICK.

Yearly Meetings.

The yearly meeting at Loudon Tract Chester county, Pennsylvania, will commence, if the Lord will permit, on the Saturday before the third Lord's day in October, to commence at 2 o'clock, P. M., on Saturday, and continue Sunday and Monday. We give a special invitation to Brethren in the ministry, and to all our brethren, sisters and friends in general, to meet with us at our meeting and our homes. Friends coming by the Philadelphia & Baltimore Railroad, will come in the morning train to Newark, Delaware, where they will find a stage that will bring them to Strickersville, and they can call on brother Teresey. On Saturday morning there will be a private conveyance to meet the cars and convey the friends to the meeting.

Yours in the name of the Church,

J. W. DANCE.

Associational Notices.

The KENNEBEC ASSOCIATION will be held with the church at the Lawrence Meeting House in Edgecomb county, North Carolina, to commence on Saturday, before the first Sunday in October, 1858. Ministering and other brethren from sister associations are cordially invited to attend. The place of meeting is about twenty miles below Enfield, or Rocky Mount, and is east of the Wilmington and Weldon Rail Road. C. B. HASSELL.

SALISBURY ASSOCIATION will be held with the Broad Creek Church, (near Laurel) in Sussex county, Delaware, to commence on Friday before the fourth Sunday in October.

We hope to see many of our brethren and sisters from abroad, especially our brethren in the ministry. Those coming from the North and South will change cars at Wilmington, Delaware, at that place take the cars on the Delaware Railroad to Seaford, where they will be met and conveyed in carriages to the meeting. We are glad to learn that you (brother Beebe) are coming, and that you will preach on Sunday evening after the close of the Association in Salisbury.

GEO. W. SLATER.

The Regular Baptist Association will meet at Antioch Church, five miles north west of Ripley, Tiptah County, Mississippi, on Saturday before the Second Sunday in October next, and continue days following. J. M. SPIGHT.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 2,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

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THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., OCTOBER 15, 1858.

NO. 20.

DEDICATED

TO ELD. THOMAS THELKELD, EXPRESSIVE OF
THE AUTHOR'S FEELINGS.

Oh! is there hope that I may be
Classed as a child of God?

Oh! is there hope that I may see
And own his chastening rod?

Oh! is there hope that I may bathe
This sinful heart of mine
In that pure stream which Jesus gave
Of precious blood divine?

Stern Justice cries, "It cannot be,
The soul that sins must die;"
My heart affirms the just decree,
And finds no way to fly.

I look around for some relief
To soothe my aching breast,
Some stirring scene to suage my grief,
And give a moment's rest.

All nature clothed in beauty sweet
Is but a blank to me,
There's naught around my eye can meet,
But speaks my destiny.

Or if my heart attempts a prayer,
My words they useless fall,
Each misspent deed assembles there,
Accusing spirits all.

There is no work that I can boast,
To plead redemption there;
A poor weak worm I am at most,
In debt beyond compare.

O then if ever I shall be,
Class'd, Lord, a child of thine,
Thy grace alone must set me free—
Free grace—thy gift divine.

DEAD MAN'S GROVE, COLES CO., Ia., Sept. 2, 1858.

Correspondence of the Signs.

Remarks on Revelations xii, 1, 2.

[Continued from page 147.]

Verse 2, "And she being with child cried, travailing in birth, and pained to be delivered." The *she* here, referred to the woman described in the preceeding verse, and which, as has been showed, was the gospel church having on the peculiar attire belonging to her as the bride of Christ, and that by which she is distinguished in all ages. The particular period referred to in the 2d verse, I understand to include the latter half of the third and former part of the fourth century. Previous to this, the ministers, or bishops, or elders of the churches, by means of councils during the second century, had managed to wrest the government in a great measure from the churches to assume it themselves, and to raise certain ones to the power of diocean and metropolitan bishops, to have a general oversight over the other bishops. So that the bishops had taken in effect the crown of twelve stars from the head of the church and placed it upon their own heads. So many ceremonies had been borrowed from heathen worship and added to the christian worship, and so many new orders adopted, that very little of the clothing of the sun appeared on the acknowledged visible church, being covered over with patches to try to be popular and to avert persecution. In the meantime, *infant baptism* was brought in to distinguish the chil-

dren of christians from the heathen, and the covenant of circumcision was hunted up and brought forward to authorize it, and with this other ceremonies of the law and its bondage were brought in. So that the moon no longer appeared under her feet as the recognized church of Christ. Thus the visible church bore but little appearance of the church of Christ in her external dress, even at the time Constantine professed conversion to the christian religion, A. D. 313. But still blended in all this mass of corruption, the true church was then to be found. There were many churches and ministers who could not countenance these innovations and corruptions, but kept aloof from them. As early as 251 Novation refused to submit to the authority of the bishop of Rome, and many went with him in different countries in refusing to commune with the popular church, or to acknowledge their baptism; re-baptizing those who come over to them. Now these, as well as the many others who were in connexion with the popular church, but who in heart mourned over its corruptions, may well be compared to a woman in travail, as can be attested by some of us in their longings to be delivered from all connexion with those corruptions, and to be separated from the fellowship of that church, that they might be manifested as a distinct church wearing the garb of Christ's bride, instead of appearing in that motley garb of a harlot.

Although brother Rogers named but the first two verses of the chapter, yet I presume he would not be satisfied without some remarks concerning the child which this woman brought forth, and the Dragon which stood ready to devour it.

In reference to the *man child* which the woman brought forth, I cannot think that Christ in his person as mediator was intended, as some have supposed, because he had been declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead, before the gospel church the woman appeared arrayed in her gospel dress. Neither can I think that Christ in his members, truth and ordinances, was intended by this child, for Christ's members constitute the woman, and his truth and ordinance was her clothing, as being *clothed with the sun*. But by the *man child*, I conclude is represented a succession of bold, firm and faithful ministers, and perhaps other members who should constitute the two witnesses, who were to prophesy in sackcloth a thousand, two hundred and three score days, and who should bear a decided testimony against the corruptions of the church and in favor of the truth and order of the gospel. As before noticed, the Novations had been bearing testimony against some of the corruptions of the church previous to this. The principal opposition of the Novations, as far as we can learn from history, was

against the loose manner of receiving members and ordaining bishops, &c., and the same appears to have been the case with the Donatists in their first rise, though their successors were in connexion with the succeeding branches of the Novations, what I suppose was intended by the *man child*. It appears that at periods when the church was free from severe persecutions, and was prosperous, that multitudes crowded into the church, who, when persecutions again arose, would renounce their professions and join in the persecution by delivering persons whom they knew were christians to be put to death; but when the tide turned again in favor of the christians, they would again return to the church, and the bishops who were fond of increasing numbers readily recieved them back to the church, as it is with the popular churches in these days. In times of revival excitements, multitudes will profess conversion, who, when the excitement is over, will fall back into their old courses; and when the next excitement is got up, will profess conversion again, and again be received. This class of professors the Novations and Donatists refused to receive to their communion, holding them as spurious, and refused to acknowledge those bishops who were in the practice of receiving such persons back to the church. This obstinacy of these christians as the Catholic church was pleased to call it, led to their being excluded from that church. Hence their names are handed down as heretics, though no charge was made against their doctrine or general order and practice.

But here is the point, why that after the commencement of the fourth century it required more masculine energy to oppose the corruptions which had so beclouded and defiled the christian religion, than before. During the third century the Catholic or general church and the Novations were alike the subjects of persecution when the christians were assaulted, as both bore the christian name. Hence there was nothing to deter the Novations from opposing the corruptions of the church but the exclusion as heretics from the dominant or Catholic party, and this they of course did not regard; because they had voluntarily separated themselves from the communion of that party. But in the early part of the fourth century, after the conversion of the Emperor Constantine, and the Empire became christian, according to the popular use of that word, by Constantine establishing the christian religion by his edicts, the Catholic or dominant party with the bishops of Rome at their head was the established church, and their doctrines and order were enforced by law, and of course opposition to them was punished. Hence when the Donatists, as they were called in the fourth century, after a leading bishop of their party in Africa, opposed the cor-

ruptions of the Catholic or established church, they found the exclusions of that church enforced by the Emperor, and carried out in punishments or persecutions by his troops. Hence it required peculiar masculine firmness, such as grace alone could supply, to separate from the Catholic church, and to openly expose and oppose its corruptions, whilst they knew its excommunications were to be enforced by imperial power, whilst at the same time that church bore the name and had some of the characteristics of the church of Christ. Hence in this century most of the so-called heretical parties either retired into Asia at a distance from the notice of the bishop of Rome, or else kept quiet. Not so with the Donatists; they boldly opposed the corruptions of the Catholic church, and in Africa were nearly equal to the established church, and were frequently made to encounter the brutality of the Romish soldiers. Hence *the war in heaven* which I shall have occasion to notice.

It is said of this child that it "was caught up unto God and to his throne," verse 5. It is to be noticed that the language here, as throughout the chapter, is figurative, and the prophecy of this chapter embraces not only a period of about two hundred years previous to the church's retiring to the wilderness, but also the period of her remaining in the wilderness, a thousand two hundred and sixty years, corresponding with the witnesses prophesying in sackcloth, and of the reign of the two beasts and their image, chapters 12th and 13th. Hence, although it is said immediately after the birth of the child, that *the woman fled into the wilderness*, (verse 6,) yet it is seen (verse 14) that she did not retire there till after the war in heaven, described in the following intervening verses. So in reference to this child's being *recieved up unto God, &c.* That it did not mean its being taken immediately to a state of final glory is evident; for he was to *rule all nations with a rod of iron*. 1st. I understand by this child's being recieved up unto God, that God recognized that class of christians represented by this child as his church, by his leaving them to experience persecutions for the trial of their faith; and at the same time increasing their numbers as was the case with the church in the apostles' days. 2d. In that they enjoyed by grace the evidence of the scriptures and the internal witness, that they were contending for the truth of God and the order of his house. And, 3d. That they were *received up unto God and to his throne*, in that during this war in heaven, they were brought back in a good degree to the doctrine and order established by Christ, through his apostles, as the doctrine and order of God's kingdom. This class of christians, called Novations first, and in this fourth century Donatists, and by their opposers *Puritans*, although they opposed

some of the corruptions which had been brought into the church, yet there were others which they evidently conformed to, such as the order of diocesan bishops, and we find them appealing to councils and even to the Emperor in the early part of the fourth century; but it appears evident that during this war in heaven, they were led to see and oppose these and other errors. Thus in the latter part of the fourth century, one Earius (not Arius, but Earius) is noticed in church history as taking a stand against the order of bishops which had prevailed, and contending that according to the New Testament, bishops and elders were the same, and opposing prayers for the dead, the observance of stated fasts, and of Easter, &c., and that he had many followers. The Waldenses, who must have been this woman in the wilderness, and therefore the successors of those sects engaged in that war with the dragon before they fled into their place of retreat, when brought to light were found to have renounced all the ceremonies that had been brought into the church in the first three centuries after the death of the apostles, to have rejected the distinctions made between bishops and elders, and they held that everything was corruption in doctrine or in practice that was not directly authorized by the scriptures; and also held that the Catholic church was anti-christian. And there have been a class of religionists in the world from that day to this, though often much scattered, who have agreed with them in all the above points as well as in rejecting infant baptism. Herein, therefore, stands revealed to open view the church of Christ and her ministry, as standing in her doctrine and order, on no other ground than that of God's own revealed truth and his appointed order, and that in distinct separation from the whole anti-christian mass. Well, therefore, may this child be said to have been taken up unto God and to his throne. There is its standing in God, and in the entire supremacy of his throne.

I now come to notice the dragon that stood before the woman, ready to devour her child as soon as it was born. In defining this dragon, I have to differ from brethren Thompson and Cox; they both spake of it as representing Pagan Rome. In this I cannot agree, although the dragon being represented as having seven heads and ten horns, &c., and has been often showed, points to Rome as his seat and the Roman Empire as his dominion. 1st. Because he is represented as a great wonder appearing in heaven, whereas the Roman Empire existed in Pagan before the kingdom of heaven was set up, and it was set up as a distinct kingdom within the dominions of that Empire. Hence the Empire as Pagan could not be as a wonder appearing in heaven. 2d. The war of the dragon with Michael was in heaven, but Paganism was never admitted into the christian church. 3d. The dragon gave to the beast his power and seat, &c., chapter xiii. 2, but Paganism had long been banished from Rome when the beast arose out of the sea. But when Constantine, the Roman Emperor, was converted to the christian religion and established it as the religion of the Empire, and he and his successors enforced the doctrines and forms decreed by the councils, by the sword, then indeed was there a wonder in heaven, the government which had used its power to destroy the church,

now wielding that power in its support, and the church depending on that power to enforce its creed and ceremonies. It is said to be a great, red dragon. It was well said to be great, for the Empire under Constantine was at the height of its power. He is said to be red. The Greek word *purros*, rendered red, is said by some learned writers to be emphatic, denoting a fiery red, and thus denoting his mouth. This is a true representation of all religious establishments. Under the Emperor it was not a sense of justice, but wrath, that led them to punish or persecute those who conscientiously opposed the religious faith and order which they decreed to be observed; and so it is under all religious establishments. He was a dragon or a serpent; for Satan was in it, and this establishing the christian religion by imperial edicts or by law was one of his master-pieces, for divesting the church and the religion of Christ of its spirituality and making it secular or earthly. This seven heads, &c., I have already noticed as characterising the Roman Empire and Rome. His tail drew the third part of the stars of heaven and did cast them to the earth. He is not here said to devour them, it has not therefore reference to persecution; but it was by his tail that he drew them. The effects or consequences or the popularity of being connected with a church that is supported by government, did under the Roman Empire and no doubt has since in other countries where religious establishments are, drawn many, perhaps an actual third part, of gospel ministers, (called stars, Rev. i. 20) and cast them to the earth; that is, drawn them to adhere to the established and therefore earthly church, whilst otherwise they preached the gospel. Thus some of the most spiritual writers we have of the seventeenth and eighteenth centuries were men belonging to the established churches of England and Scotland.

The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. It was in the year 313 that Constantine professed conversion to the christian religion, though he had issued edicts in favor of the christians previously. The controversy commenced between the Donatists and Catholic church about the year 313, and the year 316 the Emperor commenced his direct persecutions against, among whom I have supposed this man child or those represented by him were found. He ordered their churches, that is, places of worship, to be destroyed, and sent some of their bishops into banishment. So that the dragon thus stood ready to devour the child as soon as it was born.

Then commenced the war in heaven. Michael, that is Christ and his angels or ministers, fought by the sword of the spirit, for the truth and order of the gospel; and the dragon and his angels, that is the ministers of the established church fought for the abominations which had crept into the Catholic church, and frequently the Roman armies were sent to help them put down the Donatists. This war continued until the close of the sixth century. In 591 the Donatists were numerous, but at this time Gregory, bishop of Rome, stirred up such opposition to them, that after the commencement of the next century, or from about the year 600, the Donatist party were no where to be found, says Mosheim. So that about this time was the

period when the woman, as with the wings of a great eagle flew into the wilderness, verse 14.

In verse 9 it is said, *The great dragon was cast out, into the earth, and his angels were cast out with him.* This corresponds with the child's being caught up unto God and to his throne. For when the christians or Donatists were distinctly manifested as the church of Christ, the Dragon and Catholic church were, by the same recognizance of those, rejected and thus made manifest as the church of anti-Christ, and therefore not heavenly but earthly. And this must have been at the close of the war in heaven, or when the woman fled into the wilderness, which, as has been showed from history, could not have been far from the year 600, or in the early part of the seventh century.

There are several other ideas touched in this chapter which might with propriety be noticed, but as this communication is already too lengthy, and as I have noticed the principal points concerning the woman and her child, I will here close.

I may be mistaken in these views, but they are such as appear to me to be sustained by the language of scripture, and the testimony of church history.

Yours in love, S. TROTT.

FAIRFAX C. H., Va., Sept. 28, 1858.

[Continued from page 121.]

I then visited a little church in the township of Middleburgh, Schoharie county, New York, and found such congeniality of mind and sentiment, that I could say in truth, This people is my people, and their God is my God. This was in August, 1846, and in October of the same year I attended a yearly meeting which was held with the church of Broome, in the same county and State. I was at that time and place received, on my experience, and baptized by Eld. Isaac Hewitt. Some would say re-baptized, but I do not so understand it, for there is but one Lord, one faith, and one baptism; but it is contended by some that the one baptism is immersion. Very true; but do all who immerse baptize? Historians tell us that the Arabs go and plunge themselves in the River Jordan, in imitation of John the Baptist, and of the apostles and other servants of Christ, who baptized in that River, and they profess to be very much blessed in the performance. The Mormons, Unitarians, Campbellites and Universalists, I believe all immerse, and if I mistake not, some twenty other sects. Now, do they all baptize, according to the gospel meaning of the word? I feel safe in answering in the negative. Well, if they do not all baptize, in a gospel sense, do any of them? It seems to me that they do not. Our Lord has commissioned none but his ministers to preach the gospel and baptize. He has commanded them to go into all the world and preach the gospel to every creature. And the gospel sets forth our Lord Jesus Christ as the King of saints, and the only name under heaven given among men, whereby we must be saved, and that not according to our works, but according to his own purpose and grace which was given us in him before the world began. Hence the Old School Baptist ministers are now lifting up their voice together with the voice which came crying in the wilderness of Judea, more than eighteen hundred years ago, saying, "All flesh is grass, and all the goodness thereof is as the flower of grass."

Again, with that voice, which was John the Baptist, they cry, "Behold the Lamb of God that taketh away the sin of the world." They point to Christ as a whole and complete, and exclusive Savior. When he is thus set forth, the children of God lift up their heads with joy unspeakable, and exclaim with David, "For this is all my salvation, and all my desire; although he maketh it not to grow." But when instead of this, the wisdom of this world is presented to them in the name of the Lord, it is to them like fruit gathered from a wild vine; and they exclaim, "There is death in the pot!" They cannot eat of it. We may look to the popular clergy, and they all pass by on the other side. They bring not the fruits of the blessed inheritance to view, which is reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. They have no oil to soothe the wounds which a conviction of sin has made; no wine of the pure grapes of our heavenly Canaan, to revive the soul that is fainting under a sense of the justice of God in his condemnation. If we are the children of God indeed and in truth, it seems to me, our experience and the word of God have made these things so plain that he may run that readeth it. Yet we find some who, like Lot's wife, are disposed to look back, and they stand like beacons or monuments between Mt. Zion and Babylon. To all such, I consider the language of Joshua to all the tribes of Israel, very appropriate. After reminding them of the goodness of God who had blessed them in their father Abraham with the provisions they were then enjoying, he said to them, "And if it seem evil unto you to serve the Lord, chose ye this day whom ye will serve; whether the gods which your fathers served that were of the other side of the flood, or the gods of the Amorites, in whose land ye now dwell; but, as for me, and my house, we will serve the Lord." Joshua xxiv. 15.

Dear brethren and sisters, our feelings are not the standard by which these things should be tried. Let God be true, and every man a liar. It is trying to the flesh to forsake all and follow Christ: but unless we do, we cannot be his disciples. The only course for us to pursue as Bible christians, is to withdraw from every brother that walks disorderly. There are many, very many orderly men, so far as the laws of the land is concerned, who, when they speak of the things of the kingdom of Christ, seem perfectly insane.

We are not to recognize men as ministers of the gospel, simply because they are good citizens in our judgment; for we are to know them, in a gospel sense, only by their works.

Now, my dear brother, or sister, you have realized that you are a poor helpless sinner; then how can you recognize that man as a gospel minister, who teaches that salvation is offered on conditions to be performed by us. The humbling effect of the grace of God in the heart, alone can qualify the saints for the high office, a part of which is to judge angels, 1 Cor. vi. 3. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." I believe all the servants of Christ, so far as their spiritual gifts are concerned, are willing, and esteem it a privilege to be judged by the brethren. In my judgment, that is

the reason why the apostle expressed himself thus. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed, Gal. i. 8. Hence we are not at a loss to know him that serveth God, from him that serveth him not. The servant of God is as his mouth, separating the precious from the vile. The other puts the Lord's things with his own stuff. That is, he contends that God is only a co-worker in the work of salvation. But O, that glorious doctrine of Christ, which teaches that his own arm has brought salvation. Let us, brethren, take heed to the exhortation of the inspired apostle, "If there come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds," 2 John i. 10, 11.

To receive baptism from those just referred to, seems to me like bidding them God speed, or acknowledging them to be ministers of the gospel; and we must all confess that Christ has never commissioned any but gospel ministers to baptize. I cannot conceive how those who are not officers nor even members in the church of Christ can administer her ordinances. Some have contended that if the person or persons immersed were sincere, that makes their baptism valid. Now suppose an alien desired to become a citizen of this country, and our government has appointed officers to administer the oath of allegiance, should a man no way connected with our government, as an officer, administer the oath; he might use the same form that a regular officer would, the applicant might be ever so sincere, still it could not be valid, because not according to the laws and usages of our government. If the kingdoms and governments of this world have to be thus particular in order to avoid serious and dangerous innovations, how careful should the stewards and members of the kingdom of Christ be, to observe all things whatsoever he has commanded them. I am aware that there are those who once stood connected with us in church fellowship, and still claim to be Regular Baptists. My right hand is now connected with my body; it is employed to move my pen, but if it should become diseased and offensive, and amputation should become indispensable, I might as well bury it as try to preserve it, for it can no longer be of any service to the body. My eye may become offensive, and require to be plucked out; if so, it can no longer see for the body. Now, it is very trying to part with these members; but far better than that the whole body should be affected by them. There can be no better course for the disciples of Christ to pursue, to manifest their attachment to him, than to obey his commandments, even if it requires them to forsake father and mother, wife and children, for he that seeketh to save his life, shall lose it; but he that shall lose his life for the sake of the Redeemer, shall find it. Then let the anti-christian world call us narrow-minded, bigots, and let them speak all manner of evil against us; but by all means let our walk and conversation be such as to make their accusations false.

I have now given publicly some of the reasons for the course which I have pursued for the last fifteen years of my life.

I am now pleasantly situated in the town of Salisbury, Somerset Co., Maryland, and have the pastoral care of five churches, which keeps me moving for the most of the time. I have been favored with such evidences that my coming here is of the Lord, that I feel to thank God, and to take courage. I have been here five months, and have had the pleasure of baptizing ten persons whom I humbly hope are my Father's children, and I expect to administer the ordinance again on the third Sunday in the present month (September.) The consequence is, those who love the gospel are rejoicing; while the children of means, or of the bond woman, are very much disturbed. For about two months past, it has seemed as if a volcano had broke out in our midst; the smoke and lava have been scattered in every direction. But the name of the Lord is a strong tower, into which the righteous run and find safety. God is a wall of fire round about, and a glory in the midst; wherefore, "Let the inhabitants of the Rock sing; let them shout from the top of the mountains."

G. W. SLATER.

SALISBURY, Md., Sept. 15, 1858.

WARWICK, Orange Co., N. Y., Sept. 16, 1858.

DEAR BROTHER BEEBE:—Having a few moments of leisure I feel inclined to present some thoughts for publication in the *Signs*, provided they prove acceptable to you. The obligation to do so seems more weighty at this time, as I know that your labors have been greatly increased of late, in distributing your Hymn Books, which I am truly rejoiced meets with such general favor among our brethren. It is indeed a great satisfaction to every lover of the truth to know that we have a collection of "Psalms, Hymns, and Spiritual Songs," which we can sing, one and all, without doing violence to our convictions of truth, and the doctrine of Christ our Savior, and that we can maintain the form of sound words when singing the songs of Zion. May God prosper you in your undertaking, and incite the brethren to a generous emulation in adopting a Hymn Book, which, like the Bible, may be emphatically regarded as *their own book*, and the property of "the generation of Jesus Christ, the Son of David."—Matt. i. 1.

Having enjoyed the privilege of an extended association and communion with the brethren during the past season, and my mind having been much refreshed and edified with the communications which have appeared in our *medium* for correspondence with each other, it seems but a "reasonable service" which is due one to another, to make known our appreciation of the favors and mercies which God has conferred upon us.

The present has been in many respects an eventful year. The enemies of divine truth have been aroused to unwonted efforts in propagating their sentiments, and in multiplying their proselytes, compassing sea and land in the attempt to effect their purposes. But since the noise of their tumult has a little subsided, we are once more permitted to look around us, and we still find the Church of Christ as ever, a "little flock," but yet enjoying the smiles of her Redeemer, whose gracious voice is heard saying, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they

called thee an outcast, saying, This is Zion, whom no man seeketh after."—Jer. xxx. 17. I do not understand that the enemies of truth are ever sincere in calling the "outcast" Zion; but they are influenced by the same feelings which caused the "people and the rulers" to deride the Savior when hanging upon the cross, and led them to say, "He saved others, himself he cannot save." In the afflicted and poor people whom they affect to despise, they do not perceive the Church of the living God; upon whom the Father hath bestowed such love that they are called the sons of God; therefore the world knoweth them not, because it knew him not; for if the princes of this world had known the wisdom of God, they would not have crucified the Lord of glory. It may with propriety be said that all the errors which abound in the world respecting the religion of Christ, arises from ignorance. Christ said to the Jews, "Ye neither know me nor my Father; if ye had known me ye should have known my Father also."—John viii. 19. While one of old testified "Concerning the Almighty, we cannot find him out." Another inspired writer corroborates the testimony, by adding, "No man by searching can find out God." And Paul declares that the great mistake made by the Jews in endeavoring to establish their own righteousness was in consequence of their ignorance of the righteousness of God."—Rom. x. 3. But men in this day, setting the scriptures at defiance, and disregarding their authority and teachings, declare not only that they possess all the knowledge that is requisite to secure their salvation, but that they possess all the ability which is needed to make that knowledge available to ensure life and immortality beyond the grave. Paul, however, speaks of men being alienated from the life of God through the ignorance that is in them. How sad is the situation of fallen and unregenerate man! How much is he to be pitied by every one whose mind has been enlightened by the rays of the Sun of Righteousness! When our blessed Redeemer was expiring upon the cross, in the most excruciating agonies, when the blasphemous execrations of his murderers were being heaped upon him, and their savage taunts were ringing in his ears, what pity filled his bosom, and led him to even forget his own sufferings as he prayed, "Father forgive them for they know not what they do."

The charge is often brought against us that we have no feeling for sinners, nor desire for their salvation. But from much reflection upon the subject, I am convinced that the Old School Baptists are the only denomination on the earth, who have a true understanding of the situation of sinners as transgressors of the holy law of God. They, only, present the way of life and salvation to the lost and undone; they, only, present the truth as it is in Jesus, even though for such presentation, they are regarded as enemies; and while others zealously affect their fellow men, in order that they themselves may be affected by them, the servants of God by a faithful exposition of the truth, clearly indicate that like the great apostle to the Gentiles, their heart's desire, and prayer to God for Israel is, that they might be saved; and like the same Apostle, they are fully sensible of their high calling, and the solemn admonition given by

him to the Elders of the church at Ephesus, "Take heed, therefore, to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." While the true servant of God considers it a higher honor to feed the least lamb of the flock than to sit at the table of kings, he esteems it an equal honor to defend the gospel from the assaults of its enemies, and through good report and evil report to contend earnestly for the faith once delivered to the saints. He is well aware that in so doing he will meet with much opposition, and that in proportion to his faithfulness in preaching the plain and simple truths of the gospel, will that opposition be increased, and the malice and rage of the enemies of truth be more clearly manifested. Many of the servants of God now living can testify to the bitter enmity which has pursued them for years, for their persistence in knowing nothing among men but Jesus Christ and him crucified; and they can also testify to the temptations and allurements which have been presented them, if they would only leave off preaching such hard doctrine, and prophecy smoother things, and sentiments more in unison with the religious carnal mind of man; for that mind is not only enmity against God, but it is enmity against every principle of the doctrine of God our Savior. Alas! many strong men have fallen under the temptations which have assailed them, and in the hope of gaining worldly applause and popularity, have eagerly listened to the siren voice, and where are they? Their Lord has come in an hour when they were not looking for him, and has cut them in sunder, and appointed their place among the hypocrites and unbelievers. But what cause for gratitude and praise has the "outcast" to her heavenly King that he has strengthened the hands of so many of his dear servants, as to enable them to resist every temptation, and all the wiles of Satan and his emissaries, to draw them away, and who have esteemed even the reproaches which have been heaped upon them for Christ's sake, as altogether preferable to all the applause and the popularity which the world could bestow, and the sentiment of whose heart has been, "None of these things move me neither count I my life dear to myself, so that I may finish my course with joy, and the ministry I have received from the Lord Jesus to testify the gospel of the grace of God." The faithful servant of Christ in these days can hardly be held in too high estimation, and the churches which are so highly favored as to be blessed with a faithful gospel minister as a pastor have abundant cause to rejoice in the goodness of God toward them, and to prize such highly for their work's sake. That God may raise up, qualify, and send forth able ministers of the New Testament, and that the Lord of the harvest may send forth more laborers into his harvest that the ripening grain may be gathered, and the poor of the flock satisfied with the gracious provision prepared by the Great Shepherd for the sheep of his pasture, is the earnest desire and prayer of your unworthy brother

W. L. BENEDICT.

CIRCULAR LETTERS.

The Sandy Creek Association of Regular Predestinarian Baptists, unto the Churches of which she is composed, sendeth greeting.

DEARLY BELOVED:—Grace, mercy and peace be unto you and all them that love our Lord and Savior Jesus Christ. Through the tender mercy of our Heavenly Father and the watchful care of a kind Providence, we have convened in another annual meeting for the purpose of religious worship, and to inquire after the welfare of the several churches that compose our body; and to edify one another in love, and for the promotion of the cause of Christ, and the interest of his kingdom in the world. And that you may be comforted with the same comfort and consolation wherewith we are comforted, and strengthened in your minds, we would exhort you to a diligent search of the scriptures, for we believe them to be the only rule of faith and obedience, and that there are a great many of corrupt minds who are teaching for doctrine the commandments of men, and are giving heed to fables and wild speculations, desiring to be teachers (or leaders) of the churches, understanding neither what they say nor whereof they affirm. Wherefore it behooves us to read and study the Bible, for all that is needful to be known is therein written and revealed, that the man of God may be perfect and thoroughly furnished to every good work; for therein is the being, character and perfections of the great Creator set forth as the object of our love, worship and adoration; and in his works of nature, providence and grace, his power, justice, wisdom and goodness are declared in unmistakable language. His power, justice, and hatred of sin were made known in raining fire and brimstone upon guilty Sodom; while his goodness led righteous Lot to a place of safety. His wisdom and mercy are displayed in the divine arrangement concerning his people in their deliverance from the house of bondage. His outstretched arm in the mighty plagues on the land of Ham, and the entire overthrow of Pharaoh and his host in the Red Sea, and his goodness and mercy to Israel in the wilderness for forty years, in giving bread from heaven and water from the rock, and their final settlement in the promised land.

And the interposition of God's kind providence in behalf of his people throughout the old dispensation is written for our learning, that we through patience and comfort of the scriptures might have hope; for all scripture is given by inspiration of God, and is profitable for doctrine, reproof, &c. And they reveal to us the kind design and immutable purpose of Jehovah to save sinners by an act of free grace, independent of all considerations, save his own sovereign will and good pleasure; and there is none capable of devising a plan or forming a design of salvation, and executing and accomplishing the work, but Israel's God, who is perfect in wisdom, supreme in power, and excellent in working. Therefore his own arm brought salvation, and his gracious design is revealed in the gospel of his dear Son. For therein is the righteousness of God revealed, for he gave his Son a sacrifice for sin, that we might be made the righteousness of God in him; and he (the Son) gave himself for us, that he might redeem us from all iniquity, and

purify unto himself a peculiar people, zealous of good works. And as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, he has set before us in his word the doctrine of redemption through his blood, justification by his righteousness, pardon and forgiveness of sin, according to the riches of his grace, and regeneration by the quickening power of the Holy Ghost; unto which word we do well to give heed as to a light that shineth in a dark place, and as a lamp to our feet. And also the scriptures abound with exceeding great and precious promises, suited to the various conditions and circumstances of the saints throughout their mortal life, together with encouragement to those who know and feel themselves helpless and undone, to trust and not be afraid, and hope to the end—an armor of defence, when used by the spirit, against all the assaults of Satan and wicked men, and all the errors and delusions that are abroad in the world. Therefore, brethren, read and study the word, that you may be able to stop the mouths of gainsayers, and put to silence foolish and vain talkers; and let no one beguile you through vain philosophy and traditions of men. But let us (as the noble Bereans) search the scriptures daily and take them as the man of our counsel, and inquire diligently for the old paths and walk therein, and lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith; and be guided by his precepts and follow his commands, and live in peace and love, endeavoring to keep the unity of the spirit in the bond of peace, forgiving one another as God for Christ's sake hath forgiven us; and lay aside all malice and all guile, and evil speaking, as new born babes desire the sincere milk of the word, that we may grow thereby, giving all diligence in making our calling and election sure.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy; to the only wise God our Savior, be glory and majesty, for ever and ever. Amen.

JAMES B. CHENOWITH, *Moderator.*

Attest: R. F. HAYNES, *Clerk.*

The Hazel Creek Association of Old School Regular Predestinarian Baptists, now in session with the Fox River Church, Davis Co., Iowa, to the churches composing the same, grace, mercy, and peace be multiplied.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—Through the mercy of our Heavenly Father, we have again enjoyed the high privilege of meeting in an associate capacity. The manner the business was disposed of, our Minutes will show. Agreeable to a practice of long standing among the Old School Baptists, you will expect a circular address attached to your Minutes; and as a foundation for the present address, we would call your attention to John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God." In this connection Jesus Christ is brought to view as the Word of God, and in him all that his children desire to live for, and all they hope for after death. To understand this Word, we must understand Jesus Christ to be a full and complete Savior—one just suited

to the needs of his people, for there is none other name under heaven given among men whereby we must be saved. When he is set forth in his true character, in all his relations to his people, in his divine character he is the eternal God, and beside him there is no God; in his mediatorial character he is the Son of God, for we read that there is one God and one mediator between God and man, the man Christ Jesus; and we hear the Father bearing testimony, This is my beloved Son in whom I am well pleased. As the Son of God we understand him to be the Husband of the Bride, the head of the body, the life of the church, and the Savior of his people Israel, and stood thus eternally connected to them. Long before they sinned the Savior was provided, and at the appointed time of the Father was made manifest.

In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not anything made that was made; in him was life, and the life was the light of men; and we understand that this word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And John, in speaking of this Word, says, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us. Here we have this Word, or Jesus Christ represented as being the eternal life. Hence we conclude that the doctrine of the Eternal Union of Christ and his people, is a Bible doctrine, for we cannot conceive of anything of which he could be the eternal life but his people (which is the whole Israel of God,) composed of every heir of the Kingdom, all of which was united and inseparably connected with the Lord Jesus Christ in eternity. They were chosen in him before the foundation of the world, and being joint heirs with Jesus Christ, they have a legal right to that inheritance, which is incorruptible, undefiled, and that fadeth not away. "For ye are dead, and your life is hid with Christ in God; and when he who is our life, shall appear, then shall we also appear with him in glory." Then it is "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." "He is the head of the body, the church, which is the beginning, the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell." "Who hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Hence we hear him say, "Behold I, and the children which God

hath given me." "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, which is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage." "Now I say, the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father; even so when we were children we were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." "Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." Then it is because that they are heirs that God ever sends his Spirit into their hearts; for "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." "And thou shalt call his name Jesus, (says the angel,) for he shall save his people from their sins." "Moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified." "What shall we say to these things? If God be for us who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifies." "For the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." And he declares that he will do all his pleasure and his counsel shall stand. We hear the Savior bearing corresponding testimony, and affirming, "All that the Father giveth unto me shall come unto me; and him that cometh I will in no wise cast out." "No man can come unto me except it were given him of my Father." While we hear the Lord say concerning this people, "And I will put my Spirit within them, and cause them to walk in my statutes, and they shall keep my judgments and do them." And again it is said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Jesus says, "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish;" as such, when the Lord puts his Spirit within them, they then have spiritual life; they then hear his voice; they then see and feel their lost and ruined condition by reason of sin, and that nothing short of an interest in the blood of Jesus can reach their case; they then fly to the law for justification, and their cry is, Lord, what wilt thou have me to do? Under a legal system they try to reform their ways; they try to repent; they try to mourn on account of their sins; but oh! their hard heart, it will not relent; their tears seem to refuse to flow; they cannot weep as they think their case demands; their prayers seem not to prevail, and their best performance seems to be mixed with sin. They see themselves justly condemned, and are ready to say with the poet:

"If my soul were sent to hell,
Thy righteous law approves it well,
Yet save a trembling sinner, Lord,

Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

But O what a change, when it pleases the Lord to unveil his smiling face and say, Son, or Daughter, thy sins be forgiven, arise, go in peace; they then rejoice in God their Savior; they can then claim Jesus as their Redeemer, and his merits their righteousness; they can then acknowledge God to be their Father, and Jesus their Elder Brother; their Head and Husband; their Shepherd, Prophet, Priest and King. They can claim Jesus to be theirs in all the relations brought to view in his Word. Jesus says, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

Dear brethren and sisters, the limits of a Circular Letter forbid our pursuing the subject further. We therefore close, commending you to God; take his word as the man of your counsel; contend earnestly for the faith once delivered to the saints, ever looking unto Jesus, who is the author and finisher of the same. Live in peace, and may the God of peace be with you and preserve you from error, is our prayer. Farewell.

ISAAC D. SIDWELL, *Moderator*.

W. JONES, *Clerk*.

CORRESPONDING LETTER.

The Sandy Creek Association of Regular Predestinarian Baptists, to the Associations with whom we correspond, sendeth Christian greeting.

DEAR BRETHREN:—With pleasure we again address you as brethren. Having learned that the multitude of them that believed were of "one heart and one soul," an interview is both interesting and profitable, as the body of Christ, enjoying the divine presence.

Our souls have been refreshed under the preaching, and by the Godly conversation, of those whose hearts are "knit together in love."

A continuation of your correspondence is ardently desired and earnestly solicited. We regret that some of those whom we fondly anticipated meeting with us, have been prevented. Notwithstanding our disappointment, we are thankful for the pleasure we enjoyed in the reception of your Minutes, and an assurance of a disposition to continue a friendly correspondence. May we not look for a larger attendance of Messengers in future?

We are taught to look upon Zion, the city of our solemnities. "Thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down."

The letters from the churches composing our body, indicate their firm and unbroken trust in the God of Israel, and it is manifest that peace and harmony pervades our midst. Receive this as a token of our love for the truth.

Our next Association will be held with the Spoon River Church, Stark county, Illinois, at 10 o'clock, A. M., on Saturday before the second Sunday in September, 1859. Those who come from the West by railroad, will leave the cars at Rewana Station, in Henry county, on Friday before the meeting. Those from the East will leave the cars at Neponset, Bureau county, on Friday, where they will be met with conveyances.

JAMES B. CHENOWITH, *Moderator*.

Attest: R. F. HAYNES, *Clerk*.

WILTON, Maine, Oct. 1, 1858.

DEAR BROTHER BEEBE:—As the brother that was chosen last year to write a Corresponding Letter for the Maine Old School Baptist Association failed in performing his trust we are destitute of a letter. But agreeable to a vote of brethren in attendance, I will forward the following to you for publication in the *Signs*.

CORRESPONDING LETTER.

The brethren assembled with the Jay (Maine) Old School Baptist Church in a meeting of correspondence, September 17, 18 and 19, 1858, to the Churches, Associations and brethren corresponding with us, grace and love be multiplied.

DEAR BRETHREN:—Circumstances are such we can address you but a few words. Another year has rolled around, and we are now enjoying our annual meeting. Truly, we have reason to be thankful in the goodness of our covenant keeping God for his preserving care and sustaining grace.

Although our State has been deluged with another outburst of the revival spirit, error and delusion has abounded, and fanaticism has raged most fearfully, we have been kept by the power of God through faith unto salvation. How glorious is the foundation of the believer's hope. It is permanent and unmovable. It is spoken of (in truth) as being a tried stone—a precious corner stone, and whoever believeth on him shall not make haste.

Let us be careful, brethren, and not be guilty of building hay, wood or stubble on this foundation, for it surely will be burnt, then we shall suffer loss, for every man's work must be tried as by fire. We firmly believe in the purposes of Jehovah, and that God worketh everything after the counsel of his own will. Farewell, dear brethren; may God keep us in the hollow of his hand, and preserve us as the apple of his eye.

Our meeting was small, but interesting, and the brethren have been edified and comforted.

Our ministers in attendance were Elders J. A. Badger, Wm. Quint and Leonard Cox, Jr.

Our next meeting will be held, if God permit, with the Whitefield Church, on Friday and Saturday after the second Monday in September, 1859.

J. A. BADGER, *Moderator*.

R. TOWNSEND, *Clerk*.

BRIDGE ACROSS THE MISSISSIPPI.—We learn from the St. Paul Times the Minneapolis and Cedar Valley Railroad Company contemplate the erection of a bridge across the Mississippi at Fort Snelling, which, when finished, will be one of the longest and finest structures on the American continent, and probably in the world. It will be three thousand seven hundred and eighty-six feet in length, with a span of one hundred and eighty feet from centre to centre of the piers, and ninety-seven feet above high-water mark, and will have an elevation of grade twelve feet higher at one end than at the other. The piers on which this immense structure are to rest, are to be built of stone obtained from the quarries near at hand, and will be walls of solid masonry, so firm and enduring that no rise in the river below will ever disturb the immense structure which rests above. It will be a truss bridge, with a double track passing over the top for the cars, while the truss trunk will be a wagon road connecting Fort Snelling and Mendota. The estimated cost of this leviathan structure is near half a million of dollars, and we have every reason to believe that work will be commenced early next spring, and pushed vigorously through until completion.

EDITORIAL.

Middleton, N. H., October 15, 1858.

Washing the Saints' Feet.

We have been called on for an expression of our views on the subject of washing the saints' feet; but we confess our inability to do justice to the subject, especially when we find a discrepancy in the views of those whom we have a right to esteem much better than ourself. Our brethren in the Southern and South-western States, so far as we are informed, generally practice literally the service of washing each other's feet; but do not make it a test of fellowship; while those at the North who do not practice it, do not disallow or dis-fellowship those who from conscientious motives do so practice.

We have thought much on the subject, and while we disclaim any desire to dictate to others, have no objection to give such views as we entertain on the subject. It is very clearly evident that our Lord, on one occasion did literally wash the feet of his disciples, and on that occasion told them they ought to wash one another's feet. This example and admonition would with us, forever settle the matter beyond all cavil or contradiction if nothing more had been on that occasion said by our Lord. But the matter did not rest there, for he said to Peter, in the presence of the other disciples, "What I do thou knowest not now, but thou shalt know hereafter."—John xiii. 7. We have many evidences in the scriptures that as an act of humility and hospitality, the washing of feet was a common practice in that eastern country from the days of Abraham, and very common among the Jews with whom Peter had been brought up; so that it is unnatural to think that our Lord designed to say that Peter, or the other disciples did not understand the literal service, which was so common. But there was something signified by our Lord's condescending to wash the disciples' feet, more than what was intended by the same service when performed as had been customary as an act of hospitality, for the comfort of the weary pilgrim. Whatever it was which Peter did not then comprehend, must be worthy of our devout research, as christians even in this day. Some light in regard to it may be gained from what Jesus farther said to Peter; "If I wash thee not, thou hast no part with me;" and again, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." Making an exception of him who was to betray him, and signifying that Judas had not been cleansed by him, as had been the other disciples. What Peter was to know subsequently was what was signified by being washed, and made perfectly clean by his divine Lord and Master.

In connection with this view, remember that in the commission given to Peter and the other Apostles, they were commanded to teach baptized believers "to observe all things whatsoever I have commanded you." That is, all that Christ had commanded the Apostles, the Apostles were commanded to teach those converts to observe, who should believe and be by them baptized. If only the common hospitality of washing feet literally was intended or commanded, it would seem, from all that we can find in the written word, that the holy

Apostles of the Lamb failed to obey their commission; for not one word is recorded by any one of those whose feet were literally washed, by way of enjoining it on the disciples to observe it as an institution. The only mention subsequently made of washing the saints' feet being by Paul, who was not present when Jesus washed the disciples' feet, and by him not mentioned as a church ordinance, but classified with bringing up children, entertaining strangers, &c. Now from all the foregoing considerations, it does appear to us that what was signified by Christ's washing the disciples' feet, which Peter did not then, but did afterwards understand, was what they (the Apostle Peter included,) were to teach, and what they did teach baptized believers to observe. This washing signified a cleansing; and as performed by Christ on all who have any part in him, is a perfect cleansing from all pollution, guilt and shame, making them clean every whit; for his blood cleanseth from all guilt; and all the saints are washed and made white in the blood of the Lamb.

But if the cleansing from sin and uncleanness by the blood of Jesus was signified by his washing their feet, how shall we understand that the saints ought to wash each other? Certainly not in a sacrificial or propitiatory sense; for there remaineth no more sacrifice for sin, and Christ alone is our Advocate with the Father, and he is the propitiation for our sins; but still there is a solemn charge given to the saints to watch over each other, and not to suffer sin to rest on each other. The feet of the saints are those members of our earthly bodies which come in connection with the earth when we travel; and in regard to our spiritual travel, we are commanded, "Keep thy feet when thou goest into the house of the Lord." And the disciples were commanded to shake off the dust of their feet as a witness against those who received them not. From all of which it does appear to us that the washing of the saints' feet, as afterwards understood by Peter, and as plainly taught to all the saints by the Apostles in the New Testament, is done by a faithful application of the discipline of the gospel, by watching over and praying for each other, by exhorting, admonishing, and if needs be, rebuking one another. As the washing of one another's feet shows humility, condescension, and readiness to perform any justifiable act, however menial, for the comfort or benefit of each other, whether it be in literally washing their feet, ministering to their necessities, forbearing to eat meat if by eating we make a brother to offend, and by a careful and sacred regard for the reputation of the saints, a readiness to defend them from the unjust aspersions of professed friends or avowed enemies; in all these things, we ought to wash each other's feet. As to the literal performance of washing the saints' feet, so long as the spirit of the precept and example is obeyed, we feel no disposition to dictate; but prefer that each saint, and every church should search, and be fully persuaded in their own mind. We see no reason why one should fall out with another on the subject.

Such was the amazing condescension of our Lord and Master, that he to wash and cleanse his people, come down from heaven; and although he thought it not robbery to be equal with God, for our sake became poor—took on him the form of a servant, and was made sin for us, who he knew no sin, that he might wash and cleanse us, and that we might be made the righteousness of God in him. Let that mind then which was in him be in us, and will we not be inclined to do or suffer all that in us lies for the general good of the brethren? Admonish, exhort, and rebuke, with all long suffering and doctrine; cherish a kind, constant, tender and sacred re-

gard for the purity of ourselves and brethren, in all things; and that the feet of those who bring good tidings, may appear beautiful upon the mountains of Zion, and that the feet of all the saints may be clean from the pollution of disobedience in straying into forbidden paths of sin and folly, and well shod with the preparation of the gospel of Christ. Thus shall we manifest towards each other something of what was signified by our Lord's washing his disciples' feet. If we as disciples, come in contact with the earth, shall we not need that our feet should often be cleansed from the dust and filth of the world, by the faithful and brotherly watch-care and admonitions of the saints?

These views are humbly submitted for the consideration of the saints. Let them be carefully tested by the scriptures, for we have no desire that they should be adopted any further than they are sustained by the word and spirit of the Lord.

FRANKLIN, Ky., Sept. 19, 1858.

BROTHER G. BEEBE: Dear Sir—Your paper has been a welcome visitor for a number of years in my house. My papa and mamma think there is nothing in all this wide world beside it that is equal to it. I belong to, or live in the same church with them, but I cannot see things just like they do, and I would like to have your notions on Acts ii. 37-38. You may guess that I am somewhat tainted with what is commonly called Campbellism. Now I wish you to do your best with this text, for if you are right, you know that I am most woefully wrong; and I assure you there is nothing that you could do that would please my old Pa and Ma so much as for you to give me what they would term a good whipping on this subject. You can do as you like with this. Yours, as ever, A. G. C.

REMARKS ON ACTS II. 37-38—REPLY TO A. G. C.—The propriety or impropriety of our querist holding the Campbellite doctrine and retaining a membership in a Regular Baptist church, we leave with that church to consider and decide; but it is a little remarkable for one claiming such membership to publish to the world that he is not what he professes to be; still such discrepancy between profession and reality may be harmonious with Campbellism. There being no Campbellites in this section of the country, that we are aware of, we do not profess to be very well posted in regard to what they hold. Nearly all we have heard of their peculiar views has come to us from those who profess to disagree with them. We shall, therefore, in offering our "notions" on the text proposed, do so without regard to the manner in which the Campbellites, or any other ones may interpret it. And as to whipping our correspondent, we will leave his or her (as the case may be) papa and mamma to use the rod, as our calling requires that we "be no striker." The text itself is to us a precious one, and taken as it stands in connection with the wonderful display of divine power and grace, and the outpouring of the Spirit of God on the day of Pentecost is the more interesting.

"Now when they heard this." The people addressed were from many, and perhaps all the nations and tribes at that time on the earth, many of whom being Jewish proselytes, had come up to Jerusalem, as their custom was to keep the Pentecost; and they testified that they heard the preaching of these illiterate Galileans in their own mother tongue in which they were born; and others mocking, (for there were mockers in the apostles' days as well as at the present time,) said, "These men are full of new wine." Not a very unusual charge to be hurled against the advo-

cates of the truth at the present time. "But Peter standing up with the eleven, lifted up his voice," and repelled their slanderous charge, and preached unto the multitude the gospel, as he was inspired to do by the Holy Ghost sent down from heaven, and after having proved by the most unanswerable testimony, that this was in fulfilment of the Old Testament scriptures, and especially of the prophecy of Joel, and having charged upon the Jews the crucifixion of the Son of God, and that they had done it with wicked hands, he asserted also the resurrection of Christ, and that what they then witnessed was in evidence that Christ was risen and exalted, at the right hand of God, and that he having received of the Father the promise of the Holy Ghost, he had shed forth this which they saw and heard. Then addressing himself to the house of Israel, proclaimed the triumph of the Redeemer, saying, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." These were the people addressed, and the *they* who heard; and this was what they heard.

"Now when they heard this, they were pricked in their heart." Men may be wounded, and survive their wounds, but no man, ever pricked in his heart, could recover from the wound. On another occasion some were *cut to the heart*, and it only made them gnash with their teeth. But when God had poured out his spirit, quickened their ears, and pricked them in their heart, they cried out, or said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Here was a change wrought in them; before they were thus pricked in their heart, they mocked and slandered the apostles; but now the Holy Spirit had operated effectually, not only on but in their heart, sin revived, and they died; that is, to their legal hopes they stood convicted of murder, of sacrilege, and of having wickedly and maliciously crucified the Lord of Glory. Every filthy rag of their self-righteousness was effectually stripped off, and their lost and helpless condition was felt and confessed. But although quickened by a spirit that they were strangers to until that hour, they did not know how deliverance could reach their case unless it were by their *doing something*; and what that something was, or by what power they could perform it, they knew not, and hence the earnest enquiry, "What shall we do?"

Let our querist here observe that those guilt-stricken, heart-pricked sinners were at this very moment of their anxious enquiry subjects of the quickening power of the Holy Ghost, and that their being quickened was the reason that they were thus effected by what they heard the apostles preach. It was not the preaching that had quickened them, and stopped their mocking, and impelled the heart-broken cry, "What shall we do?" but it was the outpouring of the spirit and the power of the Holy Ghost that had circumcised their ears and hearts, and prepared the apostles to preach and them to hear, and feel, and tremble at the word which was declared unto them. This had disarmed them of their rage and malice against the apostles and their doctrine, and brought them down at the feet of the apostles as humble enquirers after the way of life and salvation

through the crucified, risen and exalted Redeemer. If the preaching could of itself have quickened them, it would have also quickened all who heard the sound of the apostles' voices; but such was not the case. The exalted Jesus has himself declared, "It is the spirit that quickeneth; the flesh profiteth nothing; the words which I speak to you, they are spirit, and they are life." As he only hath immortality, he only can speak life to the dead. The dead shall hear the voice of (not simply the apostles or preachers, but of) the Son of God, and they that hear shall live. I give, says Jesus, unto them eternal life, and they shall never perish. He that hath the Son hath life, and he that hath not the Son of God hath not life. No man cometh unto the Father but by him. Now these quickened sinners require living bread, as new born babes they desire the sincere milk of the word, that they may grow thereby, and Peter is already commissioned and qualified to feed these lambs. They bleat for living, spiritual food, for the spirit of life which has entered their heart has given them an appetite: "What shall we do?" Peter now deals out the children's food, not to dogs, but to new born babes. "Repent, and be baptized, every one of you," &c. Neither repentance nor baptism preceeds life; but both follow as the genuine effects of life. If Peter had regarded repentance and baptism as conditions on which life was to be offered, he would not have confined his words to those whom the Lord our God had called, and whose hearts were pricked. But in this case he makes the exclusive application of his words to "every one of you," and gives us the reason of this special and exclusive application, "For," says he, "the promise is unto you, and unto your children, and unto all that are afar off, even as many as the Lord our God shall call." What promise? the promise of the outpouring of the spirit and its life-inspiring effects, as in Peter's text, in the prophecy of Joel; and the promise of repentance and remission of sins, for the giving of which the crucified and risen Savior is exalted to be a Prince and a Savior, for to give repentance unto Israel and the remission of sins.

All descriptions of arminians and work-mongers seem to regard repentance as a something preceeding spiritual life and exacted as a condition of salvation; but the scriptures assure us that it is the gift of God, and that it is a sense of the goodness of God entertained by quickened sinners that leads them to repentance; a vital principle in them leading them to a godly sorrow which worketh repentance unto life which needeth not to be repented of. The repentance enjoined on these converts at pentecost, was that they should renounce Judaism, confess their sins, and rely alone on the risen Redeemer for salvation, to take his yoke, own his name, obey his commands, follow him as their leader, and honor him as their God and Savior.

And with the presentation of these fruits meet for repentance, they were to be baptized, not to put away the filth of the flesh, but the answer of a good conscience,—not to procure remission of sins, but as an ordinance in which is set forth figuratively the washing away of our sins, our death to the law, our burial from the elements of this world, and our resurrection to newness of life.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Over that generation awful judgments were impending, according to what Christ taught his disciples.—Matt. xxiii., xxiv. and xxv. And the repentance and baptism enjoined on these disciples would effectually disconnect them from that generation and from the temporal judgments which was to be executed on Jerusalem before that generation should pass away.

Then, they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, &c. They were in the apostles' doctrine and fellowship before they were baptized, or they could not have continued steadfastly in it; for if baptism had initiated them into their doctrine and fellowship, it would not be mentioned as a continuance, but as an entrance into it.

We have thus stated some of our "notions." As to "our best," we always try to do as well as we can in giving our views on the scriptures. We have made no extraordinary efforts, but such views or "notions" as we have, we have presented candidly, and if A. G. C. is benefitted by what we have written; or if it shall prove edifying to any of the lambs of the Redeemer's flock, we shall have great cause to rejoice and be thankful.

Hymn Books, Sent by Mail.

Eld. John W. Thomas 1; Mrs. Sarah Smith 1; Wm. Holly 1; Eld. J. G. Jackson 6; Eld. P. Lewis 6; Wm. H. Hamilton 12; Eld. Z. Angel 1; D. J. Muse 1; John Bond 1; Wm. Tucker 1; Eld. Thos. Threlkeld 12; J. M. Brown 12; D. B. Dubois 1; Jacob Brooks 1; Eld. John R. Martin 13; R. Townsend 1; H. Cox 5; B. W. Dudley 1; H. Messimer 1.

SENT BY EXPRESS.

Eld. Thos. P. Dudley, (1 Box, 52 books) Lexington, Kentucky; Eld. S. Trott, Care of Joseph Grimes, Esq., Alexandria, Va., 1 Box, 12 Books. Eld. Reed Burritt, Watkins, Schuyler Co., N. Y., 12 books.

Our stated meetings at New Vernon, Middletown and Wallkill, for the present, are on Sundays, October 3d, and 17th, at Wallkill meeting-house; on Sundays, October 10th and 31st at New Vernon, at each place beginning at half past ten o'clock, a. m. And at our Hall on Orchard Street, Middletown, every Sunday at three o'clock, p. m. The Monthly Church Meeting at New Vernon, on the first Saturday of each month, and of Middletown and Wallkill Church, on the last Saturday of each month; at each, commencing at one o'clock, p. m.

OLD SCHOOL MEETING.—The Southampton Old School Baptist Church have appointed a meeting to be held with them at their meeting-house, to convene on Tuesday evening, the 23d day of November next, and continue the two succeeding days. It had first been appointed, and some brethren invited to attend, one week earlier; but finding that our first appointment would interfere with the meeting previously appointed on that week by the Ramapo Church, of Rockland county, New York, and the Waterloo Church, at Mt. Salem, Sussex county, New Jersey, we change the time of ours, as above, to November 23d, 24th and 25th. And we cordially invite our brethren and sisters generally, and our ministering brethren especially, to attend with us.

In behalf of the church,
D. L. HARDING, Pastor.
Southampton, Bucks Co., Pa., Oct. 8.

The Great Comet of 1858.

Letter from Mr. Bond, of the Harvard Observatory.

There are several distinctive features in the imposing spectacle of the great comet now attracting universal attention, which can scarcely have escaped the notice of even the most casual observer. We have first the majestic sweep of the train; not projected in a straight line from the head or nucleus, but in a curve of stupendous proportions, reaching far up towards the polar circle. Another peculiarity is the regular contour of its upper or convex side; the lower side, on the contrary, has an ill-defined and uncertain outline. The upper edge is also plainly the brightest through its whole extent. The star-like concentration of light in the head, and its gradual diminution, until it is lost in a diffused light on the dark background of the sky, are other interesting phenomena. These are all prominent features, scarcely requiring an effort of attention to recognize them.

There are others not so strongly marked, but yet easily detected by a good eye without telescopic aid. There is, for instance, a decided but very narrow dark streak near the middle of the brightest part of the train, leading quite up to the nucleus.

Again, by careful watching, one or more supplementary tails or faint rays can be seen diverging near the nucleus from the main stream of light on its upper or convex side, and extending for fifty or sixty degrees. These have a considerably less curvature than the principal tail, and diverging a long distance from it at their extremity.

When it is considered that the field of view of a powerful telescope is necessarily limited to an area of less than a thousandth part of the portion of the heavens occupied by the comet, it will at once appear why its aspect, through such an instrument, commonly disappoints the expectation of unpractised observers. The grand characteristics above enumerated are, for the most part lost, and they see only a star shining through dim envelopes of haze, and encircled with misty halos. The astronomer, however, will be far from sharing in the general disappointment.

Since the 28th of June the present comet has been constantly watched with the great refractor of the Observatory of Harvard College. The extraordinary phenomena developed during this period, in the nucleus and surrounding region, have scarcely been paralleled in astronomical history.

For many weeks succeeding its first discovery the comet exhibited an appearance not uncommon in bodies of its class, excepting the single fact of its being visible at all from the immense distance of more than two hundred millions of miles at which it was placed from the earth. It was a mass of faint diffused nebosity surrounding a star-like centre, far beyond the reach of any but superior telescopic vision.

In perfect accordance with its predicted course it continued to increase in brightness, and on the 19th of July it already surpassed the average of telescopic comets, but the first traces of a tail were not noticed until the 20th of August. On the 29th it was visible to the naked eye, and a train of two degrees in length could be discerned in the comet seeker. The intense central light at this time was about five thousand miles in diameter.

The curvature of the tail was noticed on the morning of the 6th of September. It is highly probable from this observation that the plane of curvature does not lie in the plane of the orbit, as has commonly been supposed, for had this been the case, from the position of the earth at that date, being close to the line of nodes, the tail ought to have been seen straight.

On the 20th the first of a series of extraordinary phenomena manifested itself in the region contiguous to the nucleus. A crescent shaped outline, obscure and very narrow, was interposed, like a screen, between the nucleus and the sun; within this, instead of a softly blended nebulous light indicative of an undisturbed condition of equilibrium, the fiery mass was in a state of commotion, as though upheaved by the action of violent internal forces. On the 23d two dark outlines were traced more than half way round the nucleus, and on the next evening still another. Each of these was evidently the outer boundary of a luminous envelope, the brightest being that nearest the nucleus.

On the 25th four envelopes were seen, and others have subsequently been formed, almost under the eye of the observer, their motion of projection from the nucleus being evident from night to night. The rapidity of their formation, and the enormous extent to which they are ultimately expanded, are phenomena extremely difficult to explain. The scene of chaotic confusion presented within the inmost envelope can only be accounted for as the result of sudden and violent disruptions from the central body, projecting immense volumes of its luminous substance towards the sun, which, by some unknown law, is in turn repelled by that body, and driven off to the distant regions of space, forming the vast train of light so characteristic of these mysterious bodies.

It is probable that the comet has now passed its maximum of brightness, although the length of the tail may be on the increase for some days to come. Whether we are yet to witness the inverse operation of the reconstruction of the nucleus by the subsidence of the envelopes, and of the material of the tail, upon it, or whether it is incapable of restoration to its original condition, are interesting subjects of speculation.

OXEN "DRAWING BY THE HEAD."—"Along the Rhine, and through the valley of the Rhone, oxen are worked upon the plough and cart in pairs, drawing usually by the head, the yoke being laid across the forehead, and bound to the horns with leather thongs." So says Hon. H. F. French, in his letter from Europe. He states that they carry their loads as easily and comfortably, and hold their heads as high as if yoked American fashion.

The Waterloo Baptist Church have appointed an Old School Meeting to be held on Tuesday and Wednesday, November the 16th and 17th, at 10 1-2 o'clock a. m. of each day. Brethren and sisters generally, and ministers of our faith and order especially are invited to attend. Those who come by the N. Y. & E. R. R. will be met at Middletown on Monday night, and conveyed to the meeting, and after the meeting will be brought back to Middletown, where there will be a meeting on Wednesday evening, and they can take the cars from Middletown on Thursday morning the 19th, and be in good time to attend the Old School Meeting at Ramapo on Thursday and Friday the 19th and 20th. Done by order of the church.

ASA ELSTON, Church Clerk.

The Old School Baptist Church of Olive and Hurley have appointed an Old School or Yearly Meeting, (if the Lord will,) at their meeting-house, in Olive, on the plank-road, twelve miles west from Kingston, to commence on Wednesday, the 20th of October, next, at ten o'clock, a. m., and continue during the next day following. Ministers and brethren and sisters and friends of our order generally, are affectionately invited to attend. By order of the Church, L. H. TERWILLIGER.

There will be a two days meeting held with the Lexington Church, Greene county, N. Y., on Wednesday and Thursday, the tenth and eleventh days of November, next, to commence at ten o'clock, a. m., of the first day; and we invite our ministering brethren and others to meet with us. HARVEY ALLING.

O. S. MEETING, AT RAMPO, ROCKLAND Co., N. Y.—The Church at Ramapo have appointed an Old School Meeting to be held at their meeting-house, about four miles north-east of Suffern's Depot, which is about thirty miles from New York city, on the N. Y. & Erie Railroad, to be held on Thursday and Friday, the 18th and 19th days of November, 1858, to commence on the 18th at ten o'clock, a. m. Brethren and sisters generally, and ministers of the Old School Baptist faith and order, especially are invited to attend. It is the desire of the Church that at least one of the ministers may remain and preach for her on the Sunday following. By order of the Church, WILLIAM SPRINGSTEEN.

MARRIAGES.

Sept. 21—By Elder Isaac Hewitt, Mr. HENRY P. SCUDDER, of Moresville, to Miss SAMANTHA P. BOUTON, of Middletown, all of Delaware Co., N. Y.

Sept. 26—By the same, at Griffin's Corners, Mr. SAMUEL JENKINS to Miss ELIZABETH WOOLHEATER, both of Middletown, Delaware Co., N. Y.

Sept. 29—By the same, Mr. GEORGE DAVIS to Miss EMELINE HEWITT, both of Middletown, Delaware Co., N. Y.

Oct. 6—Near Bloomingburg, by Eld. G. Beebe, Mr. GEORGE W. BREWSTER to Miss ABIGAIL A. HARDING, daughter of Jairus Harding, all of Mamakating, Sullivan Co., New York.

Sept. 28—At Centerville, Ind., by Elder Wilson Thompson, Mr. ARCHIBALD POSTON and Miss MARTHA M. BROOKS, both of Wayne, Ind.

When hearts are join'd in mutual love,
And plighted hands are given,
And tongues confess with union sweet,
The scene resembles heaven.

OBITUARY NOTICES.

GLADE HILL, Franklin Co., Va., Oct. 7, 1858.

FRIEND BEEBE:—Please publish the following obituary:

DIED, at the residence of Robert Jenkins, on the 1st of August last, Mrs. MARY A. HALL, widow of Samuel, in the 37th year of her age. Mrs. H. professed a hope in Jesus when eleven years of age, and up to her final dissolution, lived the life of a christian. She was for a number of years a member of the Baptist church at Bethel; sound in doctrine, not shaken even by the strongest temptations, but continued to look forward with exalted aspirations to the day of her death, when we hope she entered the joy of her Lord. In Mrs. Hall we found all that could be desired of a woman. She was meek and lowly in heart; an affectionate sister, a dutiful daughter, a devoted companion, a model of virtue; the stranger's friend, the invalid's nurse; indeed, she seemed to be a solace to the sick and afflicted by her manifest anxiety for their temporal and eternal welfare. Friend Beebe, it is not possible that such an illiterate creature as I am can depict the many virtues blended in this noble character. And it is a lamentable fact that the one in whom they concentrated, is no more. She has finished her mission, and is now reaping her reward. She left only one child, and may God by his grace make her as happy a christian, and as useful a member of society, as her mother.

It is true she is gone, her spirit has fled;
Her body is numbered along with the dead.
Can her deeds be forgotten? No, never can,
Till we are laid where she is, every man to man.

Yours, &c., ELISHA JOHNSON.

NORTH BERWICK, Sept. 25, 1858.

Died, at Somersville, Mass., Sept. 4, 1858, MYRA, daughter of Horace M. and Draxey Ford, aged 1 y. 3 m. and 8 d. She was buried in Sanford, Maine.

Sleep, little MYRA, sleep in peace,
Till the last trump shall sound,
To call thee up to see his face,
On Canaan's holy ground.

Also, our little MARY ANNER, who died Sept. 21, 1858, aged ten days.

Little MARY ANNER, thou'rt gone!
How short thy stay hast been!
Thou wouldst not set thy heart upon
This world of grief and sin.

WM. QUINT.

FAIRFIELD, Ind., Oct. 1, '58.

BROTHER BEEBE—By request of sister Buckley I send you for publication the obituary of ANSON BUCKLEY, who departed this life on the 6th day of Sept., 1858, aged 54 years, 11 months and 4 days. His disease was typhoid fever.

Brother Buckley, near 17 years since, made a profession of faith in Christ by uniting with the denomination of Old School Baptists at Fairfield church, Franklin county, Indiana, where he held his membership until the day of his death. He was, ever since he united with the church, a warm friend to the cause of the Old School Baptists, and a close observer of doctrinal points, and in a true christian character ever stood open for conviction if he found he was in error, and was highly esteemed in the church and out of it for his orderly and upright walk and fair dealings. He was blessed with unusual good health, and was never confined to his bed until his death sickness: he complained, however, through the past summer of having the sick headache and of feeling unwell. He went to the White Water Association, which was held with the Nettle Creek church, Randolph county, Indiana, where he was taken worse; he, however, returned home in very good spirits, and in the course of two weeks started with Elder

Harvey Wright and company to the Salem Association, Boone county, Ky., where he was taken so ill he did not attend meeting, but started for his home on Sunday morning, which he reached about 1 o'clock on Monday, where he was confined to his bed eight days, and suffered great internal pain, then breathed his last. And the way in which he expired is consoling to christian hearts. After he returned from Kentucky, through the week he often said to his companion, he longed to be away from earth and be where Jesus dwells. I staid with him the night before he died; he through the night agonized greatly in spirit, and about 4 o'clock in the morning he called to me—I went to him and asked him what it was he wanted; he said he wanted life, for I fear I am depending something in future state; but, oh! shall one be cut off when he is so helpless and so needy in this his last hours? But if he spares me, I am spared. I then said to him, put your trust in your Savior; for he has all power and is able to build you up and support you through all eternity. He said, I know it; I know it; but will he have mercy on such a worm of the dust as I? I then turned to my aunt and told her he was agonizing in spirit. She said she thought so. I then talked with him considerably more; we drew around his bed as he was thus talking, and it was indeed consoling; one thing particularly of his thoughts seemed to be a wish for the welfare of the brethren. He said to me, Oh, Billy, he is one of my friends, and I hope to meet him in heaven where parting will be no more. About sunrise I prepared to start for home; he called to me and desired me not to be in a hurry, as he wished to talk more with me. I then talked on with him in regard to his future state. I asked him if the Spirit bore witness with his spirit, and if he thought he had the witness within his bosom; he said yes, and that it was something similar to Elijah. Here he stopped after saying something I could not exactly understand; but I suppose it was like the still small voice that spoke to Elijah at Mt. Horeb, which spoke peace into his soul, which was the cause of his calmness at the time, for he was then calm, and the spirit of God seemed to shine in his heart to give him the light of the glory of God. I soon gave him the parting hand and bade him rest in peace, and told him if I never spoke to him again on earth, I hoped to meet him in heaven where parting will be no more. This was the last I said to him. After I left, through the day, he said to his companion—Oh, what beautiful creatures are these before me; most beautiful are they to behold! He then raised his hand and said—Glory to God in the highest! He expired about 7 o'clock in the evening, thus in the triumphs of religion, which wafts the mourning pilgrims home to rest in the bosom of Jesus, where sickness, sorrow and death will be no more. His funeral was preached at his house by Elder Harvey Wright, from Rev. xiv. 13, which was selected by his companion, who is left with six children to mourn her loss; but she is made to rejoice in God her Savior for his goodness to her in her affliction. Oh, brother, may we all be prepared when the summons comes to gather around the judgment seat of the great God to enter into his kingdom and be partakers of the inheritance of the saints in light. Your affectionate brother, if a brother at all,

WM. HARRELL.

Died, at his residence in Carroll county, Kentucky, on the 29th day of Sept., 1858, BENJAMIN F. COX, of bilious congestive fever, after an illness of thirty-four days. The subject of this obituary was born in Gallatin, now Carroll county, Ky., May 16, 1810, consequently at the time of his death was 48 years, 4 months and 13 days old. He united with the Baptist church in 1839, at Whites Run, but being dissatisfied with the doctrines taught by the New School Baptists, he, together with his wife, took letters of dismission from that church and united with the church at Four Mile, of

which he continued a member up to his death. His walk and conversation indicated most forcibly to all who knew him that he had learned to know Him, "whom to know is life eternal." He died as he had lived—a firm believer in the doctrine of salvation by free sovereign and unfathomable grace. He said, a few days before his departure, that his only hope—his only reliance for salvation—was now, and had ever been, through the atoning blood and righteousness of the Lord Jesus Christ. He often spoke of his approaching dissolution; and although he desired to be permitted to remain with his family and friends, yet he desired more to be reconciled to all the dealings of a kind and indulgent Providence towards him. He said that every blessing which he had enjoyed in life had been graciously bestowed upon him by a kind and indulgent Providence, and the desire of his heart was to praise and adore him now and throughout the endless ages of eternity. He is gone—peace to his memory! As a member of the church, as a husband, a father, a relative, neighbor, citizen and officer of the government, he performed his duty well.

On the first day of October, Elder J. M. Theobalds preached his funeral from the first clause of the 14th verse of the 14th chapter of Job—"If a man die, shall he live again?" to a large, solemn and attentive audience, after which his mortal remains were borne to their last resting place, where they must remain until that hour shall have come in which "all they that are in their graves shall hear the voice of the Son of God, and come forth they that have done good to the resurrection of life."

He left a companion, who, at the time of his death, was lying very low with the same fever; also, five children, and a large circle of relatives, friends and acquaintances to mourn his departure; still, we feel that our loss is his eternal gain; yet 'tis hard to bid a last adieu to a beloved brother. May the Great God reconcile us all to this sad bereavement—may he prepare us to wait patiently the days of our appointed time till our change come—may his rod and his staff comfort us while we pass through the valley of the shadow of death, and may he finally receive us into his kingdom where parting will be no more is the prayer of

H. COX.

SALISBURY, Md., Oct., 1858.

BROTHER BEEBE: By request of brother W. Woolford and his family, I send you the following obituary of his daughter, Mrs. ELLEN JONES. She departed this life Sept. 16, 1858. She was born Sept. 22, 1818. Baptized, Sept. 16, 1843. She was a worthy and faithful member of the Old School Baptist church at Fishing Creek, Dorchester Co., Md. She adorned her profession by a well-ordered life and godly conversation; and she was a steadfast, immovable christian, always abounding in the work of the Lord. There was no weather too cold or too hot for her to fill her place among the brethren and sisters in the house of God, or to administer to the necessities of the afflicted, the poor and the needy. In the death of sister Jones, the family, the church and the community at large, sustain, to all human appearance, an irreparable loss; but we do not mourn as they who have no hope. Although she suffered much, her disease being typhoid fever, and she seemed conscious that it was her last illness, during which she revived and sung that hymn so properly entitled "Land of Rest," and as a last dying charge exhorted her brothers and sisters to entertain the Old School Baptists with kindness, for she should soon be where the weary are at rest. Her husband and two children, which comprised all of her family, had died some years ago, how many I am not prepared to say. Her funeral sermon was preached on Sunday, Sept. 26, to a large and solemn congregation, from Ps. cxvi. 15, "Precious in the sight of the Lord is the death of his saints."

G. W. SLATER.

DEAR BROTHER BEEBE:—By the request of sister Nancy Hutchins, I send you the Obituary of her deceased husband MORGAN HUTCHINS, of Middleburg, Schoharie Co., N. Y., for publication in the Signs, if you see proper to do so.

Brother Morgan Hutchins was born September 25, 1805. He made a public profession of religion and was baptised and united with the Baptist Church in Preston Hollow in the Fall of 1831, (I believe,) and continued with the members thereof for a few years, when he perceived that they were departing from the faith of the Old School Baptists which he found sustained in the Bible, and which his soul prized above every earthly treasure, consequently he was constrained, in contending for the faith once delivered to the saints, to stand opposed to the new things of the day which his brethren commenced advocating. His trials at this time were great, yet with meekness and christian patience did he warn his brethren of these things, still hoping that they would return to the good old way from which they had strayed: but when he found there was no hope of reformation, he with his wife (also a member,) openly withdrew from them and united with the Middleburg Church, (of which I was then pastor,) and continued a steadfast and orderly member of the same while he remained on earth. He was dearly beloved by all who knew him. As a husband, father, citizen or christian, he was not excelled by any in my knowledge. His house was a home for all who chose to visit him; but his chief ornament was in the doctrine and practice of the Bible saint, which his daily life and conversation exhibited clearly. He has left a wife and three children, (two daughters and a son,) who, with a numerous company of relatives, mourn their loss by this bereavement, but their loss is his infinite gain. For some time before his last sickness he often said his time was very short on earth. When he was taken sick he said he should never get well again. His disease was the bilious colic. It lasted only about seven or eight hours. His sufferings were very severe, but he bore them with christian fortitude and patience. He was sensible of his approaching end, and met the pale messenger in the triumphs of faith. He departed this life on the 11th of September, 1858, aged 52 years 11 months and 16 days. I being on a visit east, tried, by his request, to speak to a large and attentive congregation at his funeral from Philippians i. 21; "For to me to live is Christ, and to die is gain." May the great Head of the church comfort the bereaved ones with his holy presence, is my humble prayer.

Respectfully yours, A. A. COLE.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 21.

Correspondence of the Signs.

FAIRFAX C. H., Va., Nov. 1, 1858.

DEAR BROTHER BEEBE:—Having been requested in May last by brother Harding to give my views on Isaiah lvi. 20, I wrote on the passage, but it not having appeared in the *Signs*, I wrote to inquire concerning it; from your answer, I infer that it was either miscarried or mislaid, as you do not recollect to have rejected it. Hence I feel encouraged to send on another communication on the subject. I say this, that brother Harding may know I was not inattentive to his request.

The text reads, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; and the child shall die an hundred years old," &c. By paying a little attention to the connexion, any one will see that throughout the chapter a contrast is drawn between national and spiritual Israel. The identity or personality of the spiritual Israelite or child of God, has been generally considered as consisting wholly in his Adamic person. Hence men have supposed this text relates to the period of the millennium, which they dream of, when men will live a thousand years on this earth, and children will be born believers, and I suppose in their full intellects. However, as we are not millennialists in that sense, we must look to some other solution of this text. But, indeed, I know of no better exposition of this passage than to refer it to some such millennial state, unless we admit that the child of grace is in the scriptures as distinctly identified by his spiritual life, or the new man, as by the *old man*. But as this spiritual identity of the believers has been denied, and the denial approbated in a quarter where I was sorry to see it, I feel bound, if brother Beebe and the patrons of the *Signs* will indulge me, to show scriptural authority for such spiritual personality, before I attempt to give my views of the text under consideration. I am sorry to see such denial, because to my understanding it is in fact a denial of the scriptural doctrine of a new and spiritual birth, which has been so prominent a sentiment with Old School Baptists; and substituting a mere giving of eternal life to the Adamic man, in the place of the birth of a new spiritual existence in union with that existence which was born of the flesh. It has been said in confirmation that the identity of the person of a believer is wholly in the fleshly man, that Paul was the same Paul when God called him by his grace as when he was a boasting Pharisee, and the same when he had finished his course, and the time of his departure was at hand. This is readily granted in reference to his natural or Adamic man. And this is what we have uniformly contended for, that the natural man is not changed in regeneration. But to the proof that

Paul had another identity besides the fleshly man, Paul says of himself, Gal. ii. 20, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me," &c. Here Paul speaks of himself as two persons—as an *I* that lives, and an *I* that does not live, but was crucified with Christ. Paul here evidently speaks of himself as in the sight of God, and as manifested by faith. In the sight of men he was a natural living man, but in the sight of God the Adam was dead, and Christ in him was so one with himself, that he could say of this life *I live*. Surely Christ's being in him so as to be his life, that he could say of this life *I live*, was a distinct personal identity from the Adamic man born in Tarsus. Again he says, Rom. vii. 20, "Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." Now we certainly know that sin could not dwell in him only as it was identified with the old man, the Paul born at Tarsus. The *I* therefore that *did it* not was the new man, Christ in him, and which he speaks of as being himself. Certainly this is an identity distinct from the Adamic Paul. Christ said to Martha, "Whosoever liveth and believeth in me shall never die," John xi. 26; see verse 25. Here is a direct affirmation by him who could not mistake that the believer shall never die. Yet we know that the natural or old man of believers does die. What is it then? Why that Christ speaks of him personally in reference to the spiritual life or new man.

In John i. 4, it is said concerning the Word who was with God and who was God, that "In him was life, and the life was the light of men." Here, therefore, the statement is, and we know it is true, that the life which was in the Word, was the light of men. In verse 10 we are told that "He (who was the true light, and consequently the Life) was in the world, and the world was made by him, and the world knew him not." We know that the Jews knew him as the son of Mary. It was then as that light of men, the Life of his people, that they knew him not. If then the world knew not that life as it was manifested in him personally, is it strange that they should not know it as existing in his people; and if it was him, the person they knew not, is it not that it is the same *him* they knew not in believers, and therefore equally a person in them. But it may be thought that believers are not thus to be compared with their Lord. But we will see what John says again in his 1st Epistle, iii. 1, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knoweth us not, because it knew him not." Does not this put the *us* on a standing with the Son of God in this particular, when it is said the world knoweth us not, because it knew him not? And are not the *us* whom the world knoweth

not, persons? And yet John and they to whom he wrote were known by the world as natural persons.

From what I have thus showed from the New Testament, I think it is proved that the spiritual Israel are identified by their spiritual birth, and as such are frequently spoken of as persons with a particular reference to the new man, the spiritual birth, or Christ in them. At other times they are spoken to, and of, as persons in reference to the Adamic man, which they carry about with them and with such union with the Christ in them, that now are they the sons of God. Hence in the church there are men and women, whilst in Christ Jesus there is neither male nor female, and in the church there are fathers, and young men, and little children, and masters and servants, &c., while in Christ Jesus there is neither bond nor free. This distinction is not always properly observed in church relations.

I will now come to brother Harding's text. 1st. "There shall be no more thence an infant of days." This never can relate to the Adamic life of believers, for that life is a time life; there is therefore a beginning of days and end of life to all who are born of it. There is a period or day when the believer was born again, and if he was born of a life in which as a member of Christ's body he had not distinctively existed before, he would in that birth be an infant of days. But the life of which he is born in his second birth, was that life which is hid with Christ in God, and which Christ is, and therefore that life which constitutes the relation of Christ to his people, as their Head, their Husband, their Redeemer and High Priest; for in all these he must have a near relation to them. He could not have existed as a living Head without a living body with its members existing in union with him; nor as a Husband without his bride. It is said the elect of God existed only in purpose in eternity, then the relation between Christ and them was only in purpose, and therefore he was a High Priest only in purpose in eternity. Hence as Aaron evidently was designated in the purpose of God, as the High Priest of national Israel, Christ would, according to this doctrine of *purpose*, be as much in his actual priesthood a priest of time, of days, as was Aaron. How then could he be a High Priest after the order of Melchisedec, who was without beginning of days or end of life? But he was after the order of Melchisedec. Besides life, if there is any definite meaning to the term, implies actual existence, and the life of the people of God was hid with Christ in God, and therefore they had an existence with him in God, and he was their life, and therefore their existence was in his existence, and he was set up and brought forth from everlasting. See Prov. iii. 23—31. Hence

when born of the spirit, they are born of a life that is eternal, that is from everlasting to everlasting, and therefore not a life of days nor measured by time. Therefore the faith of the believer which is the acting of this spiritual life does not stop, in its view, at Calvary, though it grasps that glorious work, that finished atonement as his, as covering his sins; but it stretches its views back to eternity, and sees the believers chosen in Christ—not chosen to be put into him in time, but chosen in him before the foundation of the world; set up with him in the everlasting covenant, and loved of God with an everlasting love, and now saved according to the purpose and grace of God given them in Christ Jesus before the world began. He looks forward by faith, and sees an inheritance for him, beyond the ravages and borders of time, with an eternal weight of glory. He looks by faith at Christ, and sees his participation in all the fulness of Christ; sees Christ as his wisdom, his righteousness, his sanctification, his redemption and his strength. How then can he be an infant of days, whose existence is so full of eternity, who is so full of Christ, yea of God, for God is in Christ; hence says Christ to his Father, "I in them and thou in me." And Christ is to him "The power of God and the wisdom of God." It may be asked how all this consists with the idea repeatedly mentioned in the scriptures, of the believers growing in knowledge, in grace, &c. Here is what I said before that whilst the believer is spoken of as a person in reference distinctly to the *new man*, he is also at other times and frequently spoken of as a person in relation to the union of Christ and the Adamic nature in his person. And herein also is where the Athanasian Baptists of our day charge us falsely in saying we deny any change to the Adamic man by the new birth. Whereas we hold that the spiritual birth brings the Adamic man, the whole person into actual participation in all the benefits of Christ's death or resurrection, and sanctifies it, and makes it holy to God as a son of God, and heir of glory. But in particular reference to the soul, as Christ as the second man is a quickening Spirit, so when the spirit which Christ is, is communicated in regeneration, it quickens, that is, makes alive the soul to a sense of his accountability to God. And as Christ came a light into the world that whosoever believeth in him should not abide in darkness, so when that life is communicated, which is Christ, the soul is enlightened in the knowledge of God and spiritual things. And this enlightening of the soul is gradual. It is generally gradual in the persons' first exercises in the knowledge of the law, and of sin. It is so in the knowledge of Christ and gospel truth. Hence there is a growth in the soul in this knowledge.

2d. *Nor an old man that hath not filled*

his days. It is frequently the case with natural men, when old, they have not filled their days. They have not set their houses in order here, and are not fitted for happiness in the world to come. But the believer, whatever may be the state of his worldly affairs, is in reference to spiritual things, prepared any moment his Lord shall call him, to pass from time to eternity. The work is all done; he is complete in him which is the head of all principality and power. And go when he may, faith will assure him that God's purpose concerning him here is done, and that death is his happy release from sin and toils. But the next clause seems to be explanatory of this.

It reads, "For the child shall die an hundred years old." I know of nothing in scripture to which this hundred years can refer, but the case of Abraham's being an hundred years old when Isaac was born, Gen. xxi. 5. And my impression is that both of these clauses refer to the case of Abraham. Abraham stood in a two fold relation, as being the father both of spiritual and national Israel. Christ is brought to view as his seed, and he became by his faith the father of all them that believe. Gal. iii. 6, 7, and Rom. iv. 11. And Isaac and his posterity in the lineage of Jacob, were Abram's natural seed, to whom the land of Canaan was to be given. Now whilst the promises to him that his seed should inherit that land, and that Sarah should have a son, &c., were absolute promises, and Abraham rested upon them by faith, believing that God was able to accomplish what he had promised, yet in conformity with his relation to national Israel these promises naturally rested for their fulfilment on Abraham's begetting that son, and if he had had the some natural bodily efficiency when Sarah's barrenness was removed, as he had when he went in unto Hagar, the birth of Isaac would have been in part the effect of natural causes and human effort. In that case Isaac would not have been a fit type of spiritual Israel. Now in reference to Abraham's representing national Israel at ninety and nine, he was an old man; Sarah spake of his being old in the sense in which she said she was old. See Gen. xiii. 11 and 12. He was then an old man that had not filled his days; had begotten no seed, no heir to possess the promised land. He thus represented the law under which his natural seed was to be placed, as being weak through the flesh, and therefore could not produce a righteousness to meet its demands. See Rom. iii. 3 and 4. But when Abraham was a hundred years old, he saw the promise accomplished, a seed, a son provided to inherit the land; not a child of the flesh, but a child of promise, a manifestation of God's power to accomplish what he had promised independent of fleshly aid. But under the gospel or in the spiritual kingdom, there shall not be an old man that has not filled his days. Christ has the assurance of seeing his seed; the church built upon the rock of ages is sure of her standing and her increase in spite of all the gates of hell, for she increaseth with the increase of God. And believers see their work all finished and accepted of God; and after that they believe they arrive at their hundred years of age, for they are sealed with that holy spirit of promise, the spirit of adoption, an earnest of their inheritance as sure as

was the birth of Isaac to Abraham. And they have no fleshly considerations such as the begetting of Isaac, to interfere with God's promises to them, for all the promises of God are in Christ Jesus, and in him are yea, and in him Amen, to the glory of God by us. Though an hundred years old, believers are children still; the child shall die, &c. They feel their weakness and ignorance. They are as much dependent on their heavenly Father for being taught and guided, for being upheld, defended and supported, and for being fed, nourished and comforted spiritually, as the natural infant is naturally dependent upon its nurse.

3d. "But the sinner being an hundred years old shall be accursed." Religionists have taken and written a good deal about what they called a day of grace, that is a certain limited time given to men to repent in. And Satan from this has worried many a child of grace in their first exercises with the idea that they have sinned away their day of grace. The above portion of our subject, whilst it gives no countenance to the idea that there is a period allowed to all men in which they may repent and be saved, clearly implies according to the reading of it, that when an individual has arrived at the age of an hundred years without faith being given him to believe in the Lord Jesus Christ, his case is an hopeless one. But poor, mourning sinner, be not alarmed at this; you are not yet a hundred years old. How rich the mercy that has fixed the period of hope to such an extended limit.

In conclusion, I will say to brother Conklin that I think I am now prepared to give him my views on the case of Abraham. In contemplating the subject of this communication, I have been led to what appears to me satisfactory on that subject, which if permitted I will soon give him.

Yours,

S. TROTT.

OLIVE, New York, Nov. 3, 1858.

"We know that we have passed from death unto life, because we love the brethren." The family of God is a tried and afflicted people, and the child of God often feels as though he had no friend or helper near, all is gone, and darkness seems to becloud his mind, so dark that he can truly say that he can feel it. He cries, "Wo is me that I sojourn in Mesek," or in darkness, and he begins to fear that he will never see the light again. And still to increase his distress, Satan tempts him to doubt that he has been born again; for, says the cruel tempter, if you had, you would not have such dark seasons, nor would such wicked thoughts arise in your mind. Many times he feels as though he had no love to God or to the cause of truth; and surely, says he, I am not born again. Troubles now come on, the winds blow, the waves roll, and the billows rise high; and he cries out, "I sink in deep waters." He is cast down, but not destroyed. The enemy comes in like a flood, and he cannot realize the work of the spirit on his heart, and his heart seems hard as steel, and he reads the words of the poet, "Hard is the wretch who never feels One soft affection move."

Thus the Lord humbles the child, and makes him know how weak he is. But as Paul says, "When I am weak, then am I strong." Now the spirit of the Lord lifts up a standard; and he sees in that banner, that the Lord is there; he hears him

saying, "O thou afflicted, and tossed with tempest and not comforted, behold I will thy stones with fair colors, and thy foundations with sapphires." Now he finds the promises of the Lord are strong and sure, the light shines, the glory of God is manifested, and his reviving faith embraces his Savior, saying, "My Lord and my God." Now how he loves the Savior, and how he loves them that are begotten of God. Now he loves the brethren with a pure heart fervently. He knows now that he loves God and the brethren, and here he has two witnesses. And now he esteems others better than himself; and he has the witness in himself, and can say I know that I love the brethren, and by this we know that we have passed from death unto life.

JACOB WINCHEL.

NORTH BERWICK, Me., Oct. 19, 1858.

BROTHER BEEBE:—As my mind of late has been some occupied in relation to the gospel of Christ being but one thing in all its branches, and that the new things that have been established by men in religion in these last days are many, and no two of them alike, and as each one has its followers, some crying lo heré, and others lo there, each striving to be the greatest, I have concluded to cast in my mite, and show my opinion; hoping that I shall not darken counsel, by words illy put together. Then as the gospel of Christ is one, as established and proclaimed by Christ and the apostles more than 1800 years ago, as is recorded in the New Testament, that was to be the whole rule of faith and practice for the church of Christ, in all her religious duties, until the second coming of Christ. But all of the new things that have come up since Christ and the apostles, were all foretold by Christ and his apostles. And it was also foretold by them that many would be deceived by them. So that any one that understands the advertisement of those new things, in prophecy, can now understand them in their practical operations. But as none of these new things would answer for the gospel of Christ, or as helps, it was said, as a warning to the church of God, that even if an angel from heaven should preach anything different, or any other gospel than that which we (the apostles) have preached, let him be accursed—Gal. i. 8. Again, "If there come any unto you, and bring not this doctrine, receive him not into your house (the church), neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds," 2 John i. 10, 11. Then, dear brethren, as we have a sure word of prophecy for a guide, may we be enabled to prove all things in religion by the Bible, and then hold fast that which is good, and let all of the new things that have been established by men since Christ and the apostles, to help the cause of God, pass for just what they are, viz: the commandments of men, "and that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. iv. 14. Again, vain they do worship me, teaching for doctrines the commandments of men," Mat. xv. 9. Now, as the way that is set before us is so plain that a wayfaring man, though a fool, may not err therein, let us be stripped for the race set before us, looking unto Jesus, the author and finisher of our faith.

Then, 1st. Did Christ and the apostles, in their religion, for any purpose, whatever, have the organization of any other society but just the organization of the church itself? (A very important question for every child of God to answer.) I answer, They had not. 2d. Did Christ or the apostles give any command for the people in these last days to make any improvements in the religion of Christ by forming new societies, for auxiliaries to help, and for the constitutions to be just what the people then might see fit to have? I answer, They did not. 3d. Can we in this day worship God standing upon the foundation of the apostles and prophets, Christ being the chief corner-stone, unless we stand aloof from all of the new societies in religion that have been got up by men since Christ and the apostles? (Another important question for every child of God to answer with Bible in hand.) I answer, again, We cannot. 4th. Are those that are now following all, or a part, of the new religious institutions that have been got up by men (no matter how much zeal they may have) worshipping God and standing upon the foundation of Christ and the apostles? They are not. 5th. Have not all of these new societies in religion that have been got up by men, being formed for the purpose of getting money? As far as I understand, they have. 6th. Is not the love of money the root of all evil? The Bible says that it is. 7th. Is it not the duty of all that see and understand these things, out of love to God and his word, to take a decided stand upon the old foundation, and to try and win all heaven born children thereto; "saying none other things than what Moses and the prophets did say should come? It is. Then let us who profess to see and know these things, be in the way of our duty, for we have a great field to labor in now. Let us hold forth, that the old constitution is a spiritual sabbath school, and that none can be taught in the school but heaven born children. Have not our hearts been made glad at times when we have heard the children of God recite some of the good lessons they have been taught in this blessed school? I think they have. It was in this school that Paul read his own character in the glass of God's holy law, with a spiritual eye, in that light which shines above all the brightness of the natural sun; when he said, God's law is holy, just and good; but I am carnal sold under sin. And as God would have it, Paul, after he was taught, became a teacher in this school, and then spent the remainder of his days in teaching and saying none other things than what Moses and the prophets did say should come, &c. And so we might say of all the apostles and teachers in Israel, down to the present day. Now, dear brethren, as we profess to belong to this old school, and are thereby denominated Old School Baptists, may we never be ashamed of the name, but endeavor to be good scholars, for if we disobey, we shall be sure to get a whipping from our good Lord and Master, for he is faithful; and let us never attempt to get spiritual lessons in any other school, for if we do, we shall only get cheated and led astray.

Yours,

WILLIAM QUINT.

STOCKTON, New Jersey, Oct. 13, 1858.

DEAR BROTHER:—I have been thinking for some time past of sending you some-

thing that, even if it served no other purpose, might serve to assure you of my brotherly regard and continued approbation. A sufficient reason for this may be found in the circumstance of my having been for a long time silent. Although I have not contributed for a while to the *Signs*, I have been much pleased and entertained with the contributions of others. In fact, my mind is too dark and my understanding too limited to undertake to write for publication; and it is therefore far better for me to learn of my brethren. In your last number, the communication of brother Power, of Texas, interested me much. He has some ideas there on *faith* that I had not thought of, but which, notwithstanding, I feel prepared to fully endorse. The fact that faith possesses the power of vision has been known and acknowledged not only in the scriptures, but in all ages of the church; and it will follow necessarily that all consistent views and discoveries not only of the character of God but of ourselves, are attributed to faith. It must also be acknowledged that a clear and correct view of ourselves will be a very humiliating one. It will, moreover, harmonize with scripture. Those descriptions of the character and condition of the sinner abasing and mortifying as they are, that abound in scripture, will meet a cordial response from the heart that sees itself with an eye of faith. I did not mean, however, to enlarge upon brother Power's letter, but simply to signify my appreciation of its excellent sentiment.

I have felt much strengthened and encouraged during the past summer in witnessing the general refreshing with which the churches have been visited. Nearly all the churches within the circle of my acquaintance have had additions to their visible number, and some of them under circumstances calculated to manifest and declare the Lord's hand in an especial and peculiar manner. Some of them have been very destitute of preaching for a long time, and yet in their destitution are receiving assurances that their God has not forgotten them. It has been my privilege to baptize at Tuscarora and Harford, of the Baltimore, and Wilmington and Cow Marsh, of the Delaware Association, quite recently; and I am persuaded that the Lord is still at work, making manifest his children in all of the above named places. They are all very desirous to have the word preached among them. The congregations are large, solemn and attentive. Yet with the exception of an occasional appointment, they, together with other churches in their vicinity, are all destitute of preaching. I think it would be very gratifying to the brethren and sisters of these churches, if ministering brethren could occasionally visit them, or take a general tour among them. There appears to me to be throughout quite an extensive region of country, thus comparatively destitute, a hungering and thirsting for the word of life.

Truly it is said by the Psalmist, "When the Lord shall build up Zion, he shall appear in his glory." I have several times, the past summer, when witnessing the ingathering of some of the hitherto hidden ones, and hearing their story, been constrained to say, "This is the Lord's doing, and it is marvellous in our eyes."

I have received a copy of your Hymn Book, and as far as I have been able to ex-

amine it, I give it my hearty approval. I think it will about meet the wants of the brethren; and the want of a good hymn book was quite general.

With sincere and brotherly regard,
E. RITTENHOUSE.

YORKVILLE, New York, Oct. 6, 1858.

MY DEAR SISTER IN CHRIST:—It is with a great deal of pleasure that I seat myself this evening to address you; and by so doing, I feel that I will fulfill a promise that you exacted of me. But dear me, what a prosy way this is to converse, when we feel we have so much to say. There is a vacant chair near me, and I assure you, my sister, it could not have a more welcome occupant than you. I think that I will endeavor to transport you on the car of imagination here, for a little while.

I regretted much that I could not enjoy your society more while I was at home; but the weeks flew by in such rapid succession, that ere I was aware, the time arrived for me to retreat to this modern Babylon, and now, as of yore, I am traveling along day by day, surrounded still by a multitude of failings and imperfections. Yes, I can truly say that; for I am constantly doing and saying the things that I should not, and leaving undone the things that I should do. The longer I live, the more I see of the fallacy and utter ungodliness of that doctrine which ascribes one good thought, word or deed, to the fallen race of man. "The imaginations of the heart are evil, and that continually." What words could better express the state we are in by nature than these, and where do we find them? Why, very soon after the creation, and all along through the entire history, do we find the propensity to err and go in by and forbidden paths, that was there manifested at so early a date, showing that the wisdom of this world is not at all approved by him who holds the events of nations in his own hands. He commands, and it is done, and thus by the word of his power a world was spoken into existence, and now it is unquestionably his right and prerogative to lead, guide and protect the works of his hands. The tempest tossed traveler may at times feel that he is almost enveloped by tribulations, sorrows and afflictions, but it is to such as these that he has made known his love and compassion. He found Jacob in a waste, howling wilderness, and led him about and instructed him. And my dear sister, I know that you will say with me, that that is the way he teaches his people to this very moment. He raises us up from the miry clay and places our feet on a rock, and establishes our goings, and a new song he puts in our mouths, even praise to his name. How we at times feel to rejoice and praise his holy name, when we can review all the way we have been led, and look at the precious promises and feel that they are indeed ours by right of inheritance and birth, and feel that the dear saints are our company and our friends, the same to us yesterday, and at all times one and the same. I say when we realize this, what a thrill of joy vibrates in our souls, that amid the crosses and disappointments that attend us while here, that we have this safe and sure retreat. I many times think that it is too much for such a sinful being as me, that I must have mistaken my calling; I am so unfit

for the society of those who are to praise his great and matchless name through the endless ages of eternity; but peace which the world knows nothing of steals over us and whispers, "Peace, be still." Let not thy heart be troubled within, neither let it be afraid; if ye believe in God, believe also in me; in my Father's house are many mansions, I go to prepare a place for you—it is then we feel to bow in humble submission to his holy will, and can say surely goodness and mercy have attended me all my days. I will not distrust him again, but trust and cling to that hope which has been my guiding star in times passed, and shall still in years to come beacon me on to that goal where the weary and forlorn traveler finds a sure resting place. He has guided our youthful feet, and kept us from the many snares that entrap very many of our fellow mortals, and has given us kind friends who care for us, in health as well as in sickness. What can we render to our God for all his benefits? He keeps us as the apple of his eye, and there is not a hair of our heads falls but that he takes knowledge of it.

Even down to old age, all his people shall prove His pure and unchangeable love.

I went and heard Eld. Housell last Sunday. The Ebenezer church are afraid that they will lose him, for he thinks of accepting the call of the Warwick church, I understood. I suppose you were to church meeting last Saturday. What a blessed privilege it is to be enabled to meet with the saints, and converse with them on the things which pertain to our eternal interest, and there is none that can excel Eld. Beebe, in my opinion.

Remember me to your dear mother and father. Tell your mother that I should love dearly to spend another afternoon with her.

Remember me when it is well with you, and think of me as your sincere friend and unworthy sister in Christ.

FRANCES A. DENTON.

MISS HARRIET BEYEA.

WILLIAMSTON, N. C., Oct. 1858.

DEAR BROTHER BEEBE:—Through the unchanging mercy of God I am yet spared on the shores of mortality, and have just returned with my family from attending the Kehukee Association, held at Lawrence's Meeting House, Edgecomb Co., N. C., on the last Saturday, Sunday and Monday.

We had a very agreeable and pleasant time at the Association—all seemed to be peace, harmony and love one towards another, all seeing eye to eye, and all speaking one and the same thing in Christ Jesus, and, as we hope, to the glory of God, our blessed Savior. Beside the ministers of our own Association, we had several of the faithful ministers of Christ from abroad, who broke the bread of life to the dear children of God; and among them were our much esteemed brethren, W. J. Purington, and our dear old brother John Staddler, and brother John Ward, from Tennessee, and brother Hall with brother Staddler from the County Line Association.

Our next Association is appointed to be held with the church at Skewarkey, where brother C. B. Hassell is pastor, at which time and place, if the Lord will that we should live, we hope to see you and hear you speak of the glory of the kingdom of

our blessed Redeemer, and talk of his power, as we had anticipated at the meeting just passed. But we desire to be reconciled in all things to the will of God. But we find that we cannot do the things we would, but the things which we would not, them we do. But if we are what we have professed, our sufficiency is of God, who doeth all things well, and we desire to put all our trust in him.

May this find you and yours in good health both in body and mind, and may the Lord sustain you in all things consistent with his will until mortal life shall cease, and then take you home to rest with all the dear people of God.

Your unworthy brother, if a brother at all,
SAMUEL ROGERS.

JUNIUS, Seneca Co., N. Y.

ELDER BEEBE—Having received the following letter from a dear sister, and thinking that it may be interesting to at least some of your readers, I submit it to your better judgment.
S. AVERY.

My dear and much loved sister, whom I not only love in the flesh, but whom I trust has been brought still nearer by the blood of Christ which cleanseth from all sin. That which is in the flesh must soon be separated by death; but that which is immortal abideth forever. My dear sister, when reading the *Signs*, my mind is often led to bless and praise God for his unspeakable goodness in providing for us a way whereby brethren and sisters can testify of the gospel of the grace of God, and communicate in love to each other of the faith of the gospel. When I have read the communications of the brethren and sisters of the Lord's dealings with them, I have felt that if I had the liberty to express my feelings so as to be understood, I would try to tell some of the Lord's dealings with me, but I feel myself unworthy, and beg of them to praise God on my behalf, for all his goodness to me, and ask them to pray God to sustain me through all the trials of life, and enable me to glorify him in my body and spirit, which are his.

Feeling assured, my dear sister, that you will forgive my errors, I will give you a reason of my hope. From my childhood I have had serious thoughts in regard to what would become of me when called to the judgment to give an account of the deeds done in the body. I often have wept bitterly on account of my sins, and repeated a form of prayer, and made resolutions to do better. But alas! my strength failed me, and the more I watched my thoughts and actions, testing them by the scriptures, the more my troubles increased. Often after hearing preaching, in which Election has been dwelt upon, I have felt truly wretched, for I could see no marks of God's electing love to me. I read in his holy word, "Be ye holy, as I am holy." And that he that faileth in one point is guilty of the whole law. I would have given the world, if in my power, to love and serve God as I ought, but alas! I could not command one good thought, much less a good action. I therefore concluded that I was created as a vessel of wrath, fitted for destruction, and I would try to take comfort in the things of time and sense. But how little comfort they afforded me. The thought of being brought before the Judgment Seat, and

judged by him whose eye can behold every thought of the heart, was terrible to me. I used to think that after persons were married, that was the best time to serve God; for then they would see eye to eye, and help each other on their way to heaven. But, my dear sister, how little did I know of Satan's devices; for, instead of giving heed to the blessed word of God, which says the unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit; but she that is married careth for the things of the world, that she may please her husband. And so base was I that I did not know how to direct my steps or guide my choice for his glory. Yet, when I see the providence of God, it seems as it was with the children of Israel in the wilderness, for he has led me about and instructed me. When I contemplate my going out west, and being preserved from death, when all that were here were called from time to eternity, I feel as if it were indeed the Lord's work. While I was in the west, the Methodists had protracted meetings, and I attended them; and there was a sect called Millerites, who taught that the end of the world was near at hand, although I did not believe in them, yet it set me to trying to work out my own salvation. So holy did I try to be that I not only wished every word to be pure, but I would kneel and try to pray to God to make my very thoughts pure; but the more I tried the more wicked I seemed to be. Such wicked thoughts would arise in my mind that my trouble became so great that, although I tried my very best to hide it, yet my husband often found me in tears, and would often anxiously enquire the cause of my grief, and why I looked so sad—whether I was grieving to get back among my friends; but I would reply by bowing my head; for I could not tell him what was the real cause. When he found me kneeling to pray, I tried to hide even that from him; for I thought that if my impressions should wear off, he would think me a hypocrite. Yet when I would pray that I might be holy, I could not sit down at the table to eat without asking God to bless it to my use; and if any but our own family were present and I should speak out, I was afraid they would ask if I had got religion; so I would mutter over a few words to myself. But how these words of the Savior would ring in my ears, "He that is ashamed of me and of my words, in this adulterous generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." There was a brother, if I may so speak, I do not remember in what number of the Signs, who expressed my thoughts on the subject, and brought them again before me. He requested any brother or sister who had the same exercises to write; but the fear of offending any of God's dear children, or of bringing reproach upon the cause of the dear Redeemer, kept me from writing. But, to go back, in trying to keep the law I found that by the law was the knowledge of sin, so I was led to conclude that I was not elected as a vessel of mercy. I was condemned by the righteous law. How I groaned under the thought of being brought to judgment, and there to hear the dreadful sound, Depart! But blessed be God, his thoughts are not as our thoughts nor his ways as our ways. In his provi-

dence, I heard Elder Brown preach, a man who appeared to be everywhere spoken against; but I believe he has been called of God to preach the unsearchable riches of Christ. He preached from these words, "O my dove, that art in the clift of the rock, in the secret places of the stars; let me see thy face; let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Truly I can say my heart burned within me, while he opened to me the scriptures; that I was called of God, chosen in Christ, and now I was to manifest his glory by obeying his divine commands. Accordingly, I related what I hoped the Lord had done for my soul, unworthy as I feel myself to be. I received the fellowship of the church, and was baptized by Elder Brown. Oh, how I could sing—

"Why was I made to hear his voice,
And enter while there's room;
While thousands, left to their own choice,
Would rather starve than come?"

Oh, how I desire to bless God for his unspeakable gifts. When I contemplate that aged man of God, notwithstanding his heavenly Father had been pleased to afflict him, by taking from him a beloved daughter; at her request he preached her funeral sermon, with a heart filled with love to God, for the hope that she had given him that she had gone to dwell with her dear Savior, where sorrow and death are known no more. Methinks I can see him now, turning his back on what the world would say, to follow his divine Master, who has said in his blessed word, "Let the dead bury their dead; but follow thou me." And, as it were, forgetting his sufferings, to preach to his fellow mortals a once crucified but now risen Savior. It seems as though I was more comforted in the knowledge of the scriptures, as I see his love to God in following his divine Master through evil as well as through good report, believing all things which are written in the law and in the prophets, and having faith toward God that he will accomplish that grace in our hearts, and when we shall have done his will on earth, then our dear Savior will take us to dwell with him, and will wipe all tears from our eyes, and we shall praise him for ever and ever. Amen. JANE STEVENSON.

HENRY Co., Va., Sept. 24, 1853.

DEAR BROTHER BEEBE—If one so unworthy as myself may so address you, this is the second time I have attempted to write you on the all-important subject of religion; but feeling incompetent, I have delayed to do so for more than twelve months. But in reading the communications of the dear ones, I am stimulated to try. I have been reading the Signs for a year, and have been made to rejoice with joy unspeakable and full of glory; and will try in return to express some of the exercises of my mind. When very young, I thought I desired very much to know if I should go to heaven when I died; but I knew nothing about religion. I had many childish thoughts. Once I attended a Methodist camp meeting: the teachers told the people they must pray, so I went to work, but soon became tired, and concluded it was all self-righteousness, and returned to my former element of mirth and frolic, which I dearly loved. When in my eighteenth year, I became somewhat alarmed about my future destiny, and gradually became more and more uneasy.

The next winter I attended a party on Thursday, and my associates were engaged in a ball-room; but I had no relish for it, nor did I partake; but I was fearful they would suspect what were my thoughts; and perhaps they were only of myself, and that the Lord had no hand in them; so on the next night I was at another party, and commenced dancing, and never left the floor all night; and at about day break I retired and lay down on the bed; but I never had felt so much depressed before in my life. I felt as though I would have given the world, if it were mine, if I had not danced, and what distressed me most was that I knew at the time that it was wrong; but it seemed that the wicked one had seared my conscience as with a hot iron. I returned home much grieved, for I was much ashamed to meet my good aunt, with whom I lived; for I thought she would frown upon me, although she did not know the state of my mind; only as I had been so wicked in my life, I thought she would think it strange I did not partake of the mirth at the Thursday night party. I dreaded to see her, for I thought she was truly a christian. I became more and more restless, and in the spring of 1845, I heard Elder John R. Martin preach, and in his discourse he said he believed the Lord loved Babylon in her state as well as he did Zion in her state. I exclaimed to myself, Am I one of Babylon? The anguish of my soul none can imagine but those who have experienced the same.

In the summer following I was taken sick and thought I should die, and if so I thought I must be lost unless God was pleased to pardon me. I remembered the many promises I had made to do better, but instead of fulfilling them I had grown worse. About this time one of my school mates was sick, and I heard of her making a profession of religion, and then I thought my day of grace was past, that I had been more wicked than any one else, and that there was mercy for all but me, and I was for ever lost to God's mercy. But still I loved to see christians, and to hear them talk. I believed there was a reality in religion, but how to obtain it I did not know. The doctor treated me for a distress in my breast, but it did me no good. At length I recovered my strength so as to be able to walk across the room, but my misery still continued; and I would lay down and turn my face to the wall, and ask the girls to sing—

"Show pity, Lord; O Lord, forgive,
Let a repenting sinner live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

While in this situation I would try to beg the Lord to have mercy on me; this was the desire of my heart, and I desired to be with christians, but I did not know what to say to them; I had no longer any relish for the society of my old associates. I felt like one alone. One night I thought I would ask my aunt to pray for me, but my courage failed; so I continued in this way until July 15th, when I trust it pleased God to awaken my benighted mind. I was sitting up alone, meditating on my condition. I had tried in every way I could to obtain pardon, and seemed to have been taken through the *stripping room*, and divested of self and self-dependence, and these words occurred to me, "Repent, believe, and be baptized." I arose from my seat, and walked the floor and sung these

words to myself—

"I will arise and go to Jesus,
He will embrace me in his arms;
In the arms of my dear Jesus,
O there are ten thousand charms!"

I queried whether I should tell my aunt or not; but as doubts arose, I said nothing on the subject for several days. At length one evening I told her there had been a change in my feelings, and she asked me when, and I told her; and she observed that she had discovered a change in my countenance. I then became very uneasy fearing that I had caught at the shadow and missed the substance; and I tried to get my burden back, but never succeeded. I was grieved for fear that I was deceived and had deceived others; and for several days I could not say much on the subject. At another time I was alone meditating, and felt much dejected, and all at once these words came into my mind: "Arise, thy sins are forgiven thee." And I rejoiced for some time; and from that day to this I have never forgotten it. Soon after this I related to some of the members of the church some of the exercises of my mind, and I was received, and on the next day I was baptized by Elder John R. Martin, and have enjoyed many pleasant seasons, and have also had many doubts and fears. I have thought, of all persons, I had the greatest reason to praise God for his goodness to me. While I reflect that I am only a poor worm of the dust, I can say:

"Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come?"

I am made to rejoice with joy unspeakable and full of glory, and I am fully assured that it is the Lord that worketh in us, both to will and to do of his good pleasure.

Brother Beebe, do with this as you think best; I felt incompetent to write, still I wanted to say something on the important subject of salvation by grace. I remain your unworthy sister, if a sister at all,

CHRISTIANA DILLON.

The Kehukee Association.

Dear Brother Beebe:

Will you please copy the following?

From the *Wilson Ledger*.

MR. EDITOR—Having just returned from the Association of the Old School Baptists, just held at Lawrence's meeting-house, in Edgecombe county, I drop you a line. I need not say that the occasion was one of interest, and I trust of good to all present. I was present on Saturday and Sunday only. The exercises, however, commenced on Friday and were to close on the Monday following. We observed in attendance, Rev. Mr. Purington, of Washington City, a native of Maine, and we are free to say one of the most remarkable men we ever heard in the pulpit. His whole soul is in his business, and judging from two of his sermons which we heard, religious truths must have been his earnest and untiring research and love for many years, and that with the humble, docile spirit of a truly converted man. We were informed that he is naturally one of the most diffident of men, but this only shows that when a man has a genuine call from Heaven to preach the gospel, the voice of God speaking within *must* be heard in the face of what seem to man insuperable obstacles, whether they consist of a stammering tongue, and deficient early education, or poverty, and from persecution omitted one's household.

Truly, as one of his brother ministers remarked afterwards, he "could say more in one hour than other men in three," literally so in words, and *incomparably* so in matter. He has a like celebrated brother in Georgia, who is a minister. He preached at Rocky Mount last years' Association. We also saw present the following ministers, namely: Mr. Stadler, of Caswell; Mr. Hart, of Granville; Mr. Moore, of Martin, who preached the introductory sermon, and that in a plain and most able manner. Also, Messrs. Hassell, Whitaker, Purvier, Perry and Cox, from the same county. This we thought was quite a strong delegation from Martin. There were, also, Mr. Davis of Onslow, Hr. Hard from Tennessee, Mr. Canady of Johnston, Mr. Daniel and Mr. Bell from Edgecombe, and Messrs. Ross and House from Pitt. The preaching was out of doors, in the manner of old times, when preferred as a temple for their instruction the green carpet of nature's manufacture and the canopy of Heaven to any marble floors and gilded domes which man can invent.

The number of persons present was immense, consisting of several thousand, with any quantity of horses and carriages, dust and sunshine, muddy water and luxuriant dinners, and hospitable people, whose invitations were free as air and honest like the hearts of all Edgecombe farmers. I am happy to say that I have seldom seen a more sedate crowd. Among others, I had the pleasure of seeing our quondam Senator, but present Judge, Mr. Biggs, of Hamilton county, and also the honor of an introduction to him at the residence of Mr. Turner Bass—and, *Mr. Ledger*, I actually slept with him! You know what a little man I am and what a *big* man Judge Biggs is. Well, sir, I am a *Bigger* man already than I was before, personally, toward him, physically, and I trust mentally, at least to a slight premonitory degree of germination. There is not a sounder, safer man in the State than the Judge. While he was in Congress, you will remember there were certain young America's of North Carolina prophetic ravens, such as mistake thunder for lightning, and vociferous verbiage for statesmen's deeds, who croaked about the silence of the Honorable member, and hence inferred his inability, but it requires no great penetration to discover in an hour's conversation with him, a mind and a heart, comprehensive and practical, patriotic and pious, such as we are sorry to say are seldom found among our public officers. An Athenian who lacked eloquence, but was a brave and capable man, once listened to his rival's eloquent speech, and then said: "Men of Athens, all that he said, I will do." Such an Athenian, we imagine, is Judge Biggs. He is a thorough-going Old School Baptist, and evidently a sincere christian. Would that our Governments, National and State, could be made up of such men; in their integrity could proficiency find a check, and the gravitation of our nation to ruin a counterpoising weight. Judge Biggs is a self-made man, excepting a primary education received at Hamilton, another bright example of the truth that all education is *self-education*, while schools, teachers and books are only helps.

But I am over extending my remarks. In my conclusion I would say, that if our country possesses a denomination of time-honored, conservative principles, politically

and religious, it is the Old School Baptists, or the "Shells," as they are called, of the Kehukee Association. This Association is the second oldest body in the United States, and hence its very age inspires as with reverence. I honor them as a *stable, debt-paying, judicious, old-fashioned society*—a noble, plain, honest, economical relic of Revolutionary times, a people who believe in education, notwithstanding reports to the contrary, an education of body as well as of mind—an education which shall learn a child the spelling-book as well as the ancient language, and the spinning-wheel as well as the piano—an education which shall instill into the child's mind the elements of present and future success, and show their practicability, necessity and importance in the habits of work and self-reliance, adopted by the child in school and out of it, whether it be the common school or college. And then, as well as they love their church and its doctrines, they have no faith in sectarian schools, hence they have none of their own, supported by regular and irregular drumming agents, private and public.

The religious connection existing between a favorite tenet of the church and the multiplication table, they never could perceive and have not consequently used such motives in establishing a school. We confess we like this doctrine much. If education has not inherent virtues enough as motives to approbation and support, then let it perish. We have always understood its voice as crying to *all*, attractive and amiable, and yet affronted with unnatural and unnecessary stimuli. True education fosters no prejudices, no dogmations, no tyranny, no narrow, but all enlarged views of thinking, and is anything else than the Pharisee with a "stand by—I am holier than thou" in his mouth.

But I intrude on your columns; I would say much more. Of one thing I feel certain, that this denomination, like all others, is belied. Of course they are not infallible, and there may be among them a few, who are like the Quixotic old man, who would not look at the new moon out of respect to that ancient luminary, the old moon, yet as a class, they are progressive, but cautious, and adopt their opinions as they do their dresses from *home-made looms*, an independent Americanisms, as rare as it is noble. This revolutionary simplicity and nationalism we like. Let your people study the times of our fathers, and return to their habits—even to *dress* would we imitate them, and adopt the style of Mr. and Mrs. George Washington, of long ago, rather than ape a French debauchee and hybridized dandy. But I am done. Please insert, if you think proper, and believe me,

Yours, &c.,
CHARITY.

Circular Letter.

The Elders and Messengers of the Salisbury Baptist Association, to the Churches which they represent, send greeting:

DEAR BRETHREN—In accordance with our usual custom, in which you have been addressed from time to time, on various subjects, which we hope have been profitable to you, and as the theme of our last Circular was "Brotherly Love," you will permit us now to address you on the scriptural subject of *THE BELIEVER'S UNION WITH OUR LORD JESUS CHRIST*. This union, as we conceive, is a great mystery; but remember, we are not to reject the doctrine on that account, nor to dispute it because we do not understand the mode of it any more than we can comprehend the union of our souls and bodies, the mode of which we do not understand. It is a sufficient

confirmation of the truth of this doctrine that it is revealed in the word of God, and ought to be regarded as the foundation both of our practice and our hope. We will attempt to give you as plain and familiar a view of this doctrine as we possibly can in an address of this kind.

First, we will attempt to show how it is represented in the word of God. In the scriptures this union is presented in the strongest expressions that our language will admit of. It is even compared to the union of God the Father, and God the Son. Jesus said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John xvii. 11. "That they all may be one as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved them."—John xvii. 21-23. This union is compared to the Vine and its branches. "Abide in me and I in you; as the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv. 4, 5. It is also compared to the *conjugal* union. "For the husband is the head of the wife, as Christ is the Head of the Church, and he is the Savior of the body." See Eph. v. 23-30. "For we are members of his body, of his flesh and of his bones." This union is also defined in the scriptures as an identity, a sameness of spirit. "But he that is joined unto the Lord is one spirit."—1 Cor. vi. 17. We will now consider what is the spiritual nature of this union, according to the standard of divine truth. It must be considered a mystical union; for Paul says, "This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 32. So great and sublime is this mystical union, that in our present imperfect state, no earthly figure can fully and clearly illustrate it to our full understanding; and this fact gives evidence that it is not a mere relative or political union, in which there is no mystery. But although this union is beyond our finite comprehension, its reality and certainty is clearly revealed and its happy effects are experienced by the children of God; but the manner, like the divine person of God incarnate, though we are united, is not only above our comprehension, but also beyond our search or inquiry. We will farther observe, this is a spiritual union, so that being joined to the Lord, we are one spirit with him. 1 Cor. vi. 17. And by it we may understand that believers partake of the same divine spirit, this difference excepted, we have lower degrees of the divine communication; but to him God giveth the spirit without measure. We partake of the rays, but he is the Sun of divine grace and light, as in him are all the treasures thereof. He is the repository and fountain from whence believers receive all their supplies of light and grace; for they are partakers of the divine nature.—2 Peter i. 4. Having Christ in them, and they in him, in this mysterious depth of divine wisdom and grace. Could we command the wings of the morning, we could not soar to its amazing height, nor pry into the depth of this sublime mystery which ensures the salvation of all who are embraced in the everlasting covenant of Redemption; but we may respond to the exclamation of the inspired writer, "Great is the mystery of godliness."—Eph. iii. 9. "The mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ. A mystery which the angels desire to look into."—1 Peter i. 12.

We will briefly consider the great utility of this doctrine. By this union believers have all needful supplies of grace trea-

sured for them in Christ, and in this respect it is written, "All is theirs;" for they are Christ's, and Christ is God's.—1 Cor. iii. 21-23. In Christ are hid all the treasures of wisdom and knowledge; and the saints are complete in him who is the Head of all principality and power."—Col. ii. 3, 10. By virtue of this union believers are blessed with all spiritual blessings in heavenly places in Christ Jesus.—Eph. i. 3. And Christ is made of God unto them wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30. By these and like texts of scripture, believers have great consolation and are comforted even under the sharpest trials they encounter in this world, for they have an ample fulness of grace treasured for them in Christ Jesus. By virtue of this union they have an interest in his person, and in his grace, and shall receive all necessary communications of grace, as he sees that their case at all times requires. The formal professor who has only a name to live while dead, is ignorant of this union with Christ, and such are carried about by every wind of doctrine; but the christian, by virtue of this union, has secured to him the whole armor of God, and is qualified to stand in the day of trial against all the assaults of Satan and his emissaries. Tho' the enemy should rush in like a flood, and many of them in sheep's clothing, and cry, Lo here, or Lo there! still to them Christ is a strong tower, into which the righteous shall run and find safety. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive.—Eph. iv. 14. But the church is in union with him in whose hands is all power in heaven and in earth, who has grace as well as glory to give, and who will withhold no good thing from them that walk uprightly. And farther, the utility of this union appears in Christ's being the Head over all things to the church, which is his body, and the fulness of him that filleth all in all.—Eph. i. 22, 23. "Now ye are the body of Christ and members in particular."—1 Cor. xii. 27. "Of whom the whole family in heaven and earth are named."—Eph. iii. 15. The whole church militant and triumphant are by this union with Christ, one church, one family, and one complete body, having Christ for its Head. Thus Christ and his church are one mystical person; so that what he did was imputed to them as though done by them, and what they deserved was imputed to him as though he had been personally obnoxious; thus he is called "The Lord our Righteousness."—Jer. xxiii. 6. Thus the great utility of this doctrine is manifest in our justification before God, which does necessarily depend upon our vital union with Christ who has made a sufficient atonement for our sin, wrought out and brought in a perfect righteousness for his people who were sinners, whereby they are finally acquitted from guilt, reconciled to God, and freely justified in his sight. We cannot be justified by our conformity to any imaginary law, without a vital union to Christ by faith: "He that believeth not is condemned already."—John iii. 18. And he that hath not the Son, hath not life."—1 John v. 12.

Once more. Our communion wholly depends on our union to Christ; hence "our fellowship is truly with the Father, and with his Son Jesus Christ; this is the true God and eternal life."—1 John v. 20. O, brethren! would you be humble and abased before God, ye must learn of Jesus to be meek and lowly in heart. Would you have your affections on things above, remember that "Ye are dead, and your life is hid with Christ in God."—Col. iii. 3. Would you have joy and peace in believing, then rejoice in Jesus Christ, and have no confidence in the flesh.—Phil. iii. 3. Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of peace and love shall be with you.—2 Cor. xiii. 11.

G. W. SLATER, Moderator.
L. A. HALL, Clerk.

EDITORIAL.

Middletown, N. H., November 1, 1858.

Remarks on Romans viii. 38, 39.

Brother John Barger, of Ohio, writes us that he sent a communication in August, in which he desired our views on the above text. We have no recollection of the letter; it may have come and been overlooked in the multitude we are constantly receiving. The text proposed is plain, emphatic, and full of consolation to the saints of the Most High.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

This chapter begins with a declaration that there is no condemnation to them who are in Christ Jesus, and concludes with the assurance of our text, that there can be no separation from the love of God which is in Christ Jesus. This was not only the firm conviction of the mind of the Apostle, but the inspired truth of the Holy Ghost. This blessed security, from condemnation, and assurance of the immutable love of God, belongs to them who are in Christ Jesus, and to none other. As we are deeply interested in the subject, it becomes us to enquire earnestly, and to search diligently whether we are in Christ Jesus, and numbered with those who walk not after the flesh, but after the Spirit. If we are not in him, we certainly have no part or lot in these great and precious declarations. If we are in him we were chosen in him before the foundation of the world, according to Eph. i. 4, for Christ Jesus is the same yesterday, to-day, and forever. Heb. xiii. 8. The exceeding greatness of the mighty power of God is exemplified in him, all things are put under his feet, and God has given him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all.—Eph. i. 19-23. Consequently if there ever was a period in time or eternity when any of the members of his church were not in him, then there has been a period when his body was not full. But to imagine the existence of a head without a body, or a body without a head, or a perfect and complete head, and an imperfect and deficient body, does not suit our understanding of the declaration that it pleased the Father that in him all fulness should dwell.—Col. i. 19. Again it is written, "For in him dwelleth all the fulness of the Godhead bodily, and ye (the saints and faithful brethren in Christ,) are complete in him which is the Head of all principality and power."—Col. ii. 9, 10. All the members of Christ are in him, even as the eternal Father is in him. He is the dwelling place (not of one-third part of the Godhead, as some seem to understand it,) but of all the fulness of the Godhead. "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." "In him, and thou in me, that they may be made perfect in one," &c.—John xvii. 21-23. If the church is in Christ as the eternal Father is in him, must they not have been in him from everlasting. Would Christ be complete if the Father were not in him, or if all the fulness of the Godhead were not in him? Or could the fulness of the Godhead dwell in him bodily, if any part of the Godhead did not dwell in him? Certainly not. Equally certain is it then as the church is in him as the Father is in him, and they are his body and the fulness of him, that all the members required to make his mystical body perfect and complete, must have been in him as well before the world began, as they will be when this world shall be no more.

We are not contending that our earthly, corrupt, and depraved natures were in him, and were a part of his fulness before the world began; for they were not even in the earthly Adam until after the world

began. Nor did Christ himself come in the flesh until he was made of a woman—until his advent. "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise (or in like manner) took part of the same."—Heb. ii. 14. His children partaking of flesh and blood, shows that their relationship to God as children was perfect before they partook of flesh and blood; and that participation of flesh and blood no more constituted them children, than Christ's coming into the world, and "also himself likewise partaking of the same," constituted him the Son of God, or the Head of Immortality to his body, the church. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 8. If that earthly life which was given as in the earthly Adam could be distinctly identified as to involve us in the guilt of Adam's transgression, almost six thousand years before we were born of the flesh; is it hard to understand in the anti-type, Adam, that our spiritual, immortal and eternal life which was with the Father and was manifested? 1 John i. 2. And which was given to us in the unspeakable gift of God's dear Son, according to the record borne by the Father, the Word, and the Holy Ghost.—1 John v. 7 and 11—should as fully identify us in Christ, that it could of truth be said of us that we were chosen in him before the foundation of the world.—Eph. i. 4. Or as still more expressly stated—Eph. ii. 18—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This term *created* has reference to the new or spiritual creation. It is not like the creation of the natural world, the creation of something out of nothing; but it is the giving of the members of Christ a place, a standing in, and identity with him who personifies their immortality, or their eternal life. This life instead of being called into existence after the manner of the old creation of the natural world, is the manifestation of a life which is eternal, which always was hid with Christ in God. For it was, as we have proved by 1 John i. 2: "For the life was manifested, and we have seen it, and bear witness, and show unto you that *Eternal life which was with the Father, and was manifested unto us.*" "And we know that the Son of God," (in whom the record of Father, Word and Holy Ghost declares that God hath given us eternal life, and this life is in his Son,) "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true; even in his Son Jesus Christ. This is the true God and eternal life."—1 John v. 19, 20. Thus to be in Jesus Christ seminally, as the spiritual embodiment and progenitor of a seed that shall serve him; and be counted to the Lord for a generation, according to Psalms xxii. 30. Isaiah liii. 10-12. 1 Peter ii. 9 involves the Bible doctrine of Eternal Union. A union of life, love and immortality. One with Christ even as Christ is one with the Father.

But to be in him manifestatively by a new and spiritual birth, implies that we are, or must be born again; not of a corruptible seed, but of that seed which was in Christ our spiritual progenitor, from everlasting. By the Word of God which liveth and abideth forever—not of blood, nor of the will of the flesh, nor of the will of man, but of God.—1 Peter i. 23. John i. 13. A birth is not the creation or origination of life, but the manifestation of life by what is called *pro-creation*. Our earthly nature which in Christians is called the *old, or outward man*, was created in Adam, but *pre-created* by natural generation. But that immortality which is in the Christian, and which is denominated the *new, or the inward man*, was given us in Jesus Christ, and is manifested by spiritual generation when born of God. As we are, and were strangers in our earthly character, to this spiritual life which is hid with Christ

in God, until he who is our life appears, or is revealed in us, so when that revelation is made, we are no more strangers, we are brought forth bearing the image of the heavenly progenitor, as we have in our flesh borne the image of the earthly Adam. Hence, if any man be in Christ Jesus, manifestatively and experimentally, he is a new creature—a subject of the new or spiritual creation, and as an evidence of this, old things have passed away, and all things have become new. His old element, which was sin, darkness and death, is passed away—he is quickened by eternal life implanted—the light of life shines in his heart to give him the light of the knowledge of the glory of God, in the face of Jesus Christ—the love of God is shed abroad in him—he is delivered from wrath—he is taken up out of a horrible pit—his going is established, and a new song is in his mouth. All these things are entirely new to him, for they are not the productions of his flesh, but they are the fruits of the Spirit of which he is now born. He is delivered from the power of darkness in which he was before held, and translated into the kingdom of God's dear Son.

As the love of God from which the members of Christ cannot be separated is in Christ Jesus, we have dwelt the more particularly on the unity of Christ and his members; for if the love of God is in Christ Jesus, and we are not in him also, then there is no connection between us and the love of God which is in him; and it would be preposterous to talk of the impossibility of being separated from that with which we are not and never were connected.

We think it will be admitted even by those brethren who dispute the doctrine of Eternal Union, that God loved his people *even when they were dead in sins.*—Eph. ii. 4, 5. That he even loved them as he loved our Lord Jesus Christ, whom he loved before the foundation of the world. See John xvii. 23, 24. Admitting then the testimony of our text that this love is and eternally was in Christ Jesus, must not the objects of it also have been in him as anciently as they have been loved of God in him. So we confess it looks to us, and for this blessed assurance we are more than willing to bear all the reproach, slander, abuse and persecution to which we have been subjected for trying to set it forth.

From the foregoing considerations it strikes us that so long as God himself maintains his eternal immutability, there can be no separation of the saints from his love which is in Christ Jesus. Paul was persuaded that death could not effect a separation. Death's boasted power is impotent and weak compared with the love of God in Christ. Our death in trespasses and sins could not abate the love of God; since it is written that "God, for the great love wherewith he loved us, even when we were dead in sins," &c. Death could unfold our earthly nature in its cold embrace, but all the dark floods of death could not quench its eternal flame. Again, Death and the Love of God which is in Christ Jesus, met in dreadful conflict on Mount Calvary. But Death was vanquished, and Immortality was brought to light in the sequel of the contest, and God commended his love, in that when we were yet sinners, in due time Christ died for us.

He saw us ruin'd in the fall,
Yet loved us notwithstanding all."

Neither shall Death in his last assault upon these mortal bodies, tend to separate us; but instead of alienating that love, it shall only remove the intervening curtain, that we may realize its eternal fulness in unclouded glory forever. The last enemy that shall be destroyed is Death, and then "He that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit which is in us."—Rom. viii. 11.

Nor life. Young Christians in their early experience of this love, desire to die, to depart and be with Jesus, not only from the powerful attractions they feel drawing them to him, but from fear that their life in the flesh may bring some reproach upon

the blessed cause, and that they may by some waywardness on their part lose the sweet and heavenly enjoyment of that love. But although the children of God do not always while here in the flesh enjoy the vivid evidences of the love of God, yet in Christ where it is treasured up for them, it is immutable, and never can abate. It is among the "All spiritual blessings with which God has blessed them, according as he hath chosen them in him before the foundation of the world."—Eph. i. 3, 4. He has established our goings, and he controls all things, and causes all things to work together for the good of them that love him—to them who are the called according to his purpose.

Nor angels. Holy angels have neither the disposition nor the power; for unto the angels he (God) hath not put in subjection the world to come, of which we speak.—Heb. ii. 5. Wicked angels have tried all their power, but never have, never can possibly produce an abatement of the love of God which is in Christ Jesus.

Nor principalities. Should all the governments of earth combine their forces, as many of them have, they may indeed be permitted to annoy and harass the saints, they may, if permitted, torture these frail, dying bodies, chain them to the stake, and consume the earthly tabernacle with fire, but the love of God is in Christ Jesus, and therefore out of their reach.

Nor powers. Of whatever sort or kind; for all power both in heaven and earth is vested in him in whom this love of God is secured that he should give eternal life to as many as the Father hath given him. There is no power but that is of God, and that perfectly subject to the orders of his throne. The power of sin, the power of darkness, the power of the law, cannot effect an alienation, for Christ has redeemed his people from all these; nor are there any powers in existence that are or shall be able to succeed.

Nor things present. Although for the present, if need be, ye are in heaviness through manifold temptations—though clouds may obscure our skies, tempests may beat, and thunders shake the world, there is nothing in the present tense that can lessen the love of God to his saints in Christ.

Nor things to come. The coast is clear! O, Christians, look ahead. Look unto Jesus, the author and finisher of your faith; there is nothing in the impenetrable future to fear.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
With blessings on your head."

Should the mountains uprooted be hurled into the midst of the sea, should the waves thereof swell and roar, should death sweep over the earth, the sun forget to shine, the moon turn into blood, and the pillars of the universe totter to their fall, there is nothing in all that can come to pass that can separate you from the love of your God and Savior.

Nor height. Look upward then, and trace the fearful omens of the heavens. See blazing comets approach with seven-fold speed of lightning; if your God commands them so they may come in contact with this little dwelling place of worms and dash this world to atoms. Pestilence, like winged warriors, may come on every wind, thunders may shake the earth, lightnings may bear the bolts of almighty vengeance far and scatter death abroad, but no heights, with their infinity of space, can possibly deprive you of the love of God which is in Christ Jesus, treasured up for you.

Nor depth. No hidden fires in secret caverns burn beneath your feet, nor volcanic terrors which may tear the earth, can change the love of God towards you; and could your eyes unbar the doors of death, gaze into the gloomy chambers of the grave, and sepulchres of the mighty, or could you even penetrate the deep confines of hell, and scan the horrors of the damned, still undismayed let faith lay hold upon the infallible assurance, it cannot separate you from the love of God.

Nor any other creature, death and life, angels and principalities, powers, and things present and things to come, and heights and depths, are all the creatures of God. He has created them not in vain—they shall accomplish his purpose and do his pleasure. Neither these nor any other creature, is to be regarded by the saints as having power to dispossess them of what God has given them in Christ Jesus, our Lord.

If then, there is nothing in death nor life, nor in principalities nor powers, nothing high nor low, nothing present nor to come, that can remove the saints from the love of God which is in Christ Jesus our Lord, may the Lord pity the graceless wretch who dares aver that the children of God may fall from grace, lose their interest in the love of God, and sink to hell at last.

Continued from page 138.

For He hath made him to be sin for us who know no sin, that we might be made the righteousness of God in Him.

Having already considered the fact and manner of the atonement, we now come to a consideration of its efficacy. The real question to be settled is, did the death of Christ accomplish any certain result? Is it of itself sufficient to secure the salvation of the sinner, or are other means, as repentance and faith, necessary to secure this result. Some there are who assert that Christ atoned for Adam's sin, and thus virtually brought man back to his original state, thus placing him in a salvable condition, or making it possible for him to be saved by compliance or obedience to the gospel, he sustaining now the same relation to them that Adam did to the law. The present state, in the view of such, is therefore probationary; the question being whether man will comply with the conditions of salvation which Christ by his death has made possible. Others hold that while the atonement is general, or indefinite, its efficacy consists in its application by divine power to the soul, thus making its efficacy to consist in its application, while it is contended that, as a further result secured, offers of mercy are extended to all. By some it is contended that such a view of the case is rendered necessary by the fact of God's sovereignty, since if Christ died for a part of the human family only, and by so doing perfectly redeemed them, their salvation is matter of justice and right, and no opportunity is allowed for the exercise of discriminating grace. The mistake which is made by all who hold these views, is that the atonement is designed to appease the wrath of God, and thus to make it possible for Him to save the sinner on condition of his repentance. No little misapprehension exists as to what salvation really is, most of the theories on the point asserting directly or indirectly that salvation consists in deliverance from the curse of the law. As we proceed in this inquiry, the true design of the atonement will be made to appear. If man is merely saved from the penalty of the law, it does not appear that he is made to possess that holiness without which no man can see the Lord, nor does it appear that his condition is better than that of Adam before his fall, who was but a natural man, and fitted only for a natural paradise. The text declares in the strongest manner that the result of the atonement was "that we might be made the righteousness of God in Him."

By a multitude of figures, and in the strongest language, do the scriptures assert that "Christ Jesus came into the world to save sinners." What he came to do, he accomplished, having made reconciliation by the blood of his cross, and by one offering perfected forever them that are sanctified. The apostle in the context says that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." Man by nature being destitute of divine life, had become by reason of sin a rebel and wanderer from his God. The question to

be considered was how can he be restored, made spiritual and fitted for heaven? That the phrase in the text *might be made*, implies something more than the removal of some of the difficulties in the way, so as to make it possible for man to be saved on conditions to be performed by him, is clearly evident. If it implies that every obstacle is removed, then it included no less the idea of perfect satisfaction to the law than the removal of every impediment on the part of the sinner himself. To say that Christ has done all that he can to secure the salvation of the sinner, and that now it is left optional with him whether he will be saved or no, is only to change the difficulty and not to remove it, the conditions upon which salvation is offered being clearly impossible unless the heart is changed or the sinner quickened by divine grace. Nor yet, supposing repentance and faith to be perfectly possible to the sinner, can it be conceived that there is in them any power to bring the soul into a justified state, or to secure that spiritual condition without which salvation is utterly impossible. One of two things must be true, either the sinner has divine life in him by nature, or he possesses it by virtue of the death and resurrection of Christ. Either the death of Christ is a myth and a fiction, or it has secured the object it was designed to accomplish. The true state of the case will appear the more evident if we consider:

1. The atonement itself. This implies perfect satisfaction. In the strongest possible manner does the apostle state the method. He was made sin for us; that is to say, he stood in our stead. We had sinned; he took the sins of which we were guilty upon himself. We were under the curse of the law: he was made a curse for us. And what shall we say then? If he bare our sins, are they still found upon us? If he suffered the punishment due to our guilt, does justice require a second satisfaction at our hands? Can repentance and faith in any respect add to the efficacy of the atonement? Admitting the fact that the sinner can repent and believe voluntarily, or of his own aided or unaided power, it must still remain true that these acts of his cannot satisfy the demands of the law, cannot atone for its violation, nor can they bring him into a state of reconciliation and harmony with the divine government. Apart from the impossibility of such an hypothesis, from the nature and condition of the sinner, the very fact of the atonement definitely settles the whole question. Christ died for our sins according to the scriptures; he bore our griefs and carried our sorrows; the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, had gone astray, and the Lord hath laid upon him the iniquity of us all. And to this agrees the apostle when he says, he hath made an end of sin by the sacrifice of himself.

That the atonement was complete in itself, appears from many facts. Our Savior declared its completeness at the moment he gave up the ghost; the opening graves attested it; the morning of the third day witnessed to it, when he triumphantly arose, and led captivity captive; his ascension asserted it when he ascended into the holy place, having obtained eternal redemption for us. His work of intercession proves it, since as a Prince and a Savior he now gives repentance to Israel, and forgiveness of sins. The preaching of the apostles and the ministry of the word through all times asserts it; since for such as deny the completeness of his atonement there remaineth no more sacrifice for sin; and the whole gospel being couched in this glorious declaration that God was in Christ reconciling the world unto himself, not imputing unto us our trespasses, and hath committed to us the word of reconciliation. But what need to adduce further evidence of a fact which is the very corner stone of christianity, the basis of every christian's hope and faith? Either the law has received full satisfaction, sin is cancelled, and the people of God perfectly and

entirely redeemed, or this work remaineth yet to be accomplished. It seems almost incredible that so many professing the name of christianity, should still labor so earnestly and constantly to prove that the work of atonement is incomplete, and that we are saved not by the death and resurrection of Christ alone, but by our own repentance and faith. The fallacy of this position, and the efficacy of the death of Christ will further appear when we consider:

2. The Scripture Doctrine of Redemption. Some have considered this as the result of the atonement; and in some sense this is correct, since if the death of Christ be the ransom price, the redemption of those for whom he died is the necessary result. Much may be said concerning the nature of redemption. It implies original ownership and alienation. As we cannot redeem that which was never ours, so redemption has no meaning, in a gospel sense, if we overlook the fact of vital union between Christ and his people ere time began. The word redeemer signifies not one who redeems, but one who has the right to redeem, since he only could redeem in whom was the sight of redemption. Christ then was the Goel, or nearest of kin to his people, as they were bone of his bone, and flesh of his flesh; consequently he was the only one who could redeem them. They had sold themselves for naught, had become the slaves of sin, and had placed it forever beyond their power to redeem themselves. Can they be redeemed? What are the scripture facts in the case? Help was laid upon one mighty and able to save. Jesus their Goel undertakes their cause; and because the children are partakers of flesh and blood, he also took part of the same, that by the suffering of death he might deliver them who through fear of death were all their life-time subject to bondage. He enters upon the work, triumphantly accomplishes it, and while the open prison house of the grave attests the fulness of the ransom paid, and justice acknowledges perfect satisfaction, he ascends into the holy place to plead our cause, our Surety and Sponsor, whence he is to come again to receive all his ransomed to himself. Where is he who denies these facts? He who does it, shuts down and seals forever the bars of death and the doors of the tomb. If Christ has not perfectly redeemed his people from the power of sin, hell and the grave, and in testimony thereof ascended on high, then is our preaching vain, your faith is also vain, and ye are yet in your sins. But no argumentation, no philosophy, no denial, can alter the fact. The ransom price has been paid, and the church of God, redeemed out of every nation, tribe and tongue under the whole heaven, are being brought by divine grace to the communion of the people of God on earth, and shall be assuredly brought to the eternal glory. Ay, it is this completeness of the redemption by Christ which gives us hope that the little ones, whom we lay in the dust of earth, ere yet their faculties are developed, and they are capable of repentance and faith, and whose salvation would be impossible, were redemption incomplete without these conditions, may join the angelic choir and sing the song of redeeming love. Let not, then, human pride lay its ruthless hand upon all that a christian's hope holds sacred, which alleviates the sorrows of this dark world, lights the passage of the tomb, and opens the portals of eternal glory.

3. We argue the efficacy of the atonement from the justified state of every believer. He is not pardoned merely, but justified. The law pronounces him guiltless. Faith recognizes and lays hold upon a complete atonement, as the only method of justification. So that a denial of the efficacy of the atonement, involves a denial of the possibility of faith, and consequently of justification. That we are then justified by faith, and by his grace, through the redemption by Christ, what is it but that the work of redemption is complete, the law is satisfied, and we

presented spotless: in other words, that the atonement is vicarious and efficacious to accomplish the object for which it was designed?

4. We now come, lastly, to consider the actual state into which the redeemed soul is brought. He is not pardoned and admitted to heaven as a sinner, but is made the very righteousness of God. Could he expiate his own guilt, or by repentance and faith as the conditions, escape the consequences of that guilt, still his condition would be but natural, his righteousness would be his own. But now he becomes possessed of the righteousness of Christ; he receives a new name which the mouth of the Lord has named; and this is the name by which she shall be called, the Lord our Righteousness. It is the name of her Husband—it is hers by virtue of union to him. Whatever glory, dignity, or honor he bears, becomes hers; for he gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works; hence are the people of God a holy nation, a royal priesthood, and a peculiar people. Bought with a price, they are no more their own: redeemed unto God by his blood out of every nation, tribe and people under the whole heaven.

It is a fact of no slight significance that it is against this idea that all the arguments of a false christianity are leveled, and to any candid mind it must at least appear strange that so great effort is made to prove that the death of Christ alone is not sufficient to save the sinner. To deny this, is to deny that salvation is possible at all, since it is to deny the great facts of atonement, redemption, justification, and acceptance with God. Nay, to deny the universal testimony of christian experience, and to annihilate all the reliances upon which a christian's hope can rest. Strange indeed it is, if the blood of Christ is insufficient to save the sinner, without his repentance and faith, that the song of Heaven should be—Now unto him that loved us and washed us from our sins in his own blood, to Him be glory and dominion forever. Amen. L. COX, JR.

Record of Marriages

Oct. 6—At Hopewell, by P. Hartwell, Mr. JACOB S. WYCKOFF, of East Amwell, and Miss JANE VOORHEES, of Hopewell.

Oct. 9—At North Berwick, by Eld. Wm. Quint, Mr. ENOS H. JOHNSON and Miss MARY E. GROVER, daughter of brother Samuel Grover, of that place.

Obituary Notices.

GIBSON Co., Indiana, Oct. 25, 1858.

DEAR BROTHER BEEBE:—By the request of many brethren and friends, I send you for publication the obituary notice of Eld. ELIHU HOLCOMB, who departed this life on the 25th day of September, 1858, in the fifty-ninth year of his age. Eld. Holcomb made a profession of religion in Gibson county, Indiana, in the year 1822; and in April of that year he joined the Regular Baptist Church at Providence, in said county. In July, 1823, the said Church licensed him to preach; and in October, 1827, he was ordained and set apart to the work of the ministry. Immediately after his ordination, the Church made choice of him as their pastor; and in the capacity of Pastor he served said Church over thirty years. In the death of Elder Holcomb the Churches that he had the care of, and also the Baptists generally, have sustained an irreparable loss; for he was not only an able, sound and uncompromising minister, but one of the best disciplinarians the Baptists held in their ranks, and was so regarded by all who knew him. But God has called him from his labors on earth to his crown above; therefore, we can but say, "The will of the Lord be done." I visited him

in the time of his sickness, and talked with him about death, and his prospects after death. He said he was willing to die, and was waiting the Lord's time. He also stated that he still believed the things he had been preaching for the last thirty-five years, and if they were not true, he was still ignorant of the fact. He also went on to say that when he died, as he thought he should, he desired that Elder Joel Hume and myself should preach his funeral sermon, from 2 Tim. iv. 6, 7, 8, which we have agreed to do on the fifth Sunday in the present month. Eld. Holcomb leaves a wife and family, with a large connexion, and numerous friends to mourn his death. May the Lord help us to be reconciled, and to know that whatsoever he doeth is right.

JAMES STRICKLAND.

"Southern Baptist Messenger" will please copy.

NORTH BERWICK, Maine, Nov. 2, 1858.

DEAR BROTHER BEEBE:—By request, I now write you for publication an obituary of DENNIS and NATHANIEL BUTLER, two brothers, sons of brother Nehemiah Butler, of Sanford, Maine, under one of the most heart rending circumstances that ever occurred in this section. Dennis' age being thirty years, and Nathaniel's twenty years. The circumstances of their death are as follows, which occurred on the 26th of October: They were employed in the Rosin Oil Works of the Bowman Oil Company, at Roxbury, Mass. They used "stills" that hold forty barrels, and are twelve feet deep, to melt the rosin, and near the top there is a small hole to put the rosin in. At times they have to go through this hole, and down on a ladder to clean out the sediment which settles at the bottom, which has to be cut up with a 'cold chisel.' For this purpose, at the time above referred to, a man by the name of Peter Lyons, went in before the hot gass had sufficient time to escape, and on reaching the bottom, the gass overpowered him so that he cried for help, when Nathaniel, regardless of the danger he was in, started down on the ladder to help him. But when he had got down a part of the way he saw Lyons had fallen, and by that time having inhaled so much of the gass himself began to lose his strength, and cried to his brother, who was superintendent, to help him, and he ran and reached down as far as he could, and caught hold of him, and held on, trying to lift him out, until the fatal gass overcame him, and when Nathaniel fell from the ladder down to the bottom of the still. Dennis was drawn in by him, and they fell together, and probably never breathed again. It was about an hour before their bodies could be got out. Their remains were taken to their father's house, in Sanford, and were buried in one grave on the 28th of October. I can say that it was one of the most heart rending and solemn funerals that I ever witnessed. As many as six hundred people attended the funeral, and about five hundred and fifty followed in procession to the grave. Dennis never made an open profession of the religion of Christ, but for years he has given good evidence that he was a child of God by birth. He has left a wife, and one child ten months old. Nathaniel never made any profession of religion, but a short time before his death, told a person that which gave him good evidence that he was a quickened person by grace. They have left parents, brothers and sisters, and other relatives to mourn. I tried to preach on the occasion from the words in Ecclesiastes iii. 1, 2. May the Lord support the widow, parents, brothers and sisters under this heavy affliction.

WILLIAM QUINT.

WASHINGTON CITY, D. C., Nov. 1, 1858.

BROTHER BEEBE:—In compliance with the request of her friends, I send you for publication a notice of the death of Mrs. ANN SIMS, of Washington City, D. C., who departed this life on the 27th ult. aged sixty-seven years. The subject of

this notice manifested a strong attachment to gospel truth—always attending public worship, unless detained by circumstances over which she had no control. She formerly belonged to the Baptist Church in Alexandria, Virginia, but at the time of the division of that Church, she withdrew from it, and did not afterward join any Church. She has been a reader of the SIGNS for many years, and was well pleased with the communications published in it. She manifested a strong desire for the welfare of the Old School Baptists. We have good reason to believe that all her conflicts have ended in an eternal rest; for, as she drew near the time of her release from the earthly tabernacle, she was resigned to the will of God, and was anxious to be freed from the prison house of clay.

W. J. PURINGTON.

COLES CO., Illinois, Nov. 7, 1858.

DEAR BROTHER BEEBE:—We have, for the fourth time, been called to part with a dear child. On the 8th day of September, our dear little boy, J. MILTON, departed this life, after a long and severe illness, aged 1 year and 3 months. Who has not seen the grave close over all that was mortal of a darling Francis or Antoniette, or Mary, or J. Milton, who has not returned to a desolate house? O! how many fountains in parent's hearts are ever open and ready to gush forth at the touch of a parent's sorrows? It would seem that this common heritage of woe alone should make us brethren. Yet who would not have one cherub child in glory? or as some of us have a little band of four waiting to greet us as we come up from the swellings of Jordan! O! "he doeth all things well." Soon, if of God's chosen, shall we be with them.

Our little children,
Ere sin could blight or sorrow fade,
Death came with friendly care,
The opening buds to heaven conveyed,
And bade them blossom there.

The mortal conflict is over; and while their tender little forms quietly rest in the tomb, the redeemed spirits of our sweet little children are mingling in the society of heaven. One by one they have fallen! First our little Francis in the fall of 1852; next in the spring of 1854 Antoniette and Mary in the space of one short week; and last our dear and only sweet little boy, James Milton, on the 8th day of September, 1858. O! how utterly futile are all the suggestions of mere worldly philosophy in such an hour! We must fly to Jesus. Here only can we find relief. He says: "I am the Resurrection and the life." And now, brother Beebe, pray for us, that we may be supported in our afflictions.

JAMES M. TRUE.

LOGAN CO., Ohio, Oct. 23, 1858.

BROTHER BEEBE:—I send you the following obituary notice of brother JAMES EDWARDS, who departed this life on the 2d day of October, 1858. He was taken sick last December and continued getting worse until his death. He was born in Ireland and came to America when young. He came to this county (Logan) I think, in 1820. Became a member of Tharp's Run Church in June, 1822; and was baptized by brother John Gutridge. He was sound in the faith—and contended earnestly for the "faith once delivered to the saints." He was nearly seventy years of age. He has left a widow, two sons and three daughters to mourn their loss. I preached on the occasion from 1 Thess. iv. 14.

GEORGE McCULLOCH.

DIED at Goshen, Orange Co., N. Y., on Saturday, the 16th ult., of Consumption, Mrs. ELIZABETH OAKLEY, relict of the late Thomas Oakley, of Minisink, aged sixty-three years and two months. Sister Oakley was for many years a highly esteemed member of the Old School Baptist communion, and for a few years past, her immediate membership was in the Middletown and Walkkill Church, where she was regarded as a faithful mother in Israel. While favored with health and opportuni-

ty, her seat was seldom if ever vacant at the meetings of the Church, but we trust she is now engaged in praising her God and Savior in loftier notes than those which we are permitted to sound while in the earthly tabernacle. Her funeral was numerously attended at Goshen, and a discourse preached on the occasion by the Editor of this paper. She has left besides the daughter with whom she made her home, several children, and other relatives, who with the Church, mourn the bereavement; but we sorrow not as they who have no hope.

Hymn Books Sent by Mail.

SINCE THE ISSUE OF OUR TWENTIETH NUMBER.

Eld. James Jefferson, 4; U. W. Modesitt, 6; Mrs. E. Cox, 1; David Gander, 12; James Jenkins, 18; James I. Holbert, 2; Jesse Williams, 6; Eld. Ezra Stout, 6; James Shows, 2; J. J. Harmon, 1; J. B. Ellington, 1; E. G. Clark, 1; Eld. Thos. Threlkeld, 1; Eld. William W. Brown, 12; B. and R. Eaton, 2; J. P. Perrine, 1; D. Black, 1; Mrs. A. Miller, 1; N. P. Rhodes 1; L. B. Hanover, 12; Eld. William J. Purington, 1; C. Palmer, 1; M. S. Beakes, 1; J. Rockmore, 11; N. O. Glover, 1; Eld. J. W. Thomas, 6; Elijah Allen, 6; M. A. Jackson, 1; Nancy Durling, 5; Mt. Carmel Church, Ky., 12; Mrs. Ellison, 2; J. Worcester, 1; H. Tuley, 1.

SENT BY EXPRESS—AND OTHERWISE.

Eld. K. Hollister, 6; Eld. Eli Gitchell, 12; S. Kellogg, 12; Eld. G. W. Slater, 122; also 12 before ordered; Eld. J. A. Badger, 36; Edward Ferguson, 37; Eld. P. Hartwell, 18; G. M. Beebe, 5; Jas. N. Harding, 12; Eli Gitchell, 18.

Our stated meetings at New Vernon, Middletown and Walkkill, for the present, are at New Vernon, Sundays, November 14 and 28; December 12 and 26. At Walkkill, November 7 and 21; December 5 and 19; at each place beginning at half past ten o'clock, a. m. And at our Hall on Orchard Street, Middletown, every Sunday at three o'clock, p. m. The Monthly Church Meeting at New Vernon, on the first Saturday of each month, and of Middletown and Walkkill Church on the last Saturday of each month; at each, commencing at one o'clock, p. m. N. B. Special Church meeting at New Vernon, on Saturday, November 13, at 1 o'clock, p. m.

MORGAN CO., Illinois, Sept. 25, 1858.

The Regular Baptist Church of Christ, at South Fork, —, to whom it may concern: Whereas, Samuel Grimsley, who has been a member with us, and obtained and now holds a license from this Church, to exercise a public gift in the gospel ministry, has left this vicinity without a due regard to the cause of Christ and the profession he has made, and it appearing to us that the object of his departure was unbecoming the character of an honest christian, and without due respect for his creditors, he is, therefore, excluded from the fellowship of, and membership in this Church, this 25th day of September, 1858.

And be it also known, That our beloved sister, Minerva Grimsley, wife of the said Samuel Grimsley, is in good standing and full fellowship with us, and we request the lovers of Christ and of good order, in whose company her lot may be cast, to treat her kindly; and may the Lord protect her and enable her to surmount all the trials and difficulties she has and may have to encounter.

Written for publication in the *Signs of the Times*, by order of the Church,

THORNTON SHEPPARD, Moderator.

There will be a two days meeting held with the Lexington Church, Greene county, N. Y., on Wednesday and Thursday, the tenth and eleventh days of November, next, to commence at ten o'clock, a. m., of the first day; and we invite our ministering brethren and others to meet with us.

HARVEY ALLING.

O. S. MEETING, AT RAMPO, ROCKLAND CO., N. Y.—The Church at Ramapo have appointed an Old School Meeting to be held at their meeting-house, about four miles north-east of Suffern's Depot, which is about thirty miles from New York city, on the N. Y. & Erie Railroad, to be held on Thursday and Friday, the 18th and 19th days of November, 1858, to commence on the 18th at ten o'clock, a. m. Brethren and sisters generally, and ministers of the Old School Baptist faith and order, especially are invited to attend. It is the desire of the Church that at least one of the ministers may remain and preach for her on the Sunday following. By order of the Church,

WILLIAM SPRINGSTEEN.

OLD SCHOOL MEETING.—The Southampton Old School Baptist Church have appointed a meeting to be held with them at their meeting-house, to convene on Tuesday evening, the 23d day of November next, and continue the two succeeding days. It had first been appointed, and some brethren invited to attend, one week earlier; but finding that our first appointment would interfere with the meeting previously appointed on that week by the Ramapo Church, of Rockland county, New York, and the Waterloo Church, at Mt. Salem, Sussex county, New Jersey, we change the time of ours, as above, to November 23d, 24th and 25th. And we cordially invite our brethren and sisters generally, and our ministering brethren especially, to attend with us.

In behalf of the church,
D. L. HARDING, Pastor.
Southampton, Bucks Co. Pa., Oct. 8.

Subscription Receipts.

SINCE THE ISSUE OF OUR TWENTIETH NUMBER.

NEW YORK—Mrs. A. Parsons 1, Eld. A. St. John 1.50, Mrs. E. Cox 2, S. Kellogg 9, Jas. P. Perrine 1, Eld. Wm. W. Brown 9, Eld. Reed Burritt 23.50, N. P. Rhodes 2, S. Bennett 1, Benj. Sayer 1, Gabriel Hallock 2, V. N. Traver 50c. Eld. J. Winchel 1, G. J. Beebe 13.50 Wm. L. Benedict 6. \$77 00
MAINE—Eld. Wm. Quint 6, J. A. Badger 13, Reuben Townsend 5. 24 00
MASSACHUSETTS—Eld. L. Cox. 3 00
NEW JERSEY—Eld. E. Rittenhouse 2, Eld. P. Hartwell 1. 3 00
PENNSYLVANIA—Eld. Eli Gitchell 13, A. Hadden Esq. 3, D. Durand 3, Eld. D. L. Harding 19. 33 00
MARYLAND—James Jenkins 13.50, C. W. Hastings 1.50, P. R. Parsons 1, Salisbury Association 17, W. Woolford 5.84, Mrs. H. Bell 1.50, Lydia Lowe 1, Dr. R. Lemmon 1, Mrs. Susan Weatherly 1.50, Geo. Lowe 1.50, T. C. Johnson 1, Mrs. C. Adkins 1. 47 34
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VIRGINIA—Eld. Jas. Jefferson 5, Eld. R. C. Leachman 25. 30 00
NORTH CAROLINA—E. G. Clark Esq. 1, N. D. Martin 1, Jas. Hall 1. 3 00
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ALABAMA—N. O. Glover 1, Eld. Wm. Mitchell 1, Eld. Jas. Shelton 1. 3 00
LOUISIANA—Thos. Adams. 1 00
TEXAS—Pilot Grove Association 10, Eld. W. J. So Relle 1.25, W. Hefner 1.25, Eld. A. Hefner 16, J. Rockmore 10, E. Allen 5, D. Artman 1. 44 50
ARKANSAS—David Sparkes 1, E. Anderson 5. 6 00
MISSISSIPPI—J. Harmon 1, Eld. S. Canterbury 1, J. B. Ellington 2. 4 00
OREGON TERR.—Eld. Ezra Stout. 5 00
IOWA—Geo. W. Ewing 1, Mrs. B. C. Burt 2. 3 00
MISSOURI—Jas. I. Holbert 2, J. Hampton 3, Eld. P. I. Burruss 27, Dr. J. B. Bell 1. 33 00
ILLINOIS—H. G. Whitlock. 1 00
INDIANA—U. W. Modesitt 11, Mrs. E. Ames 1, Jesse Williams 5, Eld. J. E. Armstrong 1.15, Thos. G. Shinn 20, Eld. Jas. Strickland 1, W. Spilster 8, B. Peer 2. 49 15
OHIO—D. C. Scudder 1, D. Gander 9, Mary Lively 1, Eld. J. C. Beeman 1, L. B. Hanover Esq. 1.12, J. R. for Mrs. A. Miller 1, J. Bush 1.50, Silas Mathew 2. 17 62
KENTUCKY—Wm. Starke 1, Eld. T. P. Dudley 10. 11 00
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CANADA WEST—Eld. Thos. McColl 6 00
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., NOVEMBER 15, 1858.

NO. 22.

Original and Selected Poetry.

ORIGINAL.

A FEW THOUGHTS.

SUGGESTED ON HEARING A BROTHER IN PRAYER.

Ah! true it is, and sweet as true,
That God is not confined
To any sect, or people here,
Of any caste or kind.

But visits with his richest love,
Just where and when he will;
According to that plan above,
Drawn on the eternal hill.

Here Zion lay, embosomed deep
In his mysterious grace;
To be redeemed and sanctified,
To fill her destin'd place.

And such she is of every clime,
Of people, kindred, tongue,
As God the Father's love designed
And gave to Christ the Son.

O, how sweet that matchless power,
Which takes a worm of earth,
And by his Spirit makes them know,
They have a higher birth.

And what can half so fully prove,
Eternal power and grace,
As that which gave such rebels vile,
Within himself a place.

And as he chose her so he made,
All other things subserve
His one great purpose which he laid,
In the Eternal Word.

Thus sin with her malignant host,
No other can effect,
Than what a God of sovereign love
Will work for his elect.

For round her he himself has thrown,
Nor less than this would do,
With all that centres in his throne,
To bring her safely through.

Here all his glorious attributes,
Their wandrous powers combine,
In heights and depths we cannot reach,
Nor angels e'er divine.

But this we know his glory will
Through all resplendent shine,
While heaven and earth and all things
The oneness of his mind.

UTICA, N. Y., Nov. 2, 1858.

J. M. B.

SELECTED.

Vanities of the World.

Begone! ye gilded vanities!
I seek substantial good;
To real bliss my wishes rise—
The favor of my God.

Thy smiles immortal joys impart,
Heaven dawns in every ray;
One glimpse of thee will cheer my heart,
And turn my night to day.

Not all the good which earth bestows
Can fill the craving mind;
Its highest joys have mingled woes,
And leave a sting behind.

Should boundless wealth increase my store
Can wealth my cares beguile!
I should be wretched still, and poor,
Without thy blissful smile.

Let the sweet hope that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

Correspondence of the Signs.

BIBLE UNION MEETING.

Rev. Thomas Armitage, D. D., President of the American Bible Union, and W. H. Wyckoff, Esq., Corresponding Secretary, have consented to make public addresses in this city, on Thursday, the 11th inst., at the Thirteenth-street Baptist Church, between G and H streets, at 7½ o'clock, in the evening. The object of the Bible Union organization is to give the truth of God, revealed through the inspired original writing, to the nations of the earth, in their own languages. The controlling principle in making translations from the original text, is fidelity to God. WASHINGTON, Nov. 9, 1858.

N. B.—Your presence at the meeting is respectfully solicited.

BROTHER BEEBE:—A circular, with the above heading, was handed me, and curiosity prompted me to read its contents; and I am compelled to say that it speaks forth the dominant spirit of natural religionists in language so plain that their purpose CANNOT be misunderstood by any candid and careful reader of the objects set forth in the same. There is a manifest determination expressed in the circular, not only to give (as they are pleased to term it) a more correct version of the Scriptures, which they have been so liberally distributing to the "benighted" nations of the earth, but to essentially modify the version we have in our own vernacular tongue; but it is no more than may be expected, for their preaching is a virtual denial of the Scriptures; and if they will only let us have our "old Bible," and make one to suit themselves, and not desecrate the one God in love and mercy saw fit to give his dear children in this country in their own "mother tongue," we shall have abundant reason to be glad. This movement is but the opening of the flood gates of dire confusion; for the Puseyite, the Arminian, the Socinian, and the whole tribe of the enemies of God and godliness, will each have his own Bible.

They state in the notice that the "controlling principle in making translations from the original text is fidelity to God;" and another declaration in the same notice is, "the principle controlling this organization, excludes all denominational and party bias; it is fidelity to God, in the translation of his word." And after making some other declarations, they go on to say, "As to the necessity or propriety of emendations in the English translation now in use, there has been (recently) extensive discussion in England and the United States. This discussion has had a foothold in the leading Bible Societies of the United States, and has extended into the Presbyterian, Episcopalian, Methodist, Baptist (?), Congregational, and other denominations of Christians." What wonderful union of sentiment, what zeal, what fidelity to God is acknowledged as being among the various sects composing this body under the name of Bible Union, in order to carry out a scheme to modernize the English version of the Scriptures; and, if

permitted by Jehovah, to go on and accomplish their design, that instead of our good old Saxon Bible, simple and solid, with few words really obsolete, and alike majestic and beautiful, we shall have a modern English translation in pert and flippant language of the day; and those pointed passages concerning the Church of the living God, will be so modified and softened down to the refined tastes of the age that but very little will be found to give any offence to natural man; therefore, it will be sufficiently lenient to bolster up all the hypocrites throughout the length and breadth of the United States.

"Fidelity to God" is the avowed object relative to the work now in anticipation, but there is something underlying that, and it is to be feared that the same kind of fidelity to God actuates them that did the multitude that followed our Lord Jesus Christ across the sea to Capernaum; and Jesus said, "Verily, verily, I say unto you, ye seek me, not because ye saw the miracle, but because ye did eat of the loaves and are were filled." It is to be feared that the loaves are the moving cause in this wonderful scheme, for if the Bible which the Church has been using so long, is so erroneous, God's dear people will be led to indulge serious misgivings concerning their experiences; for, if not deceived, many portions of Scripture have been applied with much force to them. What will they think to see those precious texts not only modified but made to read exactly different?

Let us see what this wonderful zeal leads to by tracing it to its finality, if it be proper to apply that term. Did God design the Scriptures for the Gentile race who would speak what is known as the English language? If he did, was he not as able and as wise to select the instruments to perform that task as he was to prepare and select Sholiah and Bezabel to make the Ark? Or has the time just come for the Gentile church to have the scriptures? If that be so, what we have known as the Bible is an erroneous book. Is not the present movement in this matter a reflection upon the goodness and truth of Jehovah? One thing is certain, the present translation is one that God has owned and blessed. In the second Psalm we have the following: "Let us break their bands asunder, and cast away their cords from us."

The difficulty with the Arminian world and the present English version of the Scriptures is this—the Bible condemns not partially, but in toto, the movements which are set on foot to christianize and evangelize the world; for the Scriptures declare emphatically that Christ has redeemed his bride; and not with such corruptible things as gold and silver, but with his own precious blood; but the opponents of God's truth say that though

Christ suffered and died on the cross in order to make sure the salvation of the souls of degenerate men, human means must be applied to make the atoning sacrifice of our Lord Jesus efficacious.

Now, natural men holding that such machinery is necessary to accomplish the salvation of men, and our good old Predestinarian Bible being diametrically opposed to it, it is no wonder that they wish to lay aside that which gives them so much trouble, and make one that will suit the natural ear, and please the carnal imagination of men.

We do not hesitate to say that we believe that God selected those men under the reign of King James to translate the Scriptures out of the original text into the English language; and as we have already stated there may be some trivial errors, but we are fully confirmed in the opinion that the present reading of the Scriptures will never be bettered; and now if natural men who have not the fear of God before their eyes nor his love in their hearts, are permitted to apply their dictum to a translation of the Scriptures, depend upon it all you that love God, that those men will make a book congenial with the cogitations of their carnal minds. Our present version is the Great English Classic—generally accepted as the standard of the English language. The great classics of a language cannot be modernized without doing them gross injustice. There are some titles applied to men in this day unauthorised in the Scriptures, and some of them are found in the quotations made by me from that notice, such as "Rev." "D. D." and the like. Men desiring to have a title applied to them which belongs to Jehovah alone; but they want a Bible, the reading of which will give latitude to all the pride and folly of the human heart.

As the notice is somewhat lengthy, I cannot occupy time and space to quote all of it; but the closing paragraph reads thus: "In preparing such a revision, they believe the consecrated talent and learning of the nineteenth century should be used, without regard to pecuniary cost. If it be right, that tens and hundreds of thousands of dollars should be expended in large edifices, that eminent talent may teach and persuade large congregations of men, it is clearly right that hundreds of thousands be spent in obtaining as pure and beautiful a version of God's Word as is possible, to be read and studied by millions of English readers all over the world." The spirit manifested in this last declaration, as quoted from the circular containing the notice, brings forcibly to my mind a passage of Scripture found in the 83d Psalm: "Keep not thou silent, O God: hold not thy peace and be not still, O God. For, lo! thine enemies make a tumult, and they that hate thee

have lifted up thy head. They have taken CRAFTY counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance."

They say that in this great effort the consecrated talent of the nineteenth century, as well as its learning, should be used without regard to pecuniary cost; but they mean that the talent, as they are pleased to term it, being thus consecrated, should receive a "fat" reward for performing the task, which, if it be a laudable undertaking, should be properly compensated; but the very language implies that it is to be a profitable business; and it reminds the bible reader and true follower of Jesus Christ to be on his guard, it being evident that the daughters of the horse-leech are still living, and that the widow and orphan, though suffering want, will be requested to aid; but it will not end with simply issuing the "New Book;" for if the law can, at some future day, be made subservient to their wishes, something about like the following will take place: "Now we have been to a vast expense in preparing an English version of the scriptures, so that you may have the Spirit's true meaning; now it is necessary for you and your family to have a copy of this, which is the production of the consecrated talent and learning of the nineteenth century, as it will not only be a blessing to you, but will aid us in defraying the expense." After hearing this, the person might not be willing to purchase one of the books, considering the "Old Bible" the best; but how can he escape, if that time should ever come, which is quite possible, for he would be met with the following: "Good men know best, and in order to secure this great national blessing have passed a law which clothes us with authority sufficient to compel you to purchase one, but we will give you your choice in this purchase, a cheap or dear one as you please, but a copy you must take."

The declaration goes on to state, "if it be right that tens and hundreds of thousands of dollars should be expended in large edifices that eminent talent may teach and persuade large congregations of men, it is clearly right that hundreds of thousands be spent in obtaining as pure and truthful a version of God's word as is possible, to be read and studied by millions of English readers all over the world."

It requires, according to this, large and costly edifices to obtain talent in this day; but if it be true that money is necessary to send missionaries to foreign lands to convert souls to prevent them from going to endless wo, why build such costly temples at the expense of souls? Could we see some consistency, we might think there was some sincerity, though in error; but when there is no agreement between the precept and example, we must conclude that hypocrisy underlies such pretension. *Large edifices for talent!* Did not the adorable Redeemer teach as never man taught? Did he not teach in the mountain and by the sea-side? And what was the edifice? The earth his footstool, and the canopy of heaven his covering! Did not the apostles and saints of olden time meet in an "upper room?" But now it must be costly edifices; and it is to be feared that the show, pomp and display of men and things IN AND ABOUT those costly

edifices are worshiped instead of the Creator of the universe. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."

They want as pure and truthful a version as is possible. Now does not that very language speak too plainly to be misunderstood; and does it not show that these wise men of the nineteenth century do not consider the Bible either pure or truthful. Why do they use such a book? Why not tell their hearers that their consciences will not permit them to use so impure and untruthful a rendering of God's word; but these assertions do not in the least surprise us, the only astonishment we have is, that they did not make the announcement long ago: for we have been fully satisfied for a number of years that they neither believed the truths of the Bible, nor loved the doctrine of grace.

What fully convinced us relative to their disbelief of the Bible by the various natural religious sects, was some conversation a number of years since with the Deacon of an Arminian church; for when he was completely environed with (scripture) proof of the falsity of his doctrine, he replied in substance as follows:

"I do not believe any more of the scriptures than I can comprehend; and as to the writings of Moses, it is nothing but a sort of philosophy, and Paul's is no better. Good men of this day could make a better Bible than we have now."

Since that time, when I have heard men, professing to be teachers in Israel, use all their ingenuity to explain away the force of scripture language as it stands on the record, there has been but little doubt in my mind as to the cause—and it is this, they do not believe it.

When error and delusion are making the rapid strides they are at the present time, it behooves every lover of God's truth to be on his guard, especially those who profess to be called of God to the work of the ministry, to warn and rebuke with all long suffering and doctrine.

May the exhortation of Paul to the Corinthians rest with deep weight upon the minds of God's dear children in this day of darkness and delusion; for, said he, "Watch ye, stand fast in the faith, quit you like men, be strong."

WM. J. PURINGTON.

WASHINGTON, D. C., Nov. 12, 1858.

SUISUN CITY, California, Sept. 2, 1858.

BROTHER BEEBE—It is some time since I have written anything for the SIGNS, and my thoughts seem to be roving too much to undertake a communication of any length now; but I must say to you that my soul is sorrowful, and my heart is grieved, to see our lovely and delighted clime so completely enveloped in the devices and systems of men under the name of religion and accompanied with a zeal worthy of a good cause. It does seem to me that I never have seen the time nor place when nor where iniquity did more abound, and that too in the sacred name of the Most High under the pretence of doing good and saving souls; and the more excitement the more cash; the more professions, the more accessions; and in a short time the more apostacies; and then follows infideli-

ty in its train. It seems that the smoke of anti-Christ has ascended from the bottomless pit, and spiritually darkened the sun and air. I feel that I can sometimes realize something of the feelings of old Elijah when in answer to his God he cried out, "They have digged down thine altars, and killed thy prophets; and I alone am left, and they seek my life also." When I look at my lonely situation in the ministry, it strikes me with force, Am I sufficient for these things? The answer is, Without thee I can do nothing; but with thee all things are possible. But, brother Beebe, I rejoice that there are a few yet in California who have not bowed the knee to Baal. Our brethren in this country are scattered like sheep among wolves; yet I occasionally receive written requests from those who are located in the midst of the enemy, desiring me to come and break the bread of life unto them. To human appearance it would seem that more gospel preachers are much needed in this country; but unless the Lord should choose, qualify and send them, I hope they will not come; for if any other kind should come, they will soon join in league with mammon and anti-Christ, and the world is made no better by them. But in the midst of all this, the Lord is not forgetful of his people; he knows them, whithersoever they have been scattered in the cloudy and dark day. The church in Suisun received, and I baptized a young brother on the fourth Sunday in July. I expect to make a tour some eighty or a hundred miles east, to look up some of the scattered fold, who can no longer live on husks; and on my return, which will be in a month or so, if I meet with anything flattering, I will write you, or the MESSENGER.

The missionary Baptists in California are going fully into the camp-meeting system. They seem determined that their Methodist friends shall not beat them in their efforts to make proselytes. Our mammon folks have teased, coaxed, threatened and abused the people to get money until a great many have become much disgusted and suspect them strongly of caring more for money than the welfare of their souls. I have filled up more space in short, disjointed sentences than I intended or expected to do when I commenced. You know your privilege; exercise it, and all will be right. I am yours, a sinner saved by grace, if saved at all.

THOMAS H. OWEN.

NEAR MIDDLETOWN, N. Y., Sept. 17, 1858.

BROTHER BEEBE—With your permission I address a few lines to the brethren and sisters once more, through the SIGNS OF THE TIMES; for I feel anxious to express my gratitude to them as often as once a year for their able and comforting communications which appear in your columns, and I hope the brethren and sisters will continue to speak often one to another of the glorious things of Zion; for it is a blessed theme.

Ye saints, proclaim abroad
The honors of your King;
To Jesus, your incarnate God,
Your songs and praises bring.

Oh, may we not well sing praise unto his great and holy name? I used to wonder why the psalmist so frequently said, "Praise ye the Lord." But I have been led to see that all praise is his due, and have occasion to praise him every hour, while all things in nature, animate and inanimate,

speak forth his praise; and I, who am such an unworthy object, have special cause to praise and adore him for so many mercies which I am constantly receiving at his hand.

"Streams of mercy, never ceasing,
Call for songs of loudest praise."

"For who like sinners saved from hell,
Should sing, and of his goodness tell."

May we not with the poet sing:

"Redeeming grace has been my theme,
And shall be till I die?"

Blessed indeed is that people who know the joyful sound. I feel to bear my feeble testimony for the truth expressed by the brethren and sisters, I desire to cultivate more fellowship towards them for the truth's sake.

Brother Beebe, I am highly gratified that you have been spared to finish and publish your choice collection of hymns, and that they have been scattered abroad over our vast country, as a keepsake from one who has fought valiantly the battles of the Lord. May the Lord still sustain you in your arduous labors, and receive you at last as a faithful steward, is the desire of your unworthy sister.

Before I close, I would like to ask if it is proper at times to pray with our families? I well know that it is of no avail to pray unless the Lord indites the prayer. But I often feel, when retiring to bed for the night, a spirit of gratitude to my heavenly Father for the blessings of the day, and for his protecting care of us all through the night. Do you think it wrong when at the throne of grace to supplicate for those who are near and dear to us, and for those who we hope have been made to feel the plague of their own hearts. My mind has been a good deal exercised on this subject.

MARY CAREY.

REPLY TO SISTER MARY CAREY.—We are admonished in the word to pray without ceasing, and in all things to give thanks; but while attending to this important injunction, we are to avoid the ostentation of the pharisees and hypocrites who pray in public places to be heard of men; to enter our closets and shut the door, and pray to him who heareth in secret, and he will reward us openly.

Social prayer is also warranted by the example of the primitive saints. They were wont to meet together for prayer; and the sisters were assembled, at least in one instance by the water side for prayer.

In regard to what is commonly called family prayer, we have no special instruction to impart. Where families can unite together in the worship of God, as is the case in your family, sister Carey, it is a most sacred and delightful privilege to do so on all suitable occasions, whether it be at night, in the morning, or at noon. But when members of a family are by authority compelled against their inclination to listen, and the stated formalities of prayer are regularly observed, especially if it be with a view of attracting observation, that it may be said we are pious and praying people; to our mind it too closely resembles those kind of prayers against which our Lord has so solemnly warned us to beware. It is a gracious privilege that the saints may approach the throne of God, come even unto his seat, ask for mercy, and obtain grace to help in time of need, and that we have provided for us a new and living way of access unto God, consecrated through the veil, or flesh of our

dear Redeemer, and that blessed privilege should be duly appreciated. We have thought that much of the devotional exercises of the saints in prayer and thanksgiving, has been without much if any outward form or articulation of sounds. A secret outflowing of the heart to God in praise, supplication and gratitude, with filial fear and solemn reverence.

In social prayer, our language should be audibly expressed, that those desiring to unite with us, may understandingly join with us in the devotion; but praying only to be heard of men is reprehensible.

To sister Carey's second enquiry, we reply: According to our understanding, it is proper, especially when so led to do, that we pray for our friends, and those near and dear to us; and for our enemies also. Jesus on the cross prayed that the Father would forgive the sins of his murderers; and Stephen prayed the Lord to lay not the sin of stoning him to death to the charge of those who stoned him. The apostle exhorted that first of all prayers and giving of thanks be made for all men, to the end that we might lead a quiet and peaceable life in honesty and godliness. He did not instruct us to pray for the eternal salvation of all mankind. In that sense Jesus himself prayed only for them whom the Father had given him out of the world; and we are to pray that God may control all men, and all things, that we may lead quiet and peaceable lives, &c.

When we ask and receive not, it is because we ask amiss; our prayers for dear relatives and near friends, may be suggested only by selfish and carnal partialities for them. But if the spirit of grace and supplication be given us, that spirit will help our infirmities, and make intercession for us according to the will of God; for it searcheth all things, and knows what is the will of God, so that what it leads us to ask for, in the name of Jesus, will assuredly be granted.

NEWARK, N. J., Nov. 24, 1858.

BROTHER BEEBE:—How good and blessed it is to be enabled by the teaching of the blessed Spirit, to speak of the goodness of the Lord in the land of the living, and to tell to those who fear and love him what he hath done, and is still doing for our souls—to tell how he quickened us when we were dead in sin, and then to tell how he has led us, and how he made darkness light, and crooked things straight. Now all the Lord's people have not the same experience, though they are wrought on by the same Spirit, yet there are diversities of operations, and I can say for one that the blessed Lord was found of me when I sought him not, and though I was a very ungodly man indeed, I had not such deep convictions as I have heard many speak of, and they have caused me to doubt my experience a thousand times; but blessed be the name of the Lord, he knows how to culture his own plants, and every plant that is of his planting, the devil and anti-Christ both combined, cannot pluck up; for saith our adorable Savior, he that believeth on me hath everlasting life; and what is everlasting cannot come to an end. And again he declares, this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day; and how exceeding comforting it is to our souls to have such strong and com-

forting truth set home to our souls by the Eternal Spirit, and for us to be made sensible how safe we are in the arms and heart of our eternal lover, Lord, shepherd, husband, brother and friend, who loves us at all times and under all circumstances,—nothing can turn his heart of love from the people of his choice; he loved them before the world was, and will continue to love them through the unwasting ages of eternity. We have his own promise for this, for he saith, I have loved thee with an everlasting love; and in loving kindness I have drawn thee to myself, and we can give the very best reason for loving him; it is because he first loved us, and in this precious love, my brother, I am very joyful indeed. I can say I have joy and peace in believing. Ah! this is it, my brother; in believing, not in working; this is not the divine plan; for to him that worketh is the reward not reckoned of grace but of debt; working for life is not doing the work of God; for this is the work of God that ye believe on him whom he hath sent. Now, my brother, how strangely blind was I once to this way of life and salvation. O, how true it is; we are born in sin, and under the covenant of works, and here would live and die was it not for the God of love, who has determined to save the objects of his everlasting love by the merits of the second man, without the deeds of the law; and I can tell you of a truth how much my poor soul suffered in the legal school, until I was delivered by him who come to destroy the works of the devil, make an end of sin, and bring in everlasting righteousness and take the prey from the mighty, and a deliver of the lawful captive. And now, my brother, I am enabled to rejoice in Him who is stronger than the strong one armed. I find him just such a Savior as I need. He is mighty to redeem and strong to save; and he does save to the uttermost all that come unto God by him. He makes no half way work of it. The Lord laid help upon one that is able to save; and I am perfectly astonished to see how the salvation of our God is overlooked in these gospel days, and the dispensation of the Son of God is made as imperfect as that of the law; but I have not one word to say by way of finding fault; for I have not made myself to differ, and I have nothing but I have received; and what I am, I am by rich and sovereign grace. I do bless God from the bottom of my soul that he took from me my faith, and has given to me his faith, or as it is called in scripture, the faith of God, by and through this faith we received the Eternal Spirit of all truth; and he does take of the doings and things of Christ Jesus, and reveals them to us. This blessed Spirit shows us what Christ the Lord has done for his people, and how his church is made interested in his finished work, and for us to see how this work is made ours gives feelings to the soul that can never be expressed by mortal tongue. We can stand and wonder and adore to see how we are accepted in the beloved—how we are washed from our sins and then clothed in the best robe, and we exclaim with wonder and amazement, the King's daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the King in raiment of needle-work. Well it may be said, O Israel, thou art a people saved of the Lord, and blessed is the peo-

ple that know the joyful sound. They shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.

Oh, my brother, what eternal themes are these for the people of the living God to dwell upon; and how wonderful is it to know that God has in this fallen world a kingdom; and how wonderful it is that this kingdom is made up of ungodly sinners who hated God; and yet he brings us nigh and saves us by the riches of his grace; and the language of their souls is, We count all things but loss and dung for the excellency of the knowledge of Christ Jesus the Lord. And all souls who have the Son have life; and he that hath not the Son of God hath not life. My brother, I assure you that I would be glad to see you now and then, and talk these things over together, and be at your meetings and hear you talk, and others converse how they were called, and the dealings of God with them since their calling. O, how he gives strength to the weak, and after they have suffered awhile he does establish and settle them in the faith of Christ; and when Paul was brought to a knowledge of this, he could say that he endured all things for the elects' sake that they might obtain the salvation which is in Christ Jesus.

Oh! what a blessed salvation is this, and all who know it can and do willingly declare that they were killed to be made alive—killed to their own way; and the blessed Spirit has revealed to them that path which is hid to all living, upon which the ransomed of the Lord return and come to Zion with songs and everlasting joy; and our language is, Now we have received not the spirit of the world, but the Spirit which is of God that we might know the things that are freely given to us of God.

My brother, I frequently think of you and of bygone days. I could tell you of scenes and of things that passed when I was a giddy, sinful youth, boarding at Noah Hammond's; and when George Doland was brought under exercise of soul he would converse with Mr. Hammond, and then in after years when the Lord gave me a concern for my soul, and when I wore the legal harness, I can well remember the feelings of soul I would have when I passed the stone meeting house near Franklin Furnace. I really thought you was the most dangerous people on earth; and this is the way the devil and anti-Christ induce people to think of all those who are saved by God's plan of redemption; as deceivers yet true, and made the filth of the world and the offscourings of all things. This was the way in Paul's day; but in our day the vile anti-nomian, but divine love, enables us to rejoice in all things.

Your brother in Christ,
MAHLON FORD.

FAIRFAX C. H., Va., Nov. 3, 1858.

DEAR BROTHER BEEBE:—I send you for publication in the SIGNS, if you see fit, the following communication addressed to brother Conklin:

DEAR BROTHER CONKLIN:—When your communication addressed to brother Barton and myself was first published it drew my attention, but in vain, for I could see no satisfactory way consistent with the

language of scripture, for solving the difficulty mentioned by you.

It was not till recently, in writing the views on the text, Isaiah lxx. 20, sent on to brother Beebe for publication, that I had the ideas here given. I say recently, for though I had written a former communication on that text which was not published, I had not the same views to the same extent, as in writing the last, though the leading ideas on the text were perhaps in substance the same. It is not exactly convenient for me to look up the papers containing your enquiries; but I think an answer to the following queries will cover the whole ground of your difficulties: 1st. Did the incapacity for producing a child after the flesh, consist only in the deadness of Sarah's womb, or was Abraham's body also dead as to any procreative power? 2d. If Abraham's body was thus dead, how are we to account for his afterwards having children by Keturah?

In answering the first query, I will first remark that, considering Isaac's peculiar typical relation to the children of God, as children of promise, (Gal. iv. 28) it would require particular scriptural testimony to lead me to believe that Isaac was in any part the production of the *natural* fleshy powers of Abraham. And if the impediment to the production of the promised heirs at the designated time, existed only in Sarah, when that was supernaturally removed, it would have been only necessary for Abraham to exercise his natural procreative faculty, to the production of the promised son. Hence so far as Abraham was concerned Isaac would have been as much a child of the flesh as was Ishmael. But so far from the scriptures bearing any testimony that at the time referred to, Abraham was in the vigor of his manhood, they in my estimation fully testify to the opposite. In Genesis xiii. 11, it is said—“Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.” And in verse 12 it is said, “Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?” Now, I think, taking these two verses in connection that Sarah's declaration implied that Abraham had waxed old in the sense that she had. In confirmation of this idea, Paul says of Abraham, Rom. iv. 19, “And being not weak in faith, he considered not *his own body now dead*, when he was about an hundred years old, nor yet the deadness of Sarah's womb;” that is, as I think the obvious meaning is, *though his body was now dead, &c., he considered it not*, having faith in God's power to fulfil his promise. In Rom. ix. 7, 8, we read, “Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” I think the idea conveyed in these verses is, that as the children of promise are distinct from those born after the flesh, so was Isaac.

I now come to the second query, How are we to account for Abraham's afterwards having children by Keturah? I answer, that in conformity to what is said of Zion and her children spiritually, Ps. ciii. 3-5, so Abraham as representing his spiritual seed, had, both in the case of Isaac and of the sons of Keturah, his bodily *youth or vigor renewed like the eagle's*.

The inquiry may arise in the minds of some as to what is intended by the figure of the eagle in this case. It is said that eagles at certain seasons, some say yearly, others say once in ten years, lose their feathers, and in these moulting seasons they become very feeble, so that other birds might easily overcome them. Hence, for safety, they retire to their nests in high cliffs, where they remain secluded until new feathers be grown, when they go forth with renewed or youthful vigor, in pursuit of their prey. How often do the children of God find all their feathers dropped and themselves weak and helpless, until the Lord is pleased to bring faith anew into exercise, then *they sing as in the days of their youth—as in the day when they came out of Egypt, or out of their bondage.* Thus with Abraham before the birth of Isaac. His feathers were dropped, his body was as good as dead, Heb. xi. 12, but at the appointed time for the son to be conceived, God renewed his bodily youth in that particular and also the youth of Sarah's womb, that is, the Lord *returned unto them according to the time of life, and Sarah had a son.* See Gen. xviii. 10. So after Isaac was married to Rebekah, the Lord again renewed Abraham's youth or bodily vigor, and he took to wife Keturah and had children by her. I say again renewed his youth, because when he directed his servant concerning a wife for Isaac it is said he was old and well stricken in age. Gen. xxiv. 1. So in the birth of the children of promise, previous to their having faith given them to embrace Christ as their salvation, they are under the condemnation of the law, and are as good as dead; that is, as good as in a state of final banishment from God beyond all hopes of recovery, they felt that hell is their portion. But when the eyes of their understanding are enlightened, to behold in Christ salvation and righteousness ready prepared to meet their wants as sinners, they are at once fledged and have new life; they can now with joy and confidence meet the law's demands by pleading what Christ has done; and the child is at once born into gospel liberty. If they do not submit to baptism whilst this deliverance is fresh in their minds they sink into a doubting state and the leading exercise of their minds is whether they have not been deceived, whether they can be subjects of grace and proper subjects for baptism and joining the church, and are ready to put from them every privilege and consolation of the gospel. But when Isaac is once married, for it is said to Zion, "As a young man marryeth a virgin, so shall thy sons marry thee." Isa. lxii. 5. The uniting of a believer with a gospel church is a real wedding together in confidence, of interests, of character and standing, of comforts and sorrows, of troubles and deliverances, &c. And when thus having given himself up to the church, then commences in earnest the warfare within and trials without, conflicts with duties and with the world, with temptations, &c. And under a sense of deficiency in duty, in love and in zeal, and under a sense of his weakness and want of resolution to withstand his corruptions within and conflicts without, he often feels as though his feathers were all plucked, his strength all gone. But at times the Lord is pleased to bring again faith into lively exercise, then he feels his strength restored and all his youthful vigor, and feels like

bearing all things, believing all things, having all things, enduring all things. And if the believer is left to remain long in darkness and barrenness, yet the Lord will revive his youthful faith on his death bed, so that though like Abraham he may not beget children, yet *he shall bring forth fruit in old age, he shall be fat and flourishing, to show that the Lord is upright.* And as for some of us smaller preachers, (and probably it is so with big ones) how often in view of having to preach do we feel that all our feathers are moulted, all our strength gone, yet at times when trying to preach, we are enabled with all the confidence and vigor of youthful faith, to bear testimony against error to proclaim the truth and to point out to the children of God the consolations which belong to them.

From what I have written, brother Conklin will see that my idea is the begetting of the children of Keturah as well as of Isaac was all miraculous, that Abraham might be an example to his spiritual children of the miraculous triumphs of their faith.

Abraham did not make heirs of the sons of the concubines and keep them with him, but gave them portions and sent them off. So the after deliverances and comforts which the believer experiences through faith are but transient visitors; we give them their portions; that is, they fill their places in our experience, but soon pass off to the east country, or, in other words, are left behind. But our faith is given us to behold and rejoice in Jesus Christ as the Lord our righteousness, we hug to us, as the heirs, as our beloved son, as the foundation of all our hopes of salvation, &c. This is the part of the believer's experience that he ever looks to for evidence of his being born again; and as that by which he received the knowledge of Christ as the way of salvation.

Now, brother Conklin, I have given you the views I have on this subject; if you should feel a witness of the truth of them I should be pleased to know it for my own comfort; if you or brother Barton see errors in them, one or both of you will be so good as to point out the errors.

Yours, in brotherly love,
S. TROIT.

SCOTT COUNTY, Kentucky, Nov. 7, 1858.

FRIEND BEEBE:—Please give your views through the SIGNS on 1 John ii. 2, and oblige a friend. I was born and raised in Kentucky, and, like every other man, born in sin, but though I was not as great a sinner as some, I still thought I would be a good man when I became older, and be a pattern for all christians. I would appoint my times for beginning my good works, but always failed to comply with the appointment. I thought I had but little to do, and then God would be under obligations to meet me and help me out. I went to meeting on the second Saturday in December, 1856, and a door was opened for the reception of members, and one went forward. Now this was fun for me, as you may suppose, to hear them tell what great sinners they were, and then be received in the church; but O! to my sad surprise, there was no fun for me, for it appeared to me just at that time that every sin I ever had committed appeared in full view, and everybody was also looking at them, so I left the house. And now was the first time

I ever tried to pray, but I could only say, "O Lord, be merciful to me, a poor sinner." But it appeared to me there was no mercy for me, for I had sinned against such a just and holy God, and everybody's chance appeared better than mine. At the time, I recollected a dream that I had when a child. I dreamed that I was suspended over a great fire, and the Lord reached forth his hand and delivered me; yet I thought I was in a worse situation now than I appeared to be in my dream. I returned to the house, but it appeared to me that every person's eyes were upon me. I now endeavored to get clear of my troubles, but they only appeared to be getting worse and worse; it appeared that there was no more rest for me, either by day or night; and so it continued until the Friday before the second Saturday in March, 1857. I was walking along, hardly knowing where I was going or what I was doing, when these words came to my mind, "Stand still, and see the salvation of the Lord." Now my troubles appeared to be all gone, and for the first time it seemed to me that I could praise the Lord in a right manner; it appeared that my sins were all gone, and everything was praising God. I now thought I would return to the house and inform my father and mother what a dear Savior I had found, they being Old Baptists; but before I arrived, it appeared that I had nothing to tell, and I began to think I was deceived, and wished my troubles back again. I attended meeting next day and there was a door opened for the reception of members, and four went forward. I then thought if I could talk like them, I would go also; but I had nothing to say, but with the poet:

"Hear, gracious God, a sinner cry,
For I have no where else to fly;
My hope, my only hope, is in thee,
O! God, be merciful to me."

So I am still an outsider, but my greatest desire is to be with them whom I deem christians, and to hear them talk. We have various kinds of preaching here; some who say they can get religion when they please, and dispense with it in like manner. Now if that be true, we make God less than man. I want no such a God; I want a God who is the same yesterday, to-day, and forever. Now the apostle says if it is of works, it is no more of grace, and if of grace, no more of works. Now, friend Beebe, I want one who is able to save all those who come unto him. God's word says, "We know we have passed from death unto life, because we love the brethren." I have now a love for them who I deem to be christians, that I did not have before; but I fear that I do not love them right. God only knows, for the heart of man is continually deceitful; although in conversation with a Baptist, not long since, he said he had no bad thoughts. Now, friend Beebe, I am unable to say that, for when I would do good, evil rises before me. Now, Adam was made good, and very good, but he was only a good natural man; now when the Lord called unto Adam, he was naked and ashamed; now *right there* is where every christian gets—they have nothing to recommend them in the sight of the just and holy God.

You may dispose of these lines as you think proper; but remember your unworthy friend at the throne of grace.

Yours, &c., A. R. HAMILTON.

SPARTA, Hillsdale County,
Michigan, Nov. 10, 1858.

DEAR BROTHER BEEBE:—It has ever been to me a source of astonishment, that there are so many who profess to be Primitive, or Old School Baptists, and yet do not take the *Signs of the Times*. Ask them why they do not, and, in some cases, you get as their reason, "they are not able," "they have not time to read them and read their Bible as much as they want," "if they read them, they would neglect their Bible," &c., &c.

Having observed the actions of such persons who give the above reasons, I will give the conclusions to which I have arrived:

1. Of those who "are not able," I would ask, have you not paid out more money for crinoline, likenesses, &c., &c.,—things of no practical or beneficial use—for your wife or daughters, than it would require to pay for two volumes of the *Signs* for one year?

2. Of those who "have not time to read them and read their Bibles as much as they want," I would ask, do you not waste more time in reading trash, than you do in reading your Bible?

3. To those who, "if they read them they would neglect their Bible," &c., &c., I would say, it is not so; for, so far as my observation extends, those who study the Bible the most, and are the best acquainted with its precepts—are the best acquainted with its connections and revelations, its doctrines and its duties.

Where is one who has taken the *Signs* for a few years, and has not had some text of scripture explained or illustrated, on which he had long wished for light?

Again—Have not some one had ideas on a certain passage of scripture, which they thought were correct, yet, when some correspondent came to write on that subject, there were some things brought to view, of which he had not thought before, which opened to him a train of reflection, whereby he saw the inconsistency of his former views?

Often has he, in the investigation of subjects, supposed that he was correct; when soon would come a number of the *Signs*, he would see the same subject investigated by a masterly hand, and he would either be established in his former views, or conclude he was wrong. Hence to me, who am young, the *Signs* are an inestimable blessing.

There is a subject which my mind has been called to investigate within the last six or eight months. It was thrown upon my mind, by having put my foot into the Campbellite's dish, whilst preaching in Ohio, last May.

They having thrown out some threats toward me, I began to investigate their creed; (here I am at fault, for they have none,) and found, among other absurdities, that they called the Bible "the word"—"the word of God;" and, by applying certain passages of scripture, prove that all the spirit there is, is in the "Word," meaning thereby the scriptures.

Although I had been taught to call the Bible "the Word of God" from a child, and in all my readings, of old writers, as Bunyan, Gill, &c., &c., I would often come across the expression "the word of God," when they meant the Bible. With all these, going before, it was hard for me to

be convinced that it was not proper to call the Bible "the word" or "the word of God." I would be pleased to have your and Father Trott's views, in the *Signs*, on the subject; for, if I am wrong, I want to be set right; and if wrong, I shall remain so unless some one sets me right. In the examination of the subject, I discovered a manifest distinction between the word and the scriptures, (Acts xvii. 11) which led me to throw away prejudices, and examine the Bible carefully, asking the Lord for wisdom—James i. 5. I now give you the result, asking you, if it will not be crowding out better matter, to publish it.

I. The Bible is called the scriptures, oracles written or writings. See Dan. x. 21, Math. xxii. 29, John v. 39, Acts vii. 38, xvii. 11, and xviii. 24, Rom. iii. 2, and xv. 4, 1 Cor. x. 11, 2 Tim. iii. 15-17, Heb. v. 12, 1 Peter iv. 11, 2 Peter i. 20-21 and iii. 16.

II. It is called the Book. See Gen. v. 1, Dan. ix. 2 refers to Jer. xlv. 11-12, Math. i. 1, John xxi. 25.

III. I cannot understand the texts under this head to refer to the Bible, but to Jesus Christ, or to that power of God which he exerts, either in putting words into individuals, in quickening dead sinners, in comforting or building up the saints, or in defeating the wicked and their counsels. See Num. xxiii. 5, 16, Deut. viii. 3 and xviii. 15-20, xxx. 11-14, compared with Rom. x. 6-9, Psalm lxviii. 11, and cxvii. 49-50, Isaiah xxx. 21, Jer. v. 13, 14, and xlv. 16, John i. 1-14, and xv. 3, Acts xiii. 23-26, xvii. 11, and xx. 32, 1 Cor. iv. 20, Gal. vi. 6, Eph. v. 26, Col. iii. 16, 17, 1 Thess. i. 5, 6, 2 Thess. ii. 17 and iii. 14, 1 Tim. v. 17, 2 Tim. ii. 15 and iv. 2, Titus i. 9, Heb. iv. 2 and v. 13, James i. 18-23, 1 Peter iii. 1, 2 Peter i. 19-21, 1 John i. 1. Some of the above texts refer to the gospel dispensation.

IV. The texts under this head refer to nearly the same things as those under the third head, although called "the word of God." See Prov. xxx. 5, 6, Isaiah xl. 8, Mark vii. 13, Luke xi. 28, Acts vi. 2 and xiii. 44, Rom. x. 13-17, Eph. vi. 17, 1 Thess. ii. 13, Heb. iv. 12 and v. 5, 1 Pet. i. 23, 25, Rev. i. 2, and xix. 13.

These are not *all* the texts on the subject, but enough to show that "the Word," "the Word of God" does *not* mean the Holy Scriptures, and, by taking this ground, I upset the Campbellites; for, take away their meaning of the Word, &c., and they have nothing left to save sinners, as they do not believe in the Holy Spirit, nor his operation; but by calling the Bible the Word, or the Word of God, they then prove that the *Word* has power to quicken, to build up, to strengthen, &c.

Yours in love, JAMES P. HOWELL.

OPELIKA, Alabama, Oct. 23, 1858.

BROTHER BEEBE:—Enclosed I send you a minute of our last Association from which you will see that there has been one hundred and fifty-four members received by baptism during the last Associational year. God evidently has his set time to favor Zion, and I am glad to learn that in the bounds of your Associations and many other places, the hearts of the saints are greatly revived. The ministers of our Association, so far as I know, are all harmoniously united in the glorious doctrine of grace. So long as we can all sensibly feel our own nothingness, and be like

Paul among his brethren, in weakness and fear and much trembling, there will be but little danger of strife and discord. I trust that God may ever keep us all in peace and love, and give unto us a settled determination to know nothing among the people save Jesus Christ and him crucified. There is a fulness in Christ, and ever has been, for he is the same yesterday, to-day and forever, and I cannot think that eternal life begins with our experimental knowledge of it, but it certainly existed as one with Jesus Christ, and indeed he is the "true God and eternal life."—1 John v. 20. The manifestation of this eternal life to fallen sinners is a thing which takes place in time, and consequently may be called a *purposed* or *prospective* thing, "according to the eternal purpose which God purposed in Christ Jesus our Lord."—Eph. iii. 11. In Christ are hid all the treasures of wisdom and knowledge, and there is no more eternal life, nor grace after the saints experimentally realize and enjoy it than there was before hid in Christ for them. Everything that constitutes any sinner as worthy of the name of a saint or christian, was as fully existing in Christ before it was manifested as it is afterwards, and were it possible to take now from the christian all he has received from Christ, there would be nothing left but the old Adamic and sinful man precisely as it was before regeneration.

But I am writing more than I intended when I commenced. Your columns are so well filled with edifying communications that it is needless for me to write. My health is not good. I suppose, however, that is about as good as it was when I saw you a little more than a year ago.

Yours affectionately,

W. M. MITCHELL.

Corresponding Letter.

The Salisbury Old School Baptist Association, now in session with the church at Broad Creek, Sussex Co., Delaware, October 22, 23 and 24, 1858, to our sister Associations and Corresponding Meetings, sendeth love in the Lord:

DEAR BRETHREN—Through the beneficence of the Great Shepherd of Israel, who neither slumbers nor sleeps, we have been preserved amidst the vicissitudes common to this life, and permitted to meet once more on the shores of time in an associated capacity.

Our churches, so far as we have been able to ascertain, are walking in the truth and love of the same; some of them have been very much encouraged and refreshed since our last Anniversary Meeting. The Lord's power and goodness have been manifest in making some willing to confess their sins, take up their cross and follow him who is meek and lowly of heart. As an Association, we continue to stand aloof from those who teach for doctrine the commandments of men, and turn the grace of God into lasciviousness; for which our names are cast out as evil by all the calumniators of our dear Redeemer and his followers. But none of these things move us, for we have long since learned that whosoever will live godly in Christ Jesus, shall suffer persecution.

Dear brethren, it affords us great pleasure to reciprocate your love and fellowship which has been manifested by the presence of your messengers and minutes among us; and we desire a continuance of the friendly correspondence that now exists, that we may be helpers in this world of trials.

Our present interview has been one of interest; peace and harmony having prevailed throughout the entire meeting.

Our next Association will convene, the Lord willing, with the church at Nassaongoe, (near Salisbury,) in Worcester Co., Maryland, to commence the Wednesday preceding the fourth Lord's day in October, 1859, at half past ten o'clock, A. M.

G. W. SLATER, Moderator.

L. A. HALL, Clerk.

EDITORIAL.

Middletown, N. Y., November 15, 1858.

FRENCH'S ISLAND, Indiana, Nov. 10, 1858.

DEAR BROTHER BEEBE—If it is not too much for me to ask, I would like to have your views through the *Signs* on John x. 9, especially on the last part of the verse, *and shall go in and out and find pasture*. Your compliance with this request will greatly oblige your brother, in hope of eternal life,

WM. P. ROBERTSON.

RELPLY.—The text proposed for consideration reads, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Among the numerous figures employed in the inspired volume to set forth the relations of our Lord Jesus Christ to his people, and the unspeakable benefits resulting to the saints from such relations, we have the very familiar figure of a shepherd and sheep. The prophet Isaiah says, "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." And the psalmist says, "The Lord is my Shepherd, I shall not want." In the connection of our text our Lord Jesus Christ claims that he is this Shepherd, and consequently that he is the Lord God. Divine Justice recognized him in this character, in the words of Zechariah, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." This prediction was fulfilled in the person and offering of our divine Redeemer. He says in our context, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." Again, "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." The prophet asserts, and the apostle repeats the declaration, that "All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all," who like sheep had gone astray; and as a consequence, "We are returned to the Shepherd and Bishop of our souls."

But the Shepherd and Bishop has not only taken on him the iniquities of all his sheep, and borne them in his own body on the tree—laid down his life for his sheep; but his work which was before him, was also to gather them with his arm, and to carry them in his bosom; and as the Lamb which is in the midst of the throne, he leads them to living fountains, and into green pastures where they shall feed and lie down.

When Jesus spake the parable recorded in the first five verses of this chapter, unto the Jews, they understood not what he said unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I

am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved," &c.

Three important ideas are expressed—first, Christ is the door by which all his sheep enter the spiritual sheepfold. Second, All who enter the sheepfold by him shall be saved, and all who enter by any other way are thieves and robbers, and shall perish. Third, All who enter by him shall go in and out and find pasture.

1. Christ is the door of his sheep, and the only way by which his sheep could be lawfully delivered from the bondage of the law, cleansed from guilt and pollution, and brought into the liberty of the gospel. "All we like sheep had gone astray," had trespassed, and were lawful captives, held by a just and righteous law for the trespass committed. Divine Justice, as a porter at our prison door, refused to open the prison to us; but to him, our Shepherd, the porter opened; he having laid down his life for the sheep with all their iniquities laid on him. As he had redeemed them, the porter opened the door to him, and with the door unbarred and legally opened, he calleth his own sheep by name, and leadeth them out; and having thus delivered them from bondage and wrath, he putteth forth his own sheep, and only his own; and having done this, he goeth before them, (namely, his own sheep.) And the sheep, his own sheep, follow him; and by him, as their door, they enter into his sheepfold. Led out of the Jewish sheepfold, in which they were held, by their Shepherd to whom the porter had opened, they are made experimentally familiar with their Shepherd's voice: it has strong and irresistible attractions; for, hearing his voice, they follow him; and as his followers they enter by him in to the gospel fold, to which also *he must* bring all his other sheep, which were not of the Jewish fold, from the gentile tribes and kindreds of the earth; and there shall be one fold and one Shepherd. Through him, as the door of the sheep, they are led out of their prison, and into their liberty.

2. All who enter the sheepfold by him, shall be saved. This declaration is plain and positive, and securely embraces all the sheep and lambs of our Lord Jesus Christ. As he laid down his life for them he has redeemed them from all iniquity, all their iniquities being by the Father laid on him; and he having put away their sins by the sacrifice of himself; he has risen from the dead for their justification. Has put them forth from condemnation and wrath, their life being in him; and calleth them as his own sheep by name, having a perfect knowledge of them; even as the Father knoweth me, so know I the Father, and I lay down my life for the sheep." The foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." And he knoweth them as perfectly as his Father knoweth him, and as he knoweth the Father. By his knowledge, therefore shall be justified many, for he shall bear their iniquities, and "in him shall all the seed of Israel be justified and shall glory." Not the children of the flesh, for they are not the children of God; but the children of the promise are counted for the seed. "My sheep hear my voice, I know them and they follow me; and I give unto them eternal life, and they shall

never perish; neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." It follows, beyond a question, THEY SHALL BE SAVED.

3. And they shall go in and out and find pasture. Brother Robertson desires us to dwell particularly on this part of the text; but we can perhaps convey the view we entertain as well in few words. As our brother resides in a pastoral country among the flocks of Indiana, he knows that a sheepfold is a place for the sheep to be folded for safety and comfort in the winter, or when it is not safe or comfortable for them to feed in the open pasture. As their circumstances may require, the good Shepherd will lead them forth into the green pastures by the still but living waters which John saw streaming from the throne of God and the Lamb clear as crystal, and cause them even to lie down in green pastures in perfect safety; but when the chilling east wind beats, and the driving tempest howls, or the winter snow and ice cover the grass, and when the ravening wolves are prowling around for prey, the careful Shepherd causes them to pass under his rod or crook, that he may see distinctly that every sheep and lamb is cared for, he brings them into the fold or shelter, where they are not to fast or starve, for there also the Shepherd has wholesome food for them, well suited to their needs. Thus they go *in* to the fold or shelter, and *out* into the green fields and find pasture. They do not go out of Christ, or out of the bounds of his sovereign saving grace; for their life is hid with Christ in God, so that when Christ shall appear they shall appear with him in glory, but they are sometimes in the furnace of afflictions and sometimes on the mount, sometimes in fiery trials and sometimes in the banqueting house; but in all their apparent vacillations, they shall find pasture. The Lord is their Shepherd; they shall not want.

The Old and the New Man.

"So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25.

If Paul had in him these two opposite principles, and both so identified with his person that with the one he *himself* served the law of God, and with the other at the same time he *himself* served the law of sin, was he like all other christians in these respects? Have all christians in them a mind with which they themselves serve the law of God, or can any man be a christian who has not such a mind? And have all christians, like Paul, a principle or law in their members which is at war with this law of the mind, and with which they themselves serve the law of sin? Or is the flesh of some christians so purified by regeneration that they are unlike Paul, and have no wicked propensities in their flesh whereby they serve the law of sin?

If all christians are like Paul in these particulars, and like him serve the law of their God with the mind, and with the flesh serve the law of sin, are both of these opposites born of God? Or is that flesh in them which wars against the Spirit, only born of the flesh: or has it been born over again and made holy by a spiritual birth? And if it has, why does the Apostle admonish christians to crucify it with its affections and lusts, and how can the chris-

tian with it himself still serve the law of sin? If in our flesh there dwells no good thing; and in that which is born of the Spirit there dwells no evil thing—if that which is born of God cannot commit sin, because his seed abideth in him, and he or it cannot sin because he is born of God, is it heretical or wicked for a christian to believe that all the corruption within him are born of the flesh, and none of them are born of God, and that all that is pure and holy within him, is born of God, and no part of it is born of the flesh?

Of this mind with which the christian *himself* serves the law of God, the Apostle says "we have the mind of Christ;" and another mind, or law, which he saw in his flesh, he calls a *carnal* mind, which signifies a fleshly mind. With the mind of Christ he serves the law of God; but the *carnal* (or fleshly) mind is enmity against God—it is not subject to the law of God, neither indeed can be. These two minds must be very opposite. One of them is not, and cannot be subject to the law of God, and with the other we serve the law of God. Are both of these minds born of God, or is that mind which cannot be subject to the law of God, born of the flesh? The carnal mind is enmity against God, while the law requires love to God, and love to our neighbor, and on these hang all the law and the prophets, is that fleshly mind which cannot obey the law of love, born of God? Or is that mind which can and does love God, with all the heart, might and strength, born of that flesh in which there is no good thing?

We think all christians will unite in the conclusion that all within them that is carnal, earthly, depraved and vile, is born of the flesh, and will continue to annoy them until they shall be by death delivered from these bonds of corruption, until this earthly house or mortal tabernacle shall be taken down, dissolved and fall, and that our mortal bodies will not be animated with immortal life until God shall change them and fashion them like the glorious body of their risen Redeemer, and that change will not come until the resurrection, when "If the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken their mortal bodies by his Spirit that dwells in them. Then, and not till then, shall they be satisfied, when they awake in his likeness.

Strip the subject of all vain speculations, and all futile attempts to analyze the natural soul, body, or spirit of man, in trying to make out what we possess that is born of earth, or born from above, and it will be easy for every heaven-born child to perceive that all that we possess as identified with our persons in our present state that is born of God, bears the image of the heavenly, and all within us that does not bear the heavenly image is born of the flesh, and not of the Spirit.

With a clear understanding of their complex character, as now in an earthly body which clings to the earth, and lusts after the things of the earth, and wars against the spirit of their mind, and makes them groan, being burdened, and also clearly understanding that they also are the happy recipients, through grace, of eternal, or immortal life—that Christ is formed in them the hope of glory—that God has revealed his Son in them—that God has shined in their hearts to give them the light of the glory of God, shining in the

face of Jesus Christ, they will be prepared to appreciate what the inspired Apostles have said of the *old* man, and *new* man, the *outer* man, and the *inner* man, together with the admonition to put off the old man with his deeds, and to put on the new man, which after God, is created in righteousness and true holiness.

A clear scriptural understanding of this subject will serve also to obviate the difficulties which may harass their minds in regard to the nature of the christian warfare. The saints are often tempted to doubt the reality of their own experience, because they find in them so much of what is earthly, sensual, and devilish—so much unreconciliation to God, so much murmuring, such vile affections, and strong propensities to depart from the living God, and to run into forbidden paths. If, say they, we were born of God, would it be thus with us? Can a nature which is born of God grovel in the dust, and be so opposite to the spirit and purity of God? Certainly that which is born of God cannot commit sin—cannot disbelieve or doubt what God has said, &c. But when they hear an inspired Apostle declare that it is no more I that doeth it, but sin that dwelleth in me; that the new man in them only is born of God, loves God, loves holiness, loves the brethren, and serves the law of God; and that with his flesh, or earthly nature, he serves the law of sin, and does the things which he would not, and leaves undone the things which he would do, it gives them sweet relief. "From whence comes wars and fightings among you?" Thus the Apostle James interrogates the saints. Do they arise from that new man which is after God created in righteousness and true holiness? Certainly not. They cannot proceed from that in us which is born of God, for that cannot commit sin, for the seed abideth in him, and he cannot sin because he is born of God. Whence are they then? "Come they not of your own lusts?" Our flesh lusts against the spirit, and that which is born of the flesh is flesh. Here is the source of wars among christians. But as that which is assailed by the flesh is spirit, and is born of the spirit, it wars against the corruptions of the flesh. The life, or animation in the christian which is of the flesh, shall die; and if we walk after the flesh, as the body is death, and it is dead because of sin, ye shall die. There is nothing else in the flesh; but if ye through the spirit (which is born of God) do mortify the deeds of the flesh, ye shall live; for the spirit is life, because of righteousness. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." Let us remember that if we walk after the Spirit, we shall not fulfil the desires or lusts of the flesh. If the saints could at all times walk after the Spirit, there would be no wars and fighting among them; that is, no biting and devouring of one another; they would lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and as new-born, heaven-born, spirit-born babes, we would desire the sincere milk of the word that we may grow thereby. This spiritual food is adapted to the child of the new birth; it will not nourish the child of the flesh. Our fleshly natures are of the earth, and all their sustenance must come from the earth, and be obtained from thence by the

sweat of the face. But that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever, must be sustained by the milk of that living and abiding word.

Circular Letter.

To the several churches composing the Western Association of Predestinarian Regular Baptists:

DEAR BRETHREN AND SISTERS IN CHRIST: Amidst sickness and death which has surrounded us the last year, we have been by the gracious providence of an all-wise God, permitted to meet again in our associate capacity, for which we should be thankful to the Father of all our mercies.

In sending you this, our annual epistle, our mind is led to the important subject of *Christian Duty*. When we look around and see so many of our churches destitute of preaching, and see so little of a christian spirit, manifested among them, and hear them complaining of coldness and doubts, a question arises in our mind, and one to which we wish to call the attention of all of God's children, namely, What is the cause of all this coolness among us? Is it because God is slack concerning his promises? Nay. Has he changed, or ceased to be what he was when we enjoyed the incomes of his grace, and when his love was shed abroad in our hearts by the Holy Ghost? Nay. Then the fault must be in us. Are there any of us, God's children, who will deny this? We think not. Then, brethren, there is utterly a fault among us; and why is it so? O, says a child of God, I am so little and so unworthy that I cannot do anything. But stop. Cannot you do your duty? We think you will all answer, yes, I know that is all that God requires of you? We think it is. Then, brethren, we can none of us offer a valid plea for not doing what God requires of us, but it is our neglect of duty. But what says the Savior? "If ye love me, keep my commandments;" and "if you love me you will keep my sayings." There is an evidence that a man loves God when we see him doing his duty. Again: and that servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Luke xii. 47. Again: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation. Heb. ii. 23. Again: "If his children forsake my law, and walk not in my judgments—if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes."—Psalms lxxxix. 30, 31.

But, says one of the little ones, What is my duty? First, having given yourself to the Lord, then one to another, in his fear, to walk in all the ordinances of his house blameless. To go unto all men, especially to them who are of the household of faith. To glorify God in our bodies and in our spirits which are his. To keep the unity of the spirit in the bonds of peace; and to bear each other's burdens, and so fulfil the law of Christ. To neglect not the assembling of yourselves together, as the manner as some is. This is one duty which is too often neglected by some of the children of God. How discouraging to the minister of Christ; when he has come ten or twenty miles to meet the brethren and sisters at the house of God, and finds

one half of the seats vacant? How do you suppose the minister feels? Poor fellow, he begins to examine himself, and comes to the conclusion, The brethren do not want to hear me preach; I had better have stayed at home; they do not wish me to come; for if they did they would have been here. One will begin to enquire, Where was brother A.? Oh, he had to go to town. Where is brother B.? He had to plant corn to-day. Where is brother C.? He has gone to look at a lot of cattle. How often, brethren, is this the case; but it is utterly wrong. If a church would dry up the spirit of prayer and preaching in their minister, just treat him in that way. But if you wish to hear preaching and to have the ministers of Christ visit you, be prompt to meet them at the house of God, and the Lord will bless the minister with the spirit of preaching, and your minds with the spirit of understanding. If the brethren and sisters will adopt this rule, we will not hear as much complaint with the ministers and churches of coldness and barrenness of mind. Brethren, will you try it? Then the sheep and lambs will be fed with the sincere milk of the word, and grow thereby. Then may we expect to see the steadily stepping of Jesus in his sanctuary, and that God will again visit his Zion with the outpouring of his spirit, and to enjoy refreshing seasons from the presence of the Lord, and that he will lengthen the cords and strengthen the stakes of Zion, and add unto her such as shall be saved.

Dear brethren, what manner of persons ought we to be in all our conversation, when we contemplate the goodness of God toward us poor unworthy creatures, that he has been mindful of us, and that when we were without strength, in due time, Christ died for the ungodly. Then how earnestly should we seek to obey the apostle's injunction, wherein he beseeches us, by the mercies of God, to present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. Our bodies are of the earth, earthy; and they must be controlled and governed by the inner man; and those Christians who flatter themselves that this is an easy task, and that it can be done without watching and striving against sin, are sorely mistaken. The little babes in Christ, who set at his feet, clothed and in their right mind, may and do feel that such is their union and nearness to the Savior, who now appears to them as the chiefest among ten thousand and altogether lovely, that this vain world can no more get between their affections and their loving Savior. But, dear brother or sister, remember you are in an enemy's land, and have the world, the flesh and Satan all in league against you, and they are ever seeking for advantage against you. You may now be enjoying your first love, and sitting at the feet of Jesus, and at the feet of your brethren, singing Zion's songs as you walk in this delightful valley of humility. But remember pride, vain-glory, and conformity to the world will strive to gain admittance in your hearts before you are aware, and most happy will you be if you escape their chilling influence.

In conclusion, dear brethren and sisters, we would exhort you to love and to good works, let us contend for the faith; not in

word only, but also in deed and in truth, and let us show our faith by our works, and the sincerity of our faith in God's special, sovereign and saving grace by abstaining from every appearance of evil. So shall we stop the mouth of gainsayers, and glorify God our Savior.

Now we commend you to God, and to the word of his grace which is able to keep you from falling, and to give you an inheritance among them that are sanctified. May grace, mercy and truth be with you, is our prayer, for Jesus' sake. Farewell.

BONHAM KESTER, Moderator.
ABRAHAM FOUTCH, Clerk.

JASPER Co., Missouri, May 26, 1858.

ELDER BEEBE:—Although I am not a professor, I love to read your editorials and the communications of those who live by faith upon the Lord Jesus, and depend upon him alone for salvation. I think if my salvation depends upon myself, I am a very poor savior. But the word says, "I am God, and besides me there is no Savior." We must reject the popular doctrine of men which prevails in this part of the country, or what God has said; for the will-worshippers say that Christ has met the demands of the law for our Adamic transgression, and that we are now placed on a conditional plan—that God shows every individual that they are sinners, and then if they do not repent they shall go to hell, and if they do repent they shall be saved, according to their works, and not according to the purpose and grace of God which he purposed in himself before the world began.

My wife is an Old School Baptist, and takes great delight in reading the *Signs*. She professed a hope in Christ and joined the Baptists when in her thirteenth year. We are now living where we hear the Old School Baptists preach once in a while. But I must close. May the Lord give you mouth and wisdom to declare the whole truth. Yours, very respectfully,

ROBERT & TABITHA MAXWELL.

JASPER Co., Missouri, May 26, 1858.

DEAR BROTHER BEEBE:—Although I feel unworthy to call any of God's children brethren, I have been reading the *Signs* for a short time, and might have read them before; for my uncle and aunt who took them told me I might read them; but I did not like them then, as I had been taught to believe that all men possessed power and ability to repent of their sins, and by their own will and works, save themselves from hell. But when I moved North Missouri to Arkansas, I was placed where the Methodists, Reformers, and Missionaries all unite and commune together, and then for the first time since I had joined the church I felt lost. This brought me to read the scriptures, and to try to pray to the Lord to instruct me how to understand the scriptures. I read a great deal, and as I read those places which I had thought suited my former belief, I wrote them down, and when I got through I studied the matter over, and tried my conclusions with the general testimony of the Bible, and I soon discovered that I was without any foundation. I was led to study from cause to effect. I could see effects, but the cause was what I had regarded as hard doctrine, such as I had supposed would make God unjust. But

the passage would come with power. "Nay, but O man, who art thou that repliest against God." And I was finally brought to see that it is all of the sovereign mercy of God that any are saved; and that God will do right, and that he worketh all things after the counsel of his own will. Then I found that your papers suited me. Now if I have any hope of eternal life, it is all of grace alone, and not of works.

Yours in love,

HENRY GABLE.

Some brother has sent us a good communication, and with it one dollar, to be put to his credit on subscription to the Signs of the Times. The letter is dated as Lewisburgh, and signed J. L. I. If he will inform us what is his name, and to what Post Office, County and State his papers are or should be sent too we will give him due credit. We have on our list no less than four Lewisburgh post offices, and several subscribers at each, but find no name among them the initial letters of which are "J. L. I."

Obituary Notices.

DIED, November 7th, 1858, GEORGE R., son of James and Emiline Carpenter, with the scrofula consumption, aged 1 year and 11 days.

Rest, little patient sufferer, rest,
Thy white hands folded on thy breast,
Thy young voice hushed, thy bright eyes closed,
Thy pain-racked frame in death composed.
Thou'rt safe, dear lamb, in his kind care,
Who leads his flock through pastures fair,
And guides them to the waters bright
Which gleam and shine in Heaven's own light.

'Tis better thus, we feel it so,
For now thou'rt free from pain and woe,
Art safe from all earth's sinful wiles,
With which she older hearts beguiles.
And when the day of toil is done,
And night brings all the household home,
We'll miss thy pale and patient face,
And mourn to see one vacant place.

When morning calls us from our sleep,
We oft the silent tear must weep,
To hear thy sister's voice of cheer,
And think there is no "Georgie here."
Farewell, dear child! thou can'st not come
To gladden more our earthly home;
But we may hope, thro' God's deep love,
To join thee in His home above.

E. M. CARPENTER.

LAKEVILLE, N. Y., Nov. 21, 1858.

BROTHER BEEBE:—By request, I send you the following obituary of brother LEWIS SHEPHERD. He was born in the State of Virginia, December 25th, 1771, went to Wilkes county, North Carolina, when a boy, obtained a hope in Christ when young, but never joined the church until the year 1811—then joined the Baptist Church called Zion, in Adair county, Kentucky, and was baptized by Eld. Herbert G. Waggoner, and a few years afterwards was ordained Deacon, which office he faithfully filled as long as he was able to attend the meetings. He moved to Morgan county, Illinois, in the fall of 1830, and was a member of Zion Church of Regular Baptists, until death removed him, as I hope, to join with the saints around the throne of God. Brother SHEPHERD was a steadfast and orderly member of the church, a deep thinker and well informed in the scriptures, well established in the doctrine of salvation by grace alone, and had no fellowship for the new isms of the day; he was agreeable in his manners, and was much esteemed by

all who knew him. He had not been able to walk for about four years, from a hurt he got by a fall; but he bore his affliction with christian fortitude, and was never heard to murmur. He died at his son's, Theophilus Shepherd, in Greene county, Illinois, on the 15th of September, 1858. He lacked three months and ten days of being 87 years old. The writer of this attended his funeral on the 16th, and addressed a well ordered congregation, from Rom. v. 21, "That as sin has reigned unto death," &c.

He has left an aged and afflicted wife, and several sons and daughters, but not to mourn as those that have no hope, for he is resting from his labors and his works will follow him. The writer was acquainted with brother SHEPHERD for twenty-five or twenty-six years, and always considered him a father in Israel, and as a pillar in the house of God.

STEPHEN COONROD.

Near Greenfield, Illinois.

BROTHER BEEBE:—I received a letter, dated October 4th, from Mrs. Ruth Blake, informing me of the death of her husband, EZEKIEL BLAKE, of Charleston, S. C., and requesting me to write an obituary notice of his departure. Mr. Blake was born on the 21st of June, 1800, at a village called Chenies, in the County of Buckingham, England. He came to the State of New York in 1834. Was married and moved from Utica to Albany in 1835, from thence to Charleston in 1854, where he remained until his death. I, myself, was born within four miles of Chenies, and had a slight knowledge of his father and mother. They were Baptists, and, I believe, of our order. The subject of this notice never made a public profession of religion, but was a Baptist in principle, and always manifested a spirit of friendship to our people. When I have passed down to New York I have sometimes called on the family, and he always appeared pleased to see me, and treated me kindly. Mr. Blake has been a man of great bodily afflictions for many years, but the Lord was pleased to reveal to his soul the power of his pardoning love and mercy; so much so, that he died a happy and triumphant death over sin and the grave, and with the pleasing anticipation of joining the redeemed of the Lord around his throne, to sing of redeeming grace forever. He died on the 19th of September, 1858, leaving his companion and four children, besides other relatives, to mourn their loss. Mr. Blake's disease was pulmonary congestion, attended with asthma.

Another Heavy Stroke!

Died on the 14th of October, 1858, JOHN JAMES, eldest son of Ezekiel and Ruth Blake. He was seized with the yellow fever on the 10th, and only survived four days. He was nearly sixteen years of age—an amiable and promising youth—much respected by his friends, and greatly beloved by his dear mother and family. O! how inscrutable are the ways of the Almighty! The impress of Divine Sovereignty is stamped upon all he does, saying "My counsel shall stand, and I will do all my pleasure." After the death of her husband, before the falling tear could be wiped away, Mrs. Blake began to turn her attention to another object of her hopes, but suddenly death made its claim on him, and he is gone! O! how fading and uncertain are all human enjoyments! May Jacob's God support our dear and afflicted friend and sister, while waves of sorrow beat heavy on her heart. We hope she will be enabled to remember his Covenant Character, viz: a Father of the fatherless, and a Judge of the widow, is God in his holy habitation. Your friend and brother, THOMAS HILL.

BROTHER BEEBE:—By the request of sister Pilcher and family, I send you for publication, the obituary of Dea. JAMES PILCHER, who departed this life August 20th, 1858, aged seventy-six years, after

a lingering illness, which he bore without a murmur. He was born in Stafford Co., Virginia, June 20th, 1782, where he resided till 1810, when he emigrated to Fayette Co., Kentucky, thence to Owen in 1817, where he united with the Regular Baptist church, and was baptized in August by Eld. John Scott. Soon after he moved back to Fayette county, and united with the South Elk Horn church, in which church he was ordained Deacon, which office he held in all of the churches till the day of his death. In 1830 he moved to Fayette county, Illinois. He with others constituted a church called the Four Mile Prairie Church. From there he moved to St. Clair Co., Illinois, and united with the Richland Church. In 1839 he moved to this place, where the Baptists were scarce, and religion but little thought of. After a while there was a church constituted at his house, called the Lower Apple River Church. He was a member of the Baptist church forty-one years. He was married to Nancy Mullican, of Stafford county, Virginia, with whom he lived fifty-five years, and by whom he had fourteen children, ten of whom survives, with his widow, to mourn his loss. His family has lost an affectionate husband and father—and the Old School Baptists a bright ornament, a devoted christian, sound in doctrine, not shaken by the strongest temptations, though persecuted by many. Peace be to his memory.

Yours truly, WILLIAM HUNT.
HANOVER, Illinois, 10, 1858.

A Hard Shell Baptist.

A traveler called at nightfall at a farm house, the owner being from home, and the mother and her daughter being alone, they refused to lodge the wayfarer. "How far is it to a house where a minister can get lodgings?" "Oh, if you are a minister," said the old lady, "I guess you can stay here, if you like." Accordingly he dismounted, deposited his saddle-bags in the house, and led his horse to the stable. Meanwhile the mother and daughter were debating the point as to what kind of a preacher he was. "He cannot be a Presbyterian," said one, "for he is not dressed well enough." "He is not a Methodist preacher," said the other. "I can tell what kind of a preacher he is." And with that she thrust her hand into the saddle-bags, and pulling out a flask of liquor, said, "La, mother, he is a Hard Shell Baptist."

We find the above anecdote going the rounds of the press. The first part of the story is evidently not true. You never knew a "Hard Shell" Baptist preacher to beg lodgings for the night, or to ask any other favor on the ground that he was a preacher. The "flask of liquor" part of it may be true or may not. These "Hard Shell" Baptist preachers drink spirits when they want it, and when they don't, they let it alone. But we venture the assertion that no man ever saw one of them drunk. There are other things, too, that they don't do. They don't preach politics in the pulpit. They don't utter lies in the pulpit or out of it. They don't preach for money. They don't intrigue with the women. They pay their honest debts. They deal honorably and honestly with all men. They are none of your Peter Funks, in any sense of the word. —Quincy (Ill.) Herald.

New Religious Sect in Iowa.

Some sixty or seventy miles north of Council Bluffs, in the County of Monona, about fifteen miles from the Missouri River, there is a town, containing six or eight hundred inhabitants, generally known as Preparation. This town is the Zion of a new body of religious enthusiasts, who call themselves "Conjeprezites," and their system of religion and religious organization the "Conjepre-zion," the meaning of which term remains to the Gentile world a profound mystery. At the head of the organization is a man by the name of Mr. Charles B. Thompson, who is, besides, the editor of a weekly newspaper called *The Newspaper*. This paper is large, well printed, and upon political and general subjects is edited with much ability. Of this sheet one or two pages are usually devoted to the publication of what are called "open letters," upon religious subjects, addressed by Charles B. Thompson, as follows:

"The Chief Apostolic Pastor and Evangelical Bishop: To all the Elders of Israel, Evangelical and Traveling Presbyters of the Ecclesiastical Kingdom, and to Bishops, Presbyters, Deacons, and Members of the Conjepre-zion, scattered abroad throughout all the world, sendeth greeting."

These letters are all dated at "the tower of the flock," and are most curious specimens of incomprehensible cant, being made up of passages from the Bible, extracts from "the Book of the Law and Covenant of Israel," and remarks by the "Chief Apostolic Pastor," indiscriminately mixed up. From what we are able to learn from these letters, this curious sect believes in the Bible as the word of God, but also holds that it is in a measure done away with by new revelations made since the year 1848, by "the voice of Banee-my" through the medium of the "Chief Apostolic Bishop." These new revelations are styled "the Law and Covenants of Israel." The property of the organization is held in common, and the earnings of all are thrown into the common stock, somewhat after the fashion of the Shakers. The people are said to be quiet and orderly in their deportment, moral in their customs, and most devotedly and blindly attached to their religion or system of belief. However strange it may appear, this organization has during the last year rapidly increased from fifty to eight hundred members, and is still receiving large accessions to its members. —Iowa Democrat.

Record of Marriages.

Sept. 29—At the residence of Eld. Daniel Morrison, and by him, Mr. Russell Hewitt to Mrs. Hiter, widow of David Hiter, both of Middletown, Delaware county, New York.

Nov. 22—By the same, Mr. Hiram Slawson, of Roxbury, to Miss Sallie Mead, of Middletown, Delaware county, New York.

Oct. 31—At the Baptist meeting-house in Columbia, Jackson Co., Michigan, by Eld. James P. Howell, after public worship, Mr. Titus Swortout to Miss Harriet Jennings.

Nov. 3—At Warwick, by Eld. G. Beebe, Mr. Darius Francher to Miss Sarah Catherine Sayer, daughter of Mr. Benjamin Sayer, all of Warwick.

Nov. 10—By Eld. Thomas McColl, at the bride's residence, in Ekfrid, C. W., Mr. Duncan T. McColl, of Dunwich, to Miss Euphemia McLean.

Nov. 11—At New Vernon, by Eld. G. Beebe, Mr. Charles Coddington to Miss Abbey Gillett, daughter of Charles Gillett, of New Vernon.

Nov. 11—By Eld. P. Hartwell, at the residence of the bride's father in Montgomery, Mr. Martin C. Young, of East Amwell, to Miss Jane B. Shepherd, of the former place.

Nov. 14—By Eld. Lloyd Kidwell, Mr. Reason S. Davis, of Prince William Co., Virginia, to Miss Nancy Ann Fairfax, of Fairfax county.

By the same—At the same time and place, James R. Davis to Miss Roxey Ann Gosson.

By the same—At the same time and place, Lawrence A. Davis to Miss Harriet Davis.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs.

BEDFORD, Trimble Co., Kentucky,
June 1, 1858.

BROTHER BEEBE—If you will bear with me I will carry you back three months previous to the time when I was favored with that bright manifestation of the glorious plan of salvation, of which I have already informed you, as published in the first number of this present volume of the Signs. I think I was enabled at that time to cry out, in the language of Job, "I have heard of thee (the Savior) with the hearing of the ear; but now mine eye seeth thee; wherefore, I abhor myself and repent in dust and ashes." Truly, that was my situation, when I first heard that soft still voice, and I will now try to relate, in my feeble way, how I was led in a way that I knew not, and in paths that I had not known.

A protracted meeting was in progress in our neighborhood, and I had attended it several days, and wished to go again, but business engagements prevented me, and I felt very sad on account of my disappointment, but tried to make myself as comfortable as I could by singing, thinking that I would go in the evening. While singing, it appeared as though some one stood near me, and said, "Stop and think before you further go." Ah! I did; and I wondered what manner of salutation this was, and as soon as I recovered from my surprise, I enquired in my heart, "What must I think? What must I do?" when the same voice replied, "Believe, and be baptized." Again I was lost in wonder, and the enquiry of my heart was, "What must I believe?" when the same instructor seemed to draw near me, and pointed me to Calvary. I turned my eyes, (that is, of my mind) in that direction, and there seemed to behold Jesus on the cross, and immediately my heart responded, "Lord, I believe that Jesus Christ is the Son of God." It may be asked if this view brought me joy and gladness? Alas! it did not in my case, for then came shame and confusion, and like Job I had to confess, "I have uttered that which I understood not—things too wonderful for me, which I knew not." Previously to this, I was wrapped up in self-conceit, and I felt quite wise on religious subjects. But now I saw my lost and undone condition, and my constant prayer was, "Lord, have mercy on me, a poor, ignorant creature." It seemed to me that ignorance was my greatest burden of guilt. I also tried to pray that the Lord would be with the people at the meeting, and pour out his spirit upon them, as he did upon Cornelius when Peter visited him; and the breathing of my heart was, "Lord, if I attend the meeting this evening that he would forgive my sins before I returned home." I went to the meeting, but quite forgot my morning prayer until I had returned home and had

dismounted on to the stile; then it came so forcibly to my mind that I had asked the Lord to forgive me while at meeting; but now I had returned just as I went—without mercy. Oh, the anguish of my soul! There was no mercy for me, and what to do I knew not. I went to the house unconscious of all around me, and while in that despair a light shone in my heart, and a sweet heavenly voice said—"Come!" My heart seemed to leap for joy, and I answered, "Lord, if I could always feel thus, I would surely come." At that moment my husband came into the house and called me, which took my mind from the subject. When at meeting that evening, some of our friends made us promise to meet them there on the next evening, as they wished to come home with us. The next morning came, and I was busy making preparation for the reception of our friends, when it occurred to me that of all persons I was the greatest hypocrite; for but yesterday I had spent the whole day in prayer for mercy; but I was so busy that I had quite forgotten that I had a soul. I was truly miserable, and concluded I would go to meeting no more. I abhorred myself, and thought everybody knew what a sinner I was. For a few minutes my mind was fully made up not to go; but it occurred to me that I had promised my friends to go and accompany them home. I went, but it was with a heavy heart, and I felt too unworthy to approach any one; and when I was told of this and of that one who had joined, I felt as though there was mercy for all but me; and I cannot describe the agony of my mind. I applied it all to myself. I thought that the things which belonged to my peace were hidden from my eyes; and I was entrenched around, and had no way of escape, and that my condemnation was just; but still I could not forbear to cry for mercy; but every breath I drew seemed to be sin. I promised myself that as soon as I reached home I would retire to some secret place and pour out my whole heart to God in prayer for mercy; but before that convenient time had arrived, while conversing with my friends, the revelation was again made of Jesus on the cross, and the sweet and heavenly welcome of the Spirit, "Come," was repeated, and this was accompanied with light in my heart inspiring a little hope; and I spoke aloud, "It is a miracle of grace!" And, brother Beebe, now instead of a spirit of prayer, it was all praise, joy, and peace, and a heavenly calm. I had nothing now to pray for. My feelings were now inexpressible, and I desired to see my father and brother Wm. D. Ball, as I thought they could appreciate my feelings. But this comfortable frame did not last long, for doubts and fears soon arose. But like the Jews, I could not receive the Savior, because he had not come in the way that I

had expected; for instead of that *still small voice*, I had imagined that he would come *by observation*, and my mind became dark, very dark, and at one time I thought the wrath of God was upon me, and as I was in the act of leaving my chair to hide from his presence, my husband came in and invited me to go out with him to look at his stock. I often look back and acknowledge the hand of God in thus calling my mind from that awful despair. I remained somewhat calm for a short time; and I began again to doubt; I was indeed comfortless, and knew not what to do. One day, while my mind was dwelling intently on my situation, it was suggested to read the tenth chapter of Matthew. My first thought was that I would not; that I was trying to make myself believe I had been directed to that chapter for comfort, and I put it off until I became so anxious to see what it contained that I could forbear no longer; and with a trembling hand I opened the book, and language is too feeble to express what were my feelings when I found the subject was the sending out of the apostles to preach by our Savior. This disappointment I thought was a demonstration of my hypocrisy. I felt so condemned that I was tempted to close the book without reading the chapter, but something prompted me to read; for it seemed to me there was no mercy for me, and perhaps it will not offend if I read his holy word. I read until I came to the 27th verse, "What I tell you in darkness that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetop." Also the 32d, 33d and 38th verses. From these I felt called on to unite with the church; but this did not bring me comfort; for something within me said, "Thou hypocrite!—thou art deceived!" But still I could not remove the impression of duty. The cross seemed heavy until I communicated my intention to my husband, which was the greatest trial of all. It seemed that of all the sins I had ever committed this was the greatest, and that the Lord would suffer me to live no longer—that I was not only deceiving myself, but trying to deceive others also. I felt as though my breath was leaving me; but the Lord, who is ever gracious, drew near me, and reprov'd my unbelief, and removed my doubts. I thought of doubting Thomas, who required external evidence to satisfy his natural judgment, and I replied, "Lord, I believe," and from that time desired with all my heart to follow him, and to obey his commands, and at the earliest opportunity I related my experience to the church at Union Springs, Trimble county, Ky., and was received and accordingly baptized by Elder Robert W. Ricketts, who was then pastor of the church.

For the residue of my experience of the Lord's dealings with me until I felt estab-

lished in the doctrine of Christ, I must refer the reader to what is already published in the first number of the present volume, where there is a mistake in my signature; it is incorrectly printed Force—it should be Foree. May the Lord graciously favor us more and more with his peaceful presence, and restore to us the joys of his salvation, is the desire of your unworthy friend, for yourself and for all them who are of the household of faith.

CORDELIA FOREE.

WILLOW HILL, Ill., April 21, 1858.

BROTHER BEEBE—I have long desired to write a few lines for the Signs, but feeling my inability to write any thing that will be worthy a place in your valuable paper, I have deferred it until this morning. I will now write of some of the Lord's dealings with me. I was born in Knox county, Tennessee; my parents were Baptists, and I was raised and taught to live a moral life, and I thought I lacked so little of being a christian I could become one at any time I desired. When in my eighteenth year, on the first Sunday in August, 1816, before fixing for meeting, I went into the field, and while there something seemed to say to me, "What are you going to meeting for?" I looked around, but could not see any one. Again the same words were repeated; and again I looked but could see no one. I then concluded it was only a whim, and I would not be fooled again. But the third time the same words came with such power that they caused me to tremble. I went to meeting that day and sat down near the pulpit, but when the people began to gather I moved farther back, and when the preacher began to preach, I thought he addressed all his preaching to me. I was much troubled, and went to work to do better, and by that means thought to find relief. I continued in this way about eighteen months, when one night I thought I heard the words spoken to me, "Work out your own salvation with fear and trembling." This troubled me. I did not know that these words were scripture. I was now very much troubled, for I had thought I could get religion; but now I was left alone. I began to reflect on what I had been doing all this while, that instead of getting religion as I had once thought I could, it appeared to me that I had never done one good deed, nor thought one good thought, to merit salvation. After being much troubled about two months, I had a strange dream, in which I thought my mother had gone from home and left some children in my charge, and I with two other girls had left the house, and on our return I saw several black men with guns at the house, and I was very much alarmed about the children; but some one said they had no power to hurt the children, but that they had come to take us

girls. I thought we then started to travel and got into a very large road, and I saw before me many blacks armed with guns, and they commanded us to surrender or they would kill us. I told them I would rather die than be taken by them. Then I thought they all fired their guns at us, which made a great noise, but that was all. We then came to a mountain, at the foot of which we tried to find a road, and there my company all left me, and I tried to get up the mountain; and when I had ascended some distance, I tried to turn back; but the way was so narrow I could not turn around. And I saw on my left a gulf, and on the right was the steep mountain, so steep that I cried for help. About midway from where I was and the top of the mountain I saw a stump which seemed to part and reach one part down to me; I laid hold, and was raised and flew to the top of the mountain, which was the most beautiful place I ever saw—and I awoke.

This dream sometimes afforded me some pleasure; and then my troubles would return, greater than before. Thus I continued until the next September, when a three days' meeting was held at the Baptist meeting house, which commenced on Friday. The first day was a fast day, and I fasted, and then I thought I had acted the hypocrite. On Saturday I went to meeting, and thought my case an outside one. I thought there was hope for all the rest of mankind, but none for me. I had read that the Lord could not look on sin with the least allowance, and I felt myself to be a sinner of the deepest dye. I could not see how God could be just and save such a hell-deserving sinner. But I thought, if I never received pardon, I did not want to ever sin any more against so good a being. But still the breathings of my heart were, "Lord, have mercy on me, if it can be consistent with thy will." I went out and sat down on the root of a tree, with my face buried in my hands, trying to plead for mercy, when it appeared to me that I had a view of Christ on the cross, and of his blood flowing from his side, when these words came to me, "It was for your sins that the Lord was crucified, and now you may cry, Abba Father." It was not until then that I could see how the Lord could be just and save one as vile as I. Then I saw that it was all of grace, from first to last. The next week I passed in peace, and on the Saturday following there was preaching at my father's house, and it appeared I could witness what the preacher said; but the next day I began to study what had become of my load of guilt, for the burden was all gone, and I was afraid I had no religion. Then I mourned because I could not mourn. I had heard several tell their experience, and they all said they were made to shout and praise God for what he had done for them; but I could not remember of shouting and praising God for what he had done for me; and I feared that I had not experienced a sufficient change to be a christian. I tried to pray the Lord to teach me what I was, and if he had, for Christ's sake, pardoned my sins, that he would remove my doubts. Thus time passed for about a week, when one night after I had laid down I was trying to pray the Lord to remove my difficulty, when these words came to my mind, "If the heart is truly thankful, that is all that is required." I never can express the feelings

I had at that time. I wanted to be absent from the body and present with the Lord. Then again I felt willing that the Lord's will should be done in all things that concerned me. If it was his will to take me, I was willing, and if not I was resigned. Then I thought I should never see any more trouble. The next Saturday was church meeting day, and I went forward and related what I hoped the Lord had done for me, and was received and baptized by Elder West Walker. I have since passed through many years of affliction and trouble; but the Lord has always sustained me.

Brother Beebe, do as you think best with this; insert it in your paper if you think proper; but if not, cast it aside, and all will be right. That the Lord may sustain you and your much esteemed paper, is the sincere desire of your unworthy sister in hope of eternal life.

SARAH C. PARR.

YORK Co., Maine, Dec. 1, 1858.

MY ESTEEMED BROTHER:—Although we are strangers in the flesh, I hope we are not strangers in Christ Jesus, in whom we trust. For some time it has been on my mind to communicate to you some of my thoughts and contemplations in regard to the Holy God of Israel, and his wonderful works, but I have been hindered hitherto, but now I am free again, I am much inclined to write. True, I know not the mind of the Lord in regard to this inclination of my mind; but I feel assured that he can bring good out of a circumstance quite as inconsiderable as this. I hope, therefore, you will bear with me in my taking this liberty, and receive what I may say as intended well, on my part. But I am too apt to forget my dependence on God, when my worldly matters seem to go right and smoothly. Then when I become unmindful of God, my soul is brought into a barren state, and I cry, "My leanness! my leanness!" And then I cry, "Turn again my captivity, O Lord." But they that sow in tears shall reap in joy. God deals prudently and graciously in the work of our salvation, always employing the most proper method to gain the most noble ends. Men deal with each other wisely, falsely, deceitfully, subtly, foolishly, perversely, treacherously, proudly, &c., with knowledge, or with a slack, prodigal or careless hand. But God deals bountifully and in mercy when he graciously bestows on me, who am worthless and miserable, his inestimable favors. Sometimes it appears to me that he deals bitterly and in fury when he sorely afflicts and chastises me. The Jewish nation were distinguished as God's peculiar people, and he had taken delight to do them good, and had brought them into covenant with him. Death is taken sometimes for great danger, distress or affliction; in this sense Paul died daily; he was constantly exposed to, and suffering great distress. The saints bear about in their bodies the dying of the Lord Jesus. They endure manifold suffering, after his example, and for his sake. The separation of the soul from the body, in consequence of which, the body being destitute of animation, corrupts and returns to dust. In allusion to this, seed cast into the ground is said to die when it corrupts in such a manner as is necessary to its springing up in new stalks. Death, in a spiritual sense, consists in being under

the curse of God's law, and separated from his favor, destitute of his image, and under the dominion of pollution and sin.

In the year 1838, I think I saw myself under the curse of the law of God, and felt myself to be a justly condemned sinner in the sight of a holy and just God, and it appeared to me that I was the vilest of the vile. Although my parents had taught me to live a moral life, yet it appeared to me that there were none so base, and I thought it was folly for me to indulge in such thoughts as those; and I tried to put them away, and I thought I could study some way to get rid of them; but all was in vain. The more I strove to get rid of these feelings, the greater my burden became, and my plans all failed. It seemed to me that I was so wicked, the ground would open and swallow me up. I saw no way of escape; every way and every plan of mine was hedged up, and my load of sin and guilt was a burden to me. But in 1839, I trust the Lord, for Christ's sake, removed my load of sin in a way that I had never thought of. I saw the beauties of the Savior, and it appeared to me that angels were hovering round to welcome me to the throne of grace, and all things seemed to be praising God. I was alone at the time, and the thought came into my mind not to let any one know, for I might be deceived. The duty of baptism appeared plain to me, and the way was plain and clear, and I thought if I only knew that I was a christian, I could go willingly. But doubts began to arise, whether this was indeed true repentance or not, and I thought if I were a christian I should not have such feelings; and so I would keep it all to myself, and then I would deceive no one. Here again I tried my plans to get rid of the duty, but in vain I tried; it was on my mind three years. Sometimes I stayed away from meeting, fearing that I should be constrained to arise and tell my exercises. But in the Lord's own time, I was led to relate what I trust the Lord has done for my soul. I was received and was baptized, and it was the happiest day I ever experienced. I now feel to say, O God, the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

Please give your views on Psalm xxxix. 5, and oblige your unworthy sister, who, if one at all, is the least of all saints.

H. N. C.

HEMLOCK, Pennsylvania, June 27, 1858.

DEAR BROTHER BEEBE:—Having been reading, I feel a desire to mingle my thoughts and feelings with those of the children of God; but on turning my eyes within, I find the thoughts and imaginations of my heart are only evil continually. This carnal and corrupt nature has not improved. There are continual fightings and perpetual warrings within. The spirit warring against the flesh, and the flesh against the spirit, and the tempter suggesting that one so imperfect should not cherish the hope of going to heaven. I have so much arminianism in me, that I am prone to believe his suggestions. He charges me with deficiency and shortcoming, that I do not pray enough, that my thoughts are wandering, like the fools' eyes, to the ends of the earth, and all this I know is true; but I am tempted to think that this would not be my case if I were a child of God. Sometimes I feel unwilling

that any one should speak to me on the subject of religion, which does not agree with the admonition to sanctify the Lord God in my heart and be ready to give the reason of the hope that is within me to them that ask, with meekness and fear. But when I am enabled to look out of myself, and by faith look to Jesus, then all is right. Then I can see the beauty of him who dwelt in the bush. I have long since been brought to see that there is nothing in me to merit salvation—that if any one good thought were required as the indispensable condition, I have not that thought at my command, and my case would be hopeless.

What poor helpless creatures we are. Jesus has said, Except we be converted and become as little children, we cannot enter into the kingdom. What is more helpless than a little child? None of all the animal creation needs so much care and aid; all their food and clothing must be provided for them, whereas irrational creatures are so constructed as to be able to provide for themselves, almost as soon as they come into being. The child not only requires much care while a babe, but the guardianship of its parents until mature in years, and in some cases as long as they live. Does not this show the true state of the children of God? If they are left to themselves, how soon they run into forbidden paths. The Lord sometimes places a cloud before us; and I have sometimes thought that when we let the cares of the world and the deceitfulness of riches engross too much of our thoughts, that then He maketh darkness his secret place, and the pavilion round about him is dark waters and thick clouds of the skies. But when the clouds are dispersed, all is sunshine again.

Brother Beebe, I hope you may be spared, if it be the will of God, to wield the sword of the Lord and of Gideon for many years, and I desire that you will remember me at the throne of grace.

My kind regards to your family.

E. W.

DANGERFIELD, Texas, June 24, 1858.

BROTHER BEEBE:—I will fill out my sheet with something for you to examine and dispose of as you think best:

DEAR BRETHREN AND SISTERS:—I have often been edified and comforted by your communications through the *Signs and Messenger*, and I will attempt to offer a few thoughts on the subject of salvation by grace. Grace I understand to be free favor bestowed on undeserving objects. If we look at our condition by nature, we find ourselves no better than others. All the heirs of promise sinned in Adam, their earthly head, when he transgressed the law, and they are all therefore by nature children of wrath even as others. Dead in trespasses and sins, destitute alike of both will and ability to do anything acceptable to God, totally depraved in soul and body, and so corrupt that we cannot behold God and live. We are alive to sin, but dead to righteousness; unfit for heaven, being unholy both in principle and in practice, and undeserving any favor from God. But notwithstanding our vileness, God for a purpose of his own honor and glory, and for the great love where-with he loved us, has chosen his people in Christ Jesus before the foundation of the world; and has chosen out of the family

of Adam, and has given them to his dear Son, and has given his Son for them. Yes, he has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. It pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied—Isaiah liii. 10-11. As we were dead in sin, God hath given him power over all flesh, that he should give eternal life to as many as the Father has given him—John xvii. 2. We being destitute of righteousness and wisdom, He is of God made unto us wisdom and righteousness, sanctification and redemption—I Cor. i. 30. He is our Redeemer, our salvation, and our eternal store-house, and set up before time began, in whom all spiritual blessings were stored, to be given to his children in due time, without money and without price, and without merit on our part. Well may it be said, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Dear brethren and sisters, what evidence have we that we are his children, and have an interest in him, and are heirs to these heavenly blessings?

The arminian world believe they can so prepare themselves, that God would be unjust to withhold these blessings from them, or at least a chance to obtain them. How do they arrive at that conclusion? By unbelief in God, and a belief in that lying spirit which beguiled and deceived Eve, and by confidence in the flesh? Not so with the child of grace; for they have no confidence in the flesh. It is the Spirit that quickeneth; and we are dead until we are quickened, and this quickening is the communicating to us that eternal life which was given us in Christ. Being quickened, the child feels that he is a sinner, flies to the law for justification, but soon finds that the law requires a perfect and perpetual obedience, and discovers that he has no righteousness of his own; feels himself justly condemned, and apprehends that he must suffer the righteous penalty of God's holy law, and feels that it will be but his just desert. Ask one who has seen himself thus condemned, if he believes God is under any obligation to save him; he will reply, Certainly not. Dear brethren, you were, in your own estimation, without hope and without God in the world. But when the Lord graciously removed from you the load of guilt which had pressed you down, perhaps for months, or years, and the dark cloud was dispersed, and you received that faith which works by love and purifies the heart, then was you enabled to rejoice in a feeling sense of God's love in your soul, and could you not then testify that, By grace ye are saved, and not by works of righteousness which we have done, and that God has wrought all our works in us, both to will and to do of his good pleasure. Salvation by grace brings us under the strongest obligations to love, serve and obey our Lord and Savior Jesus Christ.

In conclusion, dear brethren, continue to write. There has been much said about the union of Christ and the church, and some shades of difference in the views of some of the brethren. Let us respect each

other's views and feelings, as we know that none of us are perfect. An exchange of views, in a becoming spirit, will be instructing and useful to the church. But let us avoid contention about words to no profit. Let us strive together for the unity of the spirit, and for the bonds of peace.

ALFRED HEFNER.

LIMESTONE CO., TEXAS, July 26, 1858.

BROTHER BEEBE:—I have this day received the last number of the *Signs*, and as I wish to continue taking them, the *Signs of the Times* and the *Messenger*, I enclose you the subscription. I am so well pleased with the general matter contained in them, that I shall continue to read them as long as they shall continue to contain such soul-cheering news of gospel grace. May not our wonder and admiration be excited to see such a stream of testimony from all parts of our wide-spread land? Surely the Lord is in the midst of his Zion; ah yes, and underneath her are his everlasting arms. Why, then, should we fear? Could it be possible that such sentiments could be the production of poor corrupt man? Surely none who have felt the depths of sin and condemnation will conclude otherwise than that the Old School Baptists are the true church of Christ. If such indeed (and I have no reason to doubt it) be the truth, what manner of persons ought we to be in all holy conversation and godliness.

My dear brother, when I consider the unbounded mercies, the inexhaustible fountain of God's grace, these considerations are comforting to the feeble lambs of the fold; and truly they need abundance of encouragement. Here let me state, at the Mt. Gilead Church, brother Beavers so beautifully set forth the doctrine of salvation by grace, as also the doctrine of election and Predestination with such clearness and fulness that my poor soul was filled to overflowing. My brother, should not these things lead us to utterly abhor whatever leads away from this fountain of goodness that fills the soul with love and wonder; love to the subjects of the Redeemer's kingdom? It is said, "Abound more and more," and again, "Little children, love one another." This is the *new commandment*. And it is said, we should do it to all the brethren. This seems to be John's theme; and can we not respond to his language? I, for one, can truly say, I love those who seem to bear the divine image.

"The joy of love, no tongue can tell;
It breaks the chains of death and hell,
And lifts to bliss that is above,
To God, who is the source of love."

Brother Beebe, dispose of this as in your judgment will be for the glory of God. May his mercy and peace abound to all the children of the free woman.

R. EATON.

NEW LONDON, NOV. 19, 1858.

BROTHER BEEBE:—The church at London Tract have received and used your hymn-books, and are well pleased with them; and as far as my judgment goes, it is the best selection of hymns I have ever seen, and would like to see them come into general use in the Old School Baptist churches. I will close with much love to you and family, and all the household of faith, and remain your brother in Christ, if I dare claim such a high privilege, feeling my own unworthiness.

J. W. DANCE.

HIGHLAND CO., OHIO, Nov. 28, 1858.

DEAR FATHER BEEBE:—You will find enclosed my subscription for another year, which I hope will reach you in safety. I met with some precious old brethren at the Association who desired me to write; but I have been putting it off on account of my trembling until now I feel I must.

Dear brethren and sisters, I have the bitter with the sweet, darkness with the light, the rough with the smooth, and sorrow with the joy. If it were not for the precious promises which bear my sinking spirits up, I should despair. The Lord's people is an afflicted and poor people; but they trust in the name of the Lord, and stay upon their God. He is a strong tower, into which the righteous run and find safety. The Lord God is a Sun and a Shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly. The Lord's portion is his people, and Jacob is the lot of his inheritance; he leads them about and instructs them, and keeps them as the apple of his eye. How thankful, then, dear brethren, should we feel for such a blessed assurance. What gratitude and love is due from us poor unworthy creatures.

I wish to say to brother Trott, I am much gratified with his views on that text, and I feel grateful to him, and to all the dear brethren and sisters who have given their views on the scriptures; for their communications are strengthening and encouraging to the weak and feeble of the flock, if I am one. I feel much opposition from the corruption that arises within me, to oppose my progress, for when I would do good evil is present. Well might the great apostle to the Gentiles cry out, "O wretched man that I am."

Brother Beebe, I hope the Lord will abundantly bless and prosper you in your labors of love to the people of God, it is my desire for Jesus' sake.

I desire brother W. J. Purington to give his views on Rom. v. 20, if he pleases, and it will oblige a poor weak worm of the dust. Please to remember me in your prayers. MARTHA WALLER.

FRANKLIN CO., IA., Oct. 22, 1858.

BROTHER BEEBE:—Feeling rather low spirited this morning, I take my pen to write a few lines for your disposal, hoping that if you should publish them they may prove edifying to at least some of those who are of the household of faith, for to them I desire to speak.

My dear brethren and sisters in the Lord, what abundant reason we have to thank God, through our Lord Jesus Christ, for there is no other medium of access to the Father, for his eternal, matchless love to his people. John says, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." This manner of love exceeds all natural or earthly love. Greater love hath no man than that a man should lay down his life for his friend; but God commendeth his love towards us, in that while we were yet sinners Christ died for us. Here the love of God and that of men are fairly contrasted, or at least so far that we can see the difference. No man possesses a higher degree of love than that he should lay down his life for his friend; but God so loved us that he gave his only begotten Son to suffer and die for his enemies. And the Apostle says, "For if while we were

enemies we were reconciled to God, by the death of his Son," &c. Hence we conclude that the objects of his love were enemies who had violated his holy and righteous law, in and through their federal head and representative, Adam. For by the offence of one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all men have sinned. Sin is the transgression of the law, and death is the consequence. But we believe God loved his people before they transgressed, and even before they had partaken of flesh and blood; for God has said, by an inspired prophet, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Then they were loved in the Lord Jesus Christ, in whom they were chosen before the foundation of the world, and God has said, "For I am God, I change not; therefore the sons of Jacob are not consumed." And as God is of one mind and changes not, whom he loved in Christ before the world began, he still loves, and will forever love; and when they were put forth in Adam, and in him received and transgressed the law which was holy, just and good, and thereby became sinners or enemies to God, still his love to them was unchanged and unchangeable; and in confirmation of this glorious truth he sent his only begotten Son to redeem them from the curse and dominion of the law, and he was made a curse for them, as it is written, "Cursed is every man that hangeth upon a tree." Although they by transgression had brought condemnation and death upon themselves, and were guilty, helpless, wretched and undone, hating God, and hating one another, desiring not the knowledge of his ways, yet, O the astonishing love and mercy of God. "The Lord's portion is his people; Jacob is the lot of his inheritance." He found him in a waste howling wilderness; he led him about and instructed him; he kept him as the apple of his eye." So, my dear brethren, the Lord manifests himself to all his dear children. He possesses all power in heaven and in earth—he speaks unto the sinner who is dead in trespasses and sins, and at his voice the dead sinners receive life. A sight of their awful condition is presented to them, and they with shame and contrition are made to confess and mourn on account of their guilty state and condition. They feel as though they have no friend in heaven or on earth, and with the full conviction that their condemnation is just, they see no way of escape from wrath. In this condition the poor soul goes mourning, sometimes for days, weeks or months, and until God graciously speaks peace to them; then Jesus Christ is presented to them with all his fulness as their Savior, as the end of the law for righteousness to them. Then they by that faith which is the fruit of the Spirit and the gift of God, receive the glorious promise of eternal life through the blood and righteousness of Jesus Christ, their divine Mediator, who has magnified the law and made it honorable—cancelling all its demands, and honorably releasing them from all its legal claims. Then are they, with the Apostle, made to exclaim, Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Now, with a spiritual vision they contemplate the glorious system of grace, the immutability of God, and his sovereignty &

manifested to them, and his eternal love shed abroad in their hearts by the Holy Ghost which is given unto them. Now they rejoice with joy that is unspeakable and full of glory. They feel assured that there is no other name under heaven given among men whereby they must be saved, but the name of Jesus, for he is the way, and the truth, and the life, and no man cometh unto the Father but by him. And in truth they can exclaim, Whom have I in heaven (as a Savior) but thee, and there is none on earth that I desire beside thee. Christ is to them the chiefest among ten thousand, and altogether lovely. And of his fulness they all receive, and grace for grace.

Let us, then, brethren and sisters, trust in his grace, for he has pledged his veracity, saying, "I give unto them eternal life, and they shall never perish." And again, "Because I live ye shall live also." Fear not then, ye poor trembling lambs in Zion; fear not, for your foundation is immovable—it is a rock against which the gates of hell shall never prevail. Having this hope we are not afraid to exhort to love and good works. Our Master has said, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Ah, says one, that hits the *dry Baptists*. Well, the harder the better. But does it not hit any others. Brethren, I think the words apply to all the household of faith. To be a follower of Christ is something more than to be baptized in his name, and to partake of the Lord's Supper. In doctrine, in deportment, in conversation, and in the faithful discharge of all our duties towards God and men, we are to follow the example of him whose meat and drink it was to do the will of his Father, and to finish the work which his Father gave him to do. In acts of kindness, in meekness, in hospitality; and hence we are admonished in the scriptures as much as in us lieth, to do good unto all men, especially to them who are of the household of faith.

This imperfect scribble, brother Beebe, is left entirely at your disposal; and as all your correspondents express to you their good wishes, I too, wish you may labor hard, live poor, and die a beggar. Lest you should mistake my meaning, I wish you may labor hard in the gospel, live poor in spirit, and die, like the thief on the cross, with a petition in your heart and mouth. "Lord, remember me," &c.

I am your unworthy brother,
GILBERT C. MILLSPAUGH.

HENRY CO., Va., Nov. 19, 1858.

BROTHER BEEBE:—I feel that if I were competent I would try to write something of my feelings in regard to what I hope has been the dealings of God with my soul; but fear I shall fail to edify or comfort the saints. I have had a name among the Baptists for thirty-five years, but have often feared, and still fear, that I have caught the shadow and have missed the substance; so if I am a christian, I am one of those poor doubting ones, and still I would not exchange my little hope for all this world calls good or great. I trust by the grace of God I am what I am; and I often conclude that if I am not a christian now I never shall be; and still I am often trying to pray God if I am deceived that he would give me eyes to see and ears to hear, and a heart to understand; for my

mind is so often beclouded and bewildered that I fear that I am not born again.

Brother Beebe, I have been trying to preach, or rather I would say, hold up a crucified and risen Jesus to a perishing world, as the only way to the Father, for some five or six years, and I never have known whether I ever have preached or not; for I conclude that to be a preacher for God is the highest station that any mortal man ever occupied. Who then is sufficient for these things? None but such as God has called and qualified by his Spirit. Hence I am often made to tremble, and sometimes fear I shall still be a castaway, and still I am not satisfied to quit. So I conclude a preacher of God has many trials that the world has no proper views of; no, not even the private members; for if they had I think they would be more engaged at a Throne of Grace in their behalf. It seems to me that there is a great falling off from the primitive order of the church; for they often spake one to another, and were engaged in praying with, and for, each other. And it seems the Lord harkened and heard it; and I think the manner of the primitive church was to attend to the necessities of the poor saints, and that I think includes the poor preacher who labors in the ministry; and my humble opinion is that our preachers in taking a stand against the vast extreme taken by the new order of the day, who I think make merchandise of the gospel, yet that does not move the ancient land-marks. Then I contend God's preachers should not shun to declare all the counsel—that is, whatsoever he has commanded. But it seems that we have become afraid we will be called missionaries. This is a poor excuse. The Apostles chose to obey God rather than man; so it matters not so much what the world says about us, if it turns out that we are persecuted falsely for his sake; therefore I think we ought to obey God, and not be ashamed to preach whatever we find in his will. And I am sure the Apostle Paul did not hesitate to tell the churches what was their duty; in fact he was not ashamed of the gospel of Christ; for it is the power of God unto salvation unto every one that believes. No matter what befel him, he said, None of these things move me. And O that I may be found following those bright examples laid down by my Heavenly Master and his inspired disciples; then when I arise before my God to speak in such a glorious cause I dare not refuse to teach what I understand he has commanded; and as the Apostle was determined to know nothing but Jesus and him crucified, therefore I do not feel at liberty to tell anecdotes on the stand, nor amusing tales, nor take up the subject of politics, for that would be a kind of gospel that would not feed the church of God, as there is no life in any other save Jesus. And the Apostle did not come in excellency of speech, and I have thought he had no desire to make a show in the world, only by preaching Christ as the power of God, and the wisdom of God. But is there not too much show in these days? And in so many ways I hardly know how to speak of them. Human nature is not to be trusted; and if we give way to it, it prompts us to domineer over our enemies unlawfully. If we are crowned we must strive lawfully; for our weapons are not carnal, but mighty through God to the pulling down strong holds. And

again, we understand secret things belong to God, and revealed things to men. Then there is a sufficiency revealed without going into hidden mysteries, that I think is sometimes gone into by good men, both in preaching and writing. It has proved a stumbling block, not only to the world, but also, in my opinion, to many precious saints; and I think the object in the Apostle's preaching was to preach understandingly, at least to the saints.

Hence he was engaged both in the city and in every house, preaching repentance towards God, and faith towards our Lord and Savior Jesus Christ. Philip began at the prophecy, or same scripture, and preached unto him Jesus, and O the glorious result: and I do not understand that the prophet prophesied only as God commanded, to the dry bones, and the object was accomplished, and that by the power of God.

Brother Beebe, these are some of my poor scattering thoughts about God and his divine arrangements; and the prophet said, it shall accomplish the thing whereunto God sends it. But I would not for one moment wish to dictate for any of my brethren how they should preach, as there were different gifts, but all by the same Spirit.

Brother Beebe I will now come to a close, lest I weary your patience; and O that we all may be led by that unerring Spirit of God, and that we may be able to adopt the language of the Apostle, That we have kept in faith, is the prayer of your unworthy brother, if a brother at all,

E. B. TURNER.

MILTON, INDIANA, August 1, 1858.

DEAR BROTHER BEEBE:—My time has been occupied in various ways, but the dear little messenger, the SIGNS have been coming to me. Now I will inform you and all my dear kindred in that Christ who existed before all worlds, and who is equal with the Father, that for the last year, I have had many long fasts; but some rich feasts of fat things, full of marrow. At times I feel lonely, as though my little bark of faith was moored on some barren beach, with neither a guide or compass. At other times I feel that I am led by the still waters of peace, and into the green pastures of love, and lay me down quietly to rest from all labor, to chew the cud, of what I had gathered from the rich banquet which is always spread for the children of Zion who hunger and thirst for living food and the pure and unmixed wine of that kingdom which is prepared for the free children of God, for whom a special atonement was made by him who laid down his life for his sheep; who works, and none can hinder, and of whom none have a right to ask, What doest thou?

Dear brother we recently visited Winchester Ohio, and as many have enquired how we got along, with your permission I will inform them. In the first place, it seemed like a strange place; not like Winchester of old. Although we were very cordially received by all, and saw and visited many near and dear friends whose kind hospitality I shall never forget while my reason remains; but in a religious point I was made to weep bitterly. I thought I felt a little, just a little as our Savior felt when he wept over Jerusalem. O, how I should have

liked to have gathered together those with whom I once took sweet counsel, and with our voices sung the songs of Zion, and talk of what our dear Savior has done and said. When we could talk freely one with another, without fear of treading on each other's toes. Ah, once we could talk of a Savior who had existed before all worlds, and of a special atonement made expressly for the chosen people of God. But alas! how is it now? Instead of hearing of that dear Savior, I was compelled to hear the preaching of a rank arminian extolled, and by at least, one from whom I had expected better things. Others I heard complaining of bitter sorrow on account of difficulties existing among them, for they have excluded their most worthy members, for trying to admonish the church to beware of wolves which had crept in among them, to scatter the flock. But, no—if you cannot worship our idol, *Means*, you must go, was the reply; and they were excluded rather than leave the old order and discipline of the gospel, to go with a more fashionable crowd. But blessed are ye, dear ones, when all men shall speak evil of you falsely for his name sake, and when they shall cast you out of their synagogues; then shake off the dust of your feet, as a testimony against their evil doings. Ye shall verily receive your reward for your steadfastness in the truth. He who tempers the storm to the condition of the shorn lambs, is not slack concerning his promises. You may feel cast down for a little season, but, so long as you have Christ for your Captain, and God's eternal truth for your anchor, and his salvation for walls and bulwarks, and his everlasting arm underneath you, and his left hand to embrace you, you have nothing to fear from man. I took a walk to the old brick meeting house; but I cannot express what were my feelings when viewing its walls, and remembering how many happy hours I had spent beneath its roof, while listening to the droppings of the sanctuary falling from the lips of the under shepherds. But, alas! some of those who seemed to run well for a time have got strangely bewitched with the Diana, called *Means*; and where are they now? They have girded on the armor of Apollyon, to fight the Old School Baptists; and Elders Wilson, Thompson, Beebe, Trott, Johnson and many others seem to be the marks at which they shoot. But, dear brethren, you need not fear them, their cisterns are broken; they are clouds without water,—barking dogs—or roaring lions, which are chained, and can only go the length of their chains, according to the will and decree of God. Thus far, but no farther. They may worry, but they cannot destroy you. Their day will come by-and-by.—Offences must needs come; but woe unto them by whom they come.

But, dear brethren, cry aloud, spare not; lift up your voices like a trumpet, show the Lord's people their transgressions and the house of Jacob their sins.—God will loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free. He will bring the hungry and naked to his house, and furnish them with living bread and spotless raiment, independently of their boasted system of means. And when they see the righteousness of God, they at once exclaim, "All our righteousness are as filthy rags."

"O to grace, how great a debtor
Daily I'm constrained to be."

I would say to my friends at Winchester, those whom I could once call *brethren* and *sisters*, stop! Go back, and do your first work. Think for a moment where you are, and where you once were. Ask yourselves the question, Who has done all this mischief? Come, enter into thy chambers, and shut the doors about thee, to keep out the enemies of truth. Try your works by the standard of truth, and see if you are not wrong. The time is fast approaching when you and I must bid adieu to all things here below. Then the love or fear of man will be as nothing to us. Before God, and God alone, as our Judge, we must appear. The arm of man will be too short to help us then. It is a fearful thing to fall into the hands of the living God. Fearful indeed to hear the awful sound "Depart from me ye workers of iniquity." But, on the other hand how blessed will be the plaudit, "Well done, thou good and faithful servant, enter into the joys of thy Lord." This will be enough, I wish for nothing more than to be welcomed to that heavenly state; but if I ever am, it will, it must be all of the sovereign grace of God. Not by any means in my hands, or in the preacher's hands; for it is of

"Free grace from first to last,
That won my affections, and bound my
soul fast."

And if my feet are planted on the rock of eternal truth by God himself, I know that designing men, nor devils can move me. Although I often mourn a hard heart, and a barren mind, yet my gracious Father sends occasional showers to refresh me, and then his bright sun-beams soon revive my drooping spirits and clears away the darkness of my mind.

Do with this, brother Beebe, as you think best; it is written in all good feeling towards every lover of truth. And after my christian salutation to all those who

"Are not ashamed to own the Lord,
Or to defend his cause,
Maintain the honor of his word,
And glory of his cross,"

I will close. May the grace of God, and that peace which the Lord Jesus left with his children, and rich communion of the Holy Spirit, rest upon and remain with you and yours forever, is the prayer of your least of sisters, if one at all.

SARAH H. IZOR.

P. S. Will brother T. P. Dudley, of Kentucky, please give his views, through the SIGNS, on Rev. ii. 2-6, and thereby greatly oblige

S. H. I.

TO MY BIBLE.

When midst the throng celestial placed,
The bright original I see,
From which thy sacred page was trac'd,
Sweet Book, I've no more need of thee."

MUNIFICENT BEQUESTS FOR A JEWISH COLLEGE.—Lewis Aria, Esq., late of Kingston, Jamaica, who died a few weeks since, at Scarborough, England, has bequeathed the sum of \$100,000 in trust for building and maintaining a Jewish college in the town of Portsea, the place of his birth. The will also provides a further sum after the death of his wife, which, it is calculated, will give an additional sum of \$115,000.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1858.

Eld. Meredith and the O. S. Baptists.

Elder Peter Meredith's appeal to the brethren of the Delaware Old School Baptist Association, which fills over five whole columns of the *Delaware State Reporter*, is principally made up of bitter complaints against the SIGNS OF THE TIMES, ourself, and some of our correspondents; but as he has appealed to the brethren of Delaware O. S. Association, to them let him go. So far as we are implicated, there is no tribunal on earth to which we would more willingly consent to be tried, especially as they are so well acquainted with both accuser and accused. And as we have no wish to bias the minds of the brethren of that Association in regard to the merits of the case, we submit the whole matter, as he has presented it; and if on investigation, we are found guilty of the apostacy, heresy and sedition charged on us, we are willing to abide their decision. On the Appeal itself we will not at this time make any further remarks.

But as but few brethren of Delaware Association were present at the last session of the Salisbury Association, it is due to them, as well as to ourself, to offer some strictures on the Postscript which follows the Appeal; and lest we should, by accident or otherwise, misstate the language, we will copy the postscript verbatim, inserting letters of the alphabet to mark those passages in the postscript on which we propose to remark:

"P. S. After writing the foregoing, I attended the Salisbury Association, and the Lord in his providence preventing the beloved Barton and Conklin attending the said meeting (a), Eld. Beebe and his workmen having none present to restrain them, gave us their new doctrine with a masterly hand (b). We were told that when Christ died, his church died in him (c); that the said Christ was a delegated being by whom God created all things (d); that the said Christ laid down his life for the church, but shed no blood until after he was dead (e). The same Christ, he that was born of Mary or both, (as they were not definite,) needed redemption as much as his people (f). They represented their Christ to us as distinct from the man born in Bethlehem, and who died on Calvary, as the hog is from the sty in which it is fed (g). They told the congregation, consisting of hundreds, that we Arminians, who will not believe in their eternal flesh and bone Christ (h), believe that Christ shed an abundance of blood, so much that we could take a wash-basin full of it and wash our hands in it, but we were deceived, for Christ shed no blood until the soldier thrust the spear into his side (i), and if such language is not counting the bloody sweat in the garden and the three hours on the cross, an unholy thing, I am no judge of what men mean by what they say (j). But the heart sickens and my soul mourns over these things, and I pray God to deliver his people from such speculation (k). And now, dear brethren, you will please excuse me for addressing you through a political paper, as you know we could not address you through your paper, the SIGNS OF THE TIMES, because its columns have been closed against everything that is opposed to their new doctrine (l), except when some opponent's moral character is to be traduced (m). P. M."

REMARKS.—a. None more sincerely regretted the absence of the two beloved brethren than did we. b. Who Eld. Meredith means by Elder Beebe's workmen, we are not told. There were no preachers from Corresponding Associations present, but Elders Peter Meredith, Daniel L. Harding, R. C. Leachman, and Gilbert Beebe; and we are certain that no advantage was taken by any of these of the absence of brethren Barton and Conklin. Nor do we believe that any sentiment was advanced by any one of the above named Elders, with which Elders Barton and Conklin would not fully concur. Elder Beebe was not aware that he had any workmen in attendance, as he is certain he had employ-

ed none, and none have called on him for pay. If Elder Meredith wishes only to slur those Elders who were in attendance, or to deny that they are servants of God, and servants of the church, and are only Beebe's workmen, we envy not the spirit that called forth this expression of his feelings. The Elders stigmatized, however, stand high in the esteem and fellowship of Elders Barton and Conklin, as also of the Delaware and the Salisbury Associations. Brother Meredith was probably correct in saying there was none present to restrain the brethren; for we were perfectly unconscious that we were advancing any doctrine in which all sound Old School Baptists do not fully concur; we therefore felt no constraint; but he is not correct in calling the doctrine which was preached at that time and place *new doctrine*; for however imperfectly the doctrine of the gospel was set forth by us, our aim was to preach nothing that had not been preached by our Redeemer and his inspired apostles in the primitive age of the church. And if Elder M. or any other brother present discovered any departure from the apostle's doctrine, they did not make their discovery known to us at the time. c. This assertion is altogether incorrect, except that it may have been implied in the preaching that the church of God has always existed in Christ, that Christ is the life of the church, that he suffered that death which was due to the law and divine justice for her transgressions, and that "the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead."

—2 Cor. v. 14. The union of Christ and his church is not a new doctrine with Old School Baptists. But that Christ was presented as only a delegated being, or anything short of the Mighty God, the Everlasting Father, the true God and Eternal Life we deny. d. It is true that it was asserted that Christ laid down his life for the church; and we honestly thought that even Elder M. himself believed that doctrine; but it was not said that he shed no blood until after he was dead. One brother did remark that we have no account given us in the scriptures of his shedding any blood literally in his crucifixion until the soldier pierced his side with a spear, which was, as we are informed, after his death; but it was not said that he shed none before he died. On the other hand, we believe the nailing of his hands and feet to the cross, the crown of thorns which he wore, as well as the cruel scourging he endured, would all cause blood to flow from his sacred veins. The brother alluded to was showing that the saints being washed in the Redeemer's blood, had a deeper signification than a literal construction of the term blood. e. This is rather hard straining to give the impression that the preachers at that Association had been setting forth two Christs—one that was born of the Virgin Mary, and another Christ, and that one of these, without definitely telling which, needed redemption as much as his people. Not a word of all this is correctly stated. Neither this, nor anything like it, was stated in our hearing. One brother remarked on some passage which represented Christ as pouring out strong crying and tears unto him that was able to save him from death; and of his prayer, "Father, save me from this hour," &c., as implying that in that sense he was himself brought to view as a subject of

salvation—not redemption. f. This assertion is altogether incorrect. No such irreverent comparisons were made by any preacher during that meeting. We would be shocked to hear such unbecoming language in connection with the great Redeemer's name. No one at that meeting in our hearing attempted to represent Christ as distinct from, or any other than he that was born in Bethlehem, and who suffered on the cross; and how Elder Meredith dare charge such vulgar, profane, not to say blasphemous language to us, or our brethren, when he knows well that his assertion can be disproved by every one of the hundreds before whom he affirms that such words were used, we cannot conceive. In this we charge brother M. with departure from the truth, and we call on the church of which he is a member to attend to it. g. These assertions are also untrue. No preacher charged Eld. Meredith, and those (if any who stand with him) of being arminians; nor did any preacher define arminianism to be the rejection of the doctrine of an eternal flesh and bone Christ. Not one of the preachers thus misrepresented believe that the flesh and bones of our Redeemer are eternal; nor have any one of them ever expressed or implied any such belief. But we do believe that Christ existed in his Mediatorial character from everlasting as the Head and embodiment of his church, which was chosen in him before the foundation of the world. But this Mediator so existed, not in flesh and bone, but as the Son of God, who, when the fulness of time was come, came into the world, was made of a woman, was made flesh, and took on him a body of flesh and bones and blood, in which he honored, obeyed and satisfied the law, bore its dreadful penalty for and in behalf of his church, died and arose in that body. h. Nor did any one of us charge that Eld. Meredith believed that Christ shed an abundance of blood, nor was there a word said about Elder Meredith and his party during all the preaching at that Association, unless it were said after we left. i. Where does Elder Meredith learn that Christ shed bloody sweat in the garden? We read that he sweat as it were great drops of blood falling to the ground; this is a strong figurative expression, to show that he was in agony. But there was nothing said either affirming or denying that he shed blood in the garden, or in the three hours on the cross. It was simply remarked by one of the preachers that he did not know that we had any account given in the scriptures of his shedding any blood on the cross until he was pierced with the spear, after the soldiers had examined and found that he was already dead. Now how easy it would have been, if brother M. knew of any scripture asserting that he shed blood, before he was pierced, to have mentioned it in a brotherly way. As to brother M. not knowing what men mean by what they say, if his description of the preaching at the Salisbury Association be a fair specimen, and if he has given as fair and honest a statement of it as he can, we must concede that he has not the capacity to know what men mean by what they say, for he has missed the mark egregiously in his description. Indeed, this is the most charitable conclusion we can arrive at in his case, and we could well bear with his want of capacity to understand the clear and plain import of

words, were he not more obstinate and stubborn than weak. If he fails to understand what men mean by what they say, he is not justified in reporting that they have said what he knows they have not said. And we venture the opinion that there was not a person at that Association who understood any preacher to say that *their Christ was as distant from the man born in Bethlehem, and who died on Calvary, as a hog is from the sty in which he is fed.*

j. We feel shocked, when we hear one slander the servants of God, traduce their character, misrepresent their language, and all with so much apparent malice and bitterness, and with the same breath take the holy name of God upon their slandering lips. When, as James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Jas. iii. 10.

k. It is surprising that any political paper, pretending to any respectability, should open its columns for such a purpose. If the columns of the *Signs* were closed, Eld. M. knows of a paper, and an editor, ready to receive anything, however slanderous or abusive against those for whose disparagement his whole communication was designed.

l. If the *Signs of the Times* were open to those who oppose the doctrine which we hold and publish, when they wish to traduce any one's moral character, we certainly should think Eld. M. might have got his article in; it could not have been well rejected for want of a sufficient amount of calumny.

In conclusion, we wish to say, that so far as we are personally misrepresented, we do freely forgive. We have borne the same kind of treatment from the same brother, for years; as a general thing, he has confessed his fault about once a year, and we have buried the hatchet; but his reconciliation has not generally lasted but a few days, before we have been assailed with new accusations, and in some cases published as an heretic; still we have borne it; and still we are willing to bear all things; and still we do believe that brother Meredith is a subject of grace, and will be finally delivered from all these corruptions of the flesh, and through grace finally sing, in sweet harmony with those whom he now assails, the songs of redeeming grace and saving love, when time shall be no more. But it is on account of those dear servants of Christ, brethren Leachman and Harding, and perhaps brother Slater, who are stigmatized as Eld. Beebe's workmen. These brethren are younger than ourself; they may live to proclaim the everlasting gospel when brother Meredith and ourself shall slumber in our graves; we cannot persuade ourself to leave the false impression on them, to hurt their usefulness as the ministers of Christ.

The errors which Eld. M. charges us with, we have constantly disclaimed, for years. Still he persists in charging us. We have repeatedly assured him, that if he has from anything we have ever said or written understood us to advance *Arianism, Socinianism*, or any other *ism* derogatory to the character of our divine Redeemer, or setting him forth as less than the Eternal God, he has not understood us as we have intended. None can be more uncompromisingly opposed to these here-

sies than we are. But that the files of the *Signs* should be searched for twenty-six years, and garbled expressions, disjointed sentences, and parts of sentences, collected of what we or others have written, and these mingled in the most confused manner, to try to make the public believe that we hold what we disclaim, what we do not hold or believe, what we constantly deny, and what we abhor, seems to us unreasonable, unbrotherly, and beneath the character which christians should try to maintain.

Brother E. B. Turner's Letter.

On two points in brother Turner's letter we wish to offer a few remarks, not by way of controversy, for with the general sentiments of his letter we think we are agreed, and probably on every point, when we fully understand each other.

First, in regard to ministerial support. We do not understand that the minister of Christ is placed by the apostle on the list with the poor of the churches, who are to be sustained by the charity of the churches, unless like the poor saints they are in reality poor. But whatever may be the pecuniary circumstances of the minister, if he devotes his time, labor, and worldly interests in the service of the church, the apostle makes it binding on his brethren, according to their ability to aid him in bearing the burden and expense to which he is for their benefit subjected, whether that expense be in time, labor or money. If the preacher be subjected to no extra expense in time, labor or money, we know of no claim he has for remuneration, from his brethren, if he is poor, then with the poor he is to be cared for. But the law of equality makes it the duty of the saints to equalize the burdens which are required to be borne. If, therefore, the minister, or any other brother, be required to leave his corn-field or work-shop and spend his time in the service of the church, or in consequence of the station which he is called to fill in the church, all the brethren in the church who are as able to bear that expense as the preacher is, should step forward willingly and cheerfully, and divide the burden and expense with him.

The other point is in regard to preaching on mysterious subjects. If the minister is to preach only what all the saints understand, why is it required as a ministerial qualification that he *must be apt to teach*? Is not the ministry for the instruction of the saints, and for their edification? True, secret things belong to God, and things which are revealed belong to us and to our children; but it is equally true that "The secret of the Lord is with them that fear him, and he will show them his covenant." All that the Bible contains, and all that the Spirit of truth makes known, are things revealed. Things which the eye has not seen, nor the ear heard, and which have not entered into the heart of man, and which are hidden from the wise and prudent, are revealed unto babes; for the spirit searches even the deep things of God, and God hath revealed them unto us by his spirit. The case which brother Turner has referred to is in point. That which was a profound mystery to the eunuch, was a revelation to Philip, and he preached that mystery to the eunuch, and he was also made to understand and rejoice in the same. Paul said to the Corinthians

that he or we preach the wisdom of God in a mystery. Even the hidden wisdom, or secret things of God, which none of the princes of this world knew. Though they were the secret things which belong to God, yet so far as he has by his word and spirit made them known to us, they are things revealed, and belong by a gracious grant from heaven, to us and to our children, and to all who are afar off, even as many as the Lord our God shall call.

We preach Christ, this is a mystery, without controversy, it is a great mystery. God manifested in the flesh, justified in the spirit, seen of angels, preached among the Gentiles, believed on in the world, received up into glory. Unto Paul it was given, that he should preach among the Gentiles the *unsearchable* riches of Jesus Christ. And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus. Eph. iii. 8-11.

We presume that brother Turner only designs to set his face and testimony against vain speculations in regard to preaching, and foolish questions about the law, endless genealogies, &c., which serve only to darken counsel, and produce strife and discord among the saints. Our remarks are only intended to prevent others from so construing his words as to make them favor what we are persuaded he does not mean.

Circular Letters.

The Clover Regular Baptist Corresponding Association, in session with the Bushcreek Church, Highland County, Ohio, September 17th, 18th and 19th, 1858. To the Churches of which she is composed send love and Christian salutation.

DEARLY BELOVED IN THE LORD:—Through the tender mercies of our covenant God, we have been permitted once more to meet in our Associational capacity; as we humbly trust that the Eternal God is our Father, and Jerusalem, which is above, is the mother of us all. Being, as we profess, one family, loved with an everlasting love, redeemed with the precious blood of Christ, quickened by the same power that raised Jesus from the dead, and "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," let us draw near with a pure heart, and a ready mind, serve him without fear, and in all things obey Him,—by the assembling of ourselves together, by speaking often one to another, by admonishing one another in psalms and hymns and spiritual songs—praying with all prayer, lest ye enter into temptation of the devil, for we are not ignorant of his devices—whether he comes to us with seven heads and ten horns, or with two horns, as a lamb; for he speaks like a dragon, and will exercise all the authority of the first beast, notwithstanding his demure looks and fair speeches, calculated to deceive the hearts of the simple. Let us therefore take unto us the whole armor of God, that we may be able to stand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace. Above all, take the

shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the "sword of the spirit, which is the sword of God." And having done all, to stand fast in the liberty wherewith Christ has made you free, and not be entangled again with any of the snares that your enemies have laid to lead you from the simplicity of the gospel. But be immovable, always abounding in every good word and work. Let not your heart be troubled, neither let it be afraid. Although Zion, in herself, is weak, her Redeemer is the God of the whole earth; the Holy One of Israel is her king. He has loved her with an everlasting love, therefore with loving kindness has He drawn her. In His love and His pity He redeemed her and He bare her and He carried her all the days of old. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered him up for us all, how shall he not with Him freely give us all things?

Now, brethren, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, who is the author and finisher of our faith, who, for the joy set before Him, endured the cross, despised the shame, and is set down on the right hand of God. Let us not be weary in well doing; let us be patient, always ready to give an answer, should any ask a reason of our hope. If any should suffer persecution for the sake of the truth, happy are ye, though your name be cast out as evil. Remember the example of Christ and his saints in old times, and rejoice that you are counted worthy to suffer for His sake. Walk in love, and may the God of all grace be with you, and guide you into all truth. Amen.

The Oclockonee Primitive Baptist Association, in session with the Church at Antioch, sendeth christian salutation to the churches composing her body:

DEAR BRETHREN AND SISTERS:—According to our custom we send you this imperfect epistle. And from the history of God's people and his first setting up his worship among them in the world, and from our own experience respecting the mysteries of his spiritual kingdom, we feel sensible that tribulation is a part of our earthly inheritance while we remain in the body; and owing to the many conflicting elements with which the true christian is surrounded, it seems necessary that their pure minds should be frequently stirred up, both from the pulpit and the press, for when the church of Christ is in a healthy condition, her devotional services are rendered in harmony to her Lord and Master, presenting as it were an unbroken chain of love and good works, and are thus better qualified to answer this important interrogation, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" And, dear brethren, we believe that the practical perseverance of the saints or the christian warfare might be as interesting a subject as we could lay before you, provided we could do the same to your edification in the compass of this short letter, for we are persuaded that our Heavenly Father has given his children grace equal to their day, so that they have been and still will be enabled to hold out

to the end, notwithstanding their many oppositions. And the only way we can know of God's children is from their profession, and the practical use they make of the sacred scriptures, from which we arrive at the conclusion that they are comparatively but few in number, and even among them sometimes a want of harmony and brotherly kindness, which would not be the case if their unsanctified natures were crucified, and their ungodly deeds mortified; and painful as it is, it sometimes comes to pass that the professed followers of Christ get into sore conflicts among themselves, and when party strife matures, it speaks like the envious harlot, who preferred a division of the living child rather than its true mother should have it, and thus makes a better show of infidelity than christianity; and the church of Jesus Christ may well lay aside all malice and strife among themselves, seeing they have a combined opposition, consisting of the world, the flesh and the devil; and though the subjects of this black prince may frequently be at variance among themselves, yet in their united opposition to the true christian their alliance is complete. But our God has wrought great deliverance for his followers under the law dispensation, and equally so under the gospel; and it has been sufficiently verified to us that for whomsoever the Lord undertakes deliverance is certain, though they may be cast down for a season. Witness the release of the Israelites from under their taskmasters in Egypt, and their triumphant song when they crossed the Red Sea, leaving their enemies in the deep; and during their nationality they met with many most extraordinary deliverances both nationally and personally, as well as many sore chastisements, which no doubt many of them received as a kind token of their Maker's love; for notwithstanding their frequent backslidings, the good Lord would not forsake them, but with great kindness acknowledged that he was married to them; and it is with admiration and much satisfaction that we mention the circumstance of Daniel and the three Hebrew children while captives in a foreign land, that neither the lion's den nor the fiery furnace was sufficient to restrain them from that solemn devotion which they felt was due from them to their Heavenly Parent, who sustained them in the trying hour and made their adversaries an easy prey for the flaming fire and the hungry lions; and it so often comes to pass that the wicked fall into the pits they dig for the righteous, even as Haman was hung on the gallows that he reared for Mordecai. But from all our trials and conflicts we need not expect immediate deliverance, neither would it be best for us, and as such our Heavenly Master has seen fit that our pathway should be well strewn with thorns and thistles, with adversity and much tribulation, which is productive of more humble obedience to our great Law-giver, and likewise it lessens our pride and strengthens the bond of love and union among ourselves, "knowing that tribulation worketh patience, and patience experience, and experience hope," &c.; and so it has come to pass under the gospel dispensation that the church of Jesus Christ has waded through many trying scenes and bloody persecutions, even from her infancy, with but little respite for many centuries, of which the great Captain of our Salvation

drank deep of the bitter cup, and likewise his Apostles, who in their meekness and humble submission have left us a most glorious example, teaching us "that all that will live Godly in Christ Jesus shall suffer persecution," which was verified commencing with the Jews and Pagans, and continued through the dark ages of Popery, when the Man of Sin seemed to triumph throughout the Universe, while our brethren from time to time have manifested their perseverance in the midst of prison and cruel death, knowing that these trying things were but for a moment, looking forward to the great recompense of reward. And, dear brethren and sisters, we can have but a very faint view of the many trials and sufferings of our brethren in past ages, and under despotic governments, where the false church is promoted and protected by the secular arm, to the great annoyance, too, of the poor feeble followers of Jesus. Neither can we rightly appreciate the privileges which we enjoy, unless we had participated in like sufferings, for our lot has been cast in a favored spot, in a land of plenty—yea in a land that flows with milk and honey, and under the protection of a liberal government, and up to the present moment a kind asylum for the oppressed of all nations; and it may in truth be said that our lines have fallen to us in pleasant places, knowing but little of pestilence, sword or famine, with the glorious privilege to worship God as seemeth us good, and none to make us afraid. And under such easy circumstances, and in the midst of prosperity and wealth, surrounded with so many worldly allurements with the vanity of our sinful natures, and without God's grace we shall not be able to resist them all, for a calm which produces so much fleshly ease is to be more dreaded than the billows that rage high with the tempest, and our indwelling sins are sufficient to keep up a perpetual warfare if we only had wisdom to detect their insidious assaults, which might otherwise draw us into many vain and sinful pursuits, which can only satisfy the minds of the ungodly; so that we may consider that the christian conflict with us is much narrowed down, since the good Lord has released us from under the iron hand of oppression. Our combatants now principally consist of the flesh and the spirit, which are perpetually arrayed against each other, which the poet thus beautifully portrays:

But of all the foes we meet,
None so oft misguide our feet;
None will lead us into sin,
Like the foes that dwell within.

These are mysteries, only to be understood by those who are renewed by grace, and even among them it is a matter of vital importance, which they cannot at all times solve to their own satisfaction; and the query may often arise in their troubled breasts how can these things be, that they that are born of God cannot sin, and yet sin dwells in their mortal body. And again, "the will is present with me, but how to perform that which is good I find not." These familiar expressions do not only relate to Paul's experience, but to the experience of all God's children who have been renewed in the spirit of their mind, and all the righteous acts of Christians originate with and flow immediately from the new man which is formed in them the hope of glory; and the apostle's

explanation of this mystery must receive the sanction of all experienced Christians in his following declaration, "With the spirit of my mind I serve the law of God, but with my flesh the law of sin." But the new man must and will triumph, bringing into subjection the vile passions of our sin-polluted natures, and even our frail bodies seem to sympathise in the great work of regeneration, and thus yield in humble obedience to the Divine teachings and its controlling influence; and so it comes to pass, according to the Divine rule, "if any man be in Christ Jesus he is a new creature old things are passed away, behold all things are become new;" and by the influence of the new man the old man is made to live soberly, and righteously, and godly in this present world, and it is not of choice that the Christian commits sin, but if we sin, we have an advocate with the Father, even Jesus Christ the righteous. But for our transgressions we may expect chastisement, not as an atonement for sin, but because it yields the peaceable fruits of righteousness, and Christians can kiss their Master's rod that smites them; and that you may escape chastisement, "humble yourselves therefore under the mighty hand of God, that he may exalt you in his time." Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about, "seeking whom he may devour." But satan cannot contend long when properly resisted, and that you may be able to carry on this war successfully, have your loins girt about with truth and the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace, and with all the necessary implements of warfare for the Christian's use, "for the weapons of your warfare are not carnal, but mighty through God to the pulling down of strong holds." And, dear brethren and sisters, be encouraged, for though the war may be sore, it cannot be long. And a word to you, dear ministers, that labor in word and doctrine. Your road may be rough and your burden heavy. You have the welfare of your families at heart and the care of the churches, over which the Holy Ghost has made you overseers; and if you are truly such, filthy lucre has not been your object in the ministry. Nevertheless, the churches should in kindness remember your labors of love. Therefore, "take heed to yourselves and the doctrine, continue in them, and in doing this you shall both save yourselves and them that hear you." Not that you can do anything to save your own souls or those of your hearers, yet with a correct understanding and a strict adherence to the Divine rule, you may not only save yourselves but your hearers likewise from doctrinal errors and many vain and hurtful lusts, for it is much better to prevent diseases than to have to cure them. "Then let us not be weary in well doing, for we shall reap if we faint not." And may the good Lord enable us all to continually look forward to the final dissolution of all that is mortal, and to patiently wait for the adoption, to wit, the redemption of our body, and give us an easy passage over Jordan's cold stream and a happy entrance into his heavenly Kingdom, where we shall have war no more, and our weary souls will for ever be at rest.

B. MANNING, Moderator.

WM. C. LESTER, Clerk.

Corresponding Letter.

The Clover Regular Baptist Corresponding Association, to the Associations with whom she corresponds, greeting:

DEARLY BELOVED BRETHREN.—Through the tender mercy of a covenant keeping God, we have been permitted again to meet in an Associational capacity, and we are happy to inform you that our churches still continue steadfast in the Apostles' doctrine and in fellowship, and do rejoice in the glorious plan of salvation, as revealed in the Holy Scriptures; that we are perfectly joined together in the same mind and in the same judgment. In hearing from the different churches we find our additions have been small, yet peace and harmony seem to prevail, which causes us to take courage, knowing that no weapon formed against Zion shall prosper, and every tongue that shall rise against her in judgment she shall condemn.

It gives us pleasure, dear brethren, to receive your messengers, together with your letters of Correspondence. O Brethren, may we be enabled by Divine grace ever to maintain those heavenly truths which have so long formed the basis of our Correspondence.

And now may grace, mercy and peace from God the Father and our Lord Jesus Christ be with you all. Amen.

The Oolookonee Primitive Baptist Association, now in session with the Church at Antioch, Thomas County, Georgia, Oct. 26, 1857, to our sister Associations with whom we correspond:

DEAR BRETHREN IN CHRIST:—We have received correspondence from only two of our sister Associations this year, viz: the Suwanee and Union.

Dear brethren, your several correspondence and messages of love have been gladly received and have been comforting and edifying to us. We hope your correspondence may be continued. We feel thankful to our Heavenly Father that we have been favored also with the services of two of our precious ministering brethren from the up-country, to wit: C. A. Parker and S. Castelow, who have been to us we trust as the coming of Titus to Paul. Our body has been tolerable full, and peace and harmony seem to abound among the various churches. Our congregations during the session have been large, and we hope much edified by the preaching of the gospel of our Lord Jesus Christ, which we hope may be as good seed sown in a friendly soil, and that the fruits may be gathered in days to come.

Yours, in bonds of christian love and affection. B. MANNING, Moderator.

WM. C. LESTER, Clerk.

ELDER G. BEEBE:—I am this day 78 years, 4 months and 12 days old. I was taken sick four years ago last month, and I did not get from home until the 4th of the following March; and then my wife's brother died, and they sent for me to go if I possibly could. From that time my eyesight has been failing me constantly, so that I did not expect to be able to read, and did not write on for the *Signs* or *Banner*—and I want to know to whom I am under such great obligations of gratitude, whether to you or some of my friends round about me. I want you to continue sending the *Signs of the Times*; I can get my children and grandchildren to read them for me. I receive so much comfort from reading the *Signs*, from the experiences of the brethren and sisters, explanations and circular letters, that I am often filled with comfort. I have not been to meeting, where my name stands with a few others, more than five or six times in four years. There are convenient to me three meeting-houses—two New School and one Socinian or Christian church, as they call themselves, but I get nothing there but frowns and sneers; so I put myself to trouble to go. I want you to send me one of your hymn-books, of the cheap kind. I am surrounded by the different denominations, and not near to any Old School meeting-house or member, so that I am alone. Yours in Christ,

J. LANKFORD.

TO WHOM ARE WE INDEBTED?—We are in receipt of a barrel of prime oysters, which some kind friend (we know not who) has sent us. We presume they were sent as a present, and we have no other way to acknowledge the favor, and express our gratitude, but in this public manner. The donor is no doubt aware that editors, however unaccustomed to such luxuries, can relish them occasionally.

ARTIFICIAL LAKE IN VIRGINIA.—An Engineer in Virginia is engaged in a grand scheme for improving the navigation of the Kanawha river, by forming a vast reservoir or mountain lake to feed that stream during low water. A correspondent of the (Va.) *Era* gives the following information relative to the contemplated improvement:

"The reservoir will be made by making a dam between the mountains, across big Sewell Creek. The dam is to be 945 feet long, 60 feet high, 400 feet thick at the base, and 45 feet thick at the top. At either side of the dam will be made immense sluices to carry the water away, which would naturally flow over the dam when it gets full. The sluices are to be made of masonry of the most substantial kind. The water is to be kept in this lake until it is needed in the Kanawha, when it is to be let off as it is needed to keep up the navigation of the river. The means of getting it off will be by means of locks. The lake is to be twenty five miles long and from 1000 feet to one and three quarters wide. There is an immense amount of speculation about this great work, the probable cost &c. Mr. Taylor says that the dam will cost about \$200,000. The cost of the land will be the greatest drawback on the enterprise. It will cover about 50,000 acres of land, besides 50,000 acres more which will have to be paid for by the company, because it will be of no value to the owners, being all mountain land and remnants of farms. \$1,500,000 will not buy the land and pay the damages. What time it will be done will depend on circumstances. There are eight creeks flowing into it. The object is, after the lake gets full of water, to cut through the dividing ridge, between the lake and Greenbrier river and make a canal through the cut.

CURIOUS CANON IN NEW MEXICO.—The U. S. troops sent out from Fort Defiance to punish a band of hostile Indians in the neighborhood, succeeded in capturing five thousand head of sheep, and six Indians. Several Indians and two soldiers were killed during the fight. The troops entered a remarkable gorge, or *canon*, climbing down the mountain side at almost its centre, through a narrow passage, where a single horseman only could pass, and at the risk of being precipitated, by a false step, down a chasm of five hundred feet. The walls of the canon are in some places fifteen hundred feet high. Arrows shot from the top at the troops below, lost their direction by the resistance of the air, and came down horizontally. Stones thrown were broken before they reached the bottom, from the same cause. It is about 49 or 50 miles through it. Peaches and corn were found in it in great quantities. The peaches are said by the officers to be very fine. Had the tribe in any numbers stood fight here, they could have annoyed the troops much without a doubt. It was a hazardous march, and the success is a matter of wonder as well as of congratulation. The opinion is expressed by some of the officers, that ten determined men, well armed, could have resisted the entrance of the troops into the canon.

A wife Insurance company is proposed in London, in consequence of the constantly occurring accidents, by which ladies, owing to the immensity of their dress, are either burnt to death, or have a large portion the valuable and extensive stock of drapery which they carry about them destroyed.

HOOSAC TUNNEL.—The Springfield *Republican* states that "the heading in the west end of the tunnel has been excavated to the distance of 1,120 feet, and is perfectly dry." The work on one end of the tunnel has progressed, for the last three months, at the rate of 60 feet per week. This is a gain of 20 feet per week since the first instalment of \$100,000 was paid over. The total amount of heading excavated from both ends of the tunnel exceeds 2,300 feet. The cost of completing 1,000 feet of tunnel is \$73,000. The height of the tunnel is 18 feet, and the width is 14 feet, which is wide enough for a single track.

SILVER IN ARIZONA.—Private letters from Lieut. Mowry state that new silver mines of great richness have been opened in Arizona, and that the gold diggings yielded well. He had secured from the Mexican authorities in Sonora privileges of communication between Guaymas and the mining regions.

SOMETHING NEW has turned up in the marriage line. "Assistant" ministers have grown as stale as "assistant" drapers; and now, brides have got "best friends." At a recent wedding, in England, the young lady's father was the officiating clergyman, her brother was "father," and her uncle "best friend."

Two links of the great chain stretched from West Point to Constitution Island, across the Hudson River, during the Revolution, have been presented to the State Library by Mr. Townsend of Albany. It is supposed that a considerable portion of the chain still remains in the mud of the river.

Record of Marriages.

Nov. 16—By Eld. J. A. Johnson, Mr. Wm. T. Hickman to Miss Susan Vance, all of Henry Co., Indiana.

Nov. 18—By Eld. Thomas P. Dudley, Eld. John F. Johnson, of Muncie, Indiana, to Mrs. Rebecca T. Lewis, of Fayette Co., Kentucky.

Nov. 23—By Eld. G. W. Slater, Mr. Robert Twilley, of Quantico, to Miss Amelia Ann Mezick, of Salisbury.

Nov. 24—Near New Vernon, at the residence of the bride's father, by Eld. G. Beebe, Mr. John D. Smith to Miss Marietta Harding, daughter of Mr. Henry O. Harding, all of Mamakating, N. Y.

Obituary Notices.

DEPARTED this life at Athens, Bradford Co., Pennsylvania, November 20, 1858, Mr. DAVID PLAYFOOT, aged eighty-one years. Brother Playfoot was a native of England, and at the time of his death a member of the Chemung Old School Baptist Church. A few days before his decease, he said he had been hoping in the mercy of God for more than fifty years, and during that time said he "I have stumbled about through trials and temptations, but the Lord has upheld me. What a blessed thing it is to have a good Foundation for a hope on a dying bed. Clouds and darkness will come, but they soon vanish away, and all is bright." On being asked if he had any desire to stay here, he replied, "O, no, no. I wish to go where there is no sin; where I can praise God for millions and millions of years uninterrupted. But I do not wish to be impatient—my days are all numbered, and I shall not fall short nor go beyond their appointed time." Thus submissively and triumphantly did he pass through the valley of the shadow of death after an illness of seven weeks; retaining his faculties as long as he could speak; and we confidently trust he is now joining in the song of the redeemed. Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever. Amen.

MARIANNE MURRAY.

Old School Meeting.

THE OLD SCHOOL BAPTIST OF WEST-MORELAND have decided to hold their Yearly Meeting on Friday, Saturday and Sunday, the 14th, 15th and 16th of January next. It is hoped that as many as can make it convenient to do so will attend this meeting. More especially are we desirous that Eld. Beebe and other ministering brethren will be present.

J. BICKNELL.

WESTMORELAND, N. Y., Dec. 1, 1858.

Special Notices.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 3,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following CASH TERMS:

In substantial plain binding, at \$1 for single copies, or for any less than six copies. Six copies for \$5, or twelve copies for \$9.

Blue binding, plain edges, single, \$1.12. Six copies for \$5.50, or twelve copies for \$10.

Blue, with gilt edges, single, \$1.25. Six for \$6, or twelve copies for \$11.

Imitation Turkey morocco, elegant style, single, \$1.50. Six copies for \$8, or twelve for \$15.

Best quality morocco, single, \$2. Six copies for \$11, or twelve copies for \$21.

At these prices, the books will be carefully put up and sent, at our expense, by mail, to the post office address of those who forward the cash with their orders, or by the United States Express to such destinations on public railroads or other thoroughfares, as may be designated.

So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope by a liberal patronage soon to be able to meet the heavy liabilities incurred by its publication.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.—The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2 for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance. The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c. Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist Cause—is published on the 1st and 15th of each month, by GLENN BEEBE, to whom all communications must be addressed, post paid, and directed "Middle-town, Orange Co., N. Y."

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 26.

MIDDLETOWN, N. Y., DECEMBER 15, 1858.

NO. 24.

Correspondence of the Signs.

Addressed to a sister and forwarded for publication in the SIGNS OF THE TIMES.

GRAYSON Co., Kentucky, 1858.

DEAR SISTER:—I now seat myself to redeem my promise, and if the Lord will enable me, to relate my experience. Poor as it may seem, I would not exchange it for all that the world calls good or great. When I was quite young I often was impressed with serious thoughts in regard to a future state, which were probably produced by reading the Bible, for I read enough to convince me that I was a sinner. But still I thought there was time enough; and that when I should become older I could soon get religion. But how surprised was I when the time rolled round, to see myself a sinner justly condemned before a holy God. But still I thought I must do something to extricate myself from the curse of the law that rested on my guilty head. Under this impression I often went to some secret places and tried to pray the Lord to have mercy and forgive my sins; but in this I only had an increased sense of my sins; for it seemed to me that I had no suitable words for prayer; and I would return more wretched than ever. I will not attempt to mention all the turns or places; but thus I went on for several months. I attended meetings and saw others who seemed to be seeking the Lord; they could weep and cry with earnestness of soul, while I felt so condemned that I could only stand or sit alone, and not a tear could I shed. I bore my trouble as silently as I could, and was determined never to tell any one of it, as I feared there was no chance for me to get religion. Some times I would go to hear old Benjamin Kelly preach, as he generally preached experimentally, he would tell me the place I was in, and then go on and tell the comforts that Christians enjoy in this world; but this filled me with horror; for I thought myself so much worse than any other one, that the Lord had only opened my eyes to see my sins, but had sealed my everlasting destiny. I would have exchanged conditions with any person, for I viewed myself entirely out of the reach of mercy, and that I must live and die in that condition. Under these impressions I sometimes resolved to avoid thinking about that which I was never to enjoy. Still I would search the word to see if I could discover any chance for me; but I would close the Bible without finding any grounds for me to stand upon. I could read of devils being cast out, and of many being made whole; but my heart seemed to me to be more wicked than theirs; so in every line I read my own condemnation! I attended the baptism of J. Haynes, and can never tell you what

were my feelings while standing at the water. My soul was filled with such horror on account of my sin, that everything seemed dismal to me; and as I was walking home, meditating on what I had passed through, and with such a sense of my wickedness, I wondered that the ground did not open and swallow me. When I got home I tried to ask the Lord to have mercy on my poor wicked soul; but it appeared that his ears were closed to all my prayers, and I felt myself to be entirely out of reach of his mercy. Thus I continued until sometime in April. It was on Wednesday; it seemed that morning that my last day had come; and I must be launched into eternity with all my sins, and hear the awful but just sentence, "Depart from me, thou cursed; for I never knew you." I think that was the darkest day I ever spent. I tried to think of something that would be prayer; but could think of nothing that I had not tried before. I had repeated the words, Lord have mercy, until I felt sure that there was no mercy for such an outcast. Late on that evening, I stepped to the door to look around, and it seemed so deeply impressed on my mind that I must go somewhere and try to pray, that I could not go back to my seat without trying to pray once more; I looked in every direction before I could determine which way to go, for I had been to every secret place I could think of. Finally I went to the stock-yard, I never can forget my feelings, when I got there. Death and hell seemed to me to stand full in my view, and I felt so much condemned that I could not so much as kneel, nor utter a word in God's holy presence. I lay down on some straw that was there, and thought I should never see the light of another day. I remained there until it was growing dusky, and returned to the house bowed lower than ever, when I passed through the gate, I stopped and sat down on some blocks which were there, and while sitting it seemed as plain as though some one had spoken the words, that I must humble myself before the Lord. I felt myself in a moment humbled to the very dust of the earth, but still thought my sins were too great to be forgiven. I arose and went into the kitchen, not knowing why. I could not stay there, but went into the house, begging the Lord to give me humility of soul. I seated myself in a chair by the bed-side, and reclined back, burying my face in my hands, and begged the Lord to grant me humility. I had not remained there long before the eyes of my understanding were made to see the Savior extended on the cross, and shedding his blood for sinners, and then I saw plainly how sinners could be saved. This view of the Savior so delighted me, that I thought I must tell my father of it, so I took a seat by him for that pur-

pose, for I thought I had never seen anything so beautiful. He was talking with my mother about the great revival which was at that time progressing in the neighborhood, and I remarked that I was glad it was so. My father turned his eyes on me and said, in rather a rough voice, "If it was so, it would never do me any good. I left my seat with my feelings completely crushed and wounded, and with an aching heart, and thought my eternal damnation was certain, and that my father knew it to be so. I retired to bed, thinking of my dreadful condition, and thinking of what would become of me, and the thought occurred to me that my father did not know what I wanted to say to him, or he would not have said what he did; I took courage, and was relieved; and that lovely view of the Savior again took possession of my mind. I soon fell asleep and slept quietly all night, and when I awoke the next morning, I still enjoyed that beautiful view of Christ, and I was so delighted that I found myself repeating,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

I arose, and wondered what could be the matter, and began to say in my mind, with great delight,

"I'm not ashamed to own my Lord,
Or to defend his cause;
Maintain the honor of his word,
The glory of his cross."

When I could see so plainly the plan of salvation through Jesus, there seemed to be a little hope for me; but I was afraid to take hold of it, for fear that I might be deceived. And thus I went on, as nearly as I can describe, between hoping and doubting, for seven days, which brought me to the next Wednesday evening, when there was a night meeting at Charles Huff's, and Benjamin Kelly preached. I thought I would not miss going, on any consideration; for I felt confident that he would tell me what was my case. The day wore away slowly, for I wanted to know why I could not feel troubled as I had previously felt, as I had tried to get the same trouble again; but could not. When I tried to pray for a return of that trouble, I would have presented to my mind, the Savior on the cross, and the way of salvation thereby. At last the evening came, and I went to the meeting, all anxiety; and when he took his text, he said he would only take one word for a text, and that was a word which comprehended everything the Christian wanted or needed, it was *Jesus*. I thought he was right, for I could see more of his goodness than I ever had thought of before. He said he intended to preach Jesus as the way and the truth, and the life. This he undoubtedly did, and so plainly that I hardly could refrain from

telling him what I hoped the Lord had done for me. After he had preached so much about Jesus, he sung of him,

"Jesus, my all, to heaven has gone," &c.

I thought I had never heard the name of Jesus and heaven sound half so sweet before. My feelings were so elated that before I was aware I had left my seat and was almost at his side. When I became conscious, I returned to my seat. There were several songs sung before we were dismissed, all of which elated my feelings so much that when we were on our way home, I felt anxious to hear some one talk of the goodness of the blessed Redeemer, when Hannah Carter came up, and asked me if I had not felt different that night from what I had ever before. I told her I had; and she said she thought I could tell something if I would. I acknowledged that I could, but here the roads parted, so I told her no more that night. On the next morning I told it to the family. I thought I was satisfied, and always should be. It was not long before the meeting day, which was the first day of May. The day came, and I felt anxious to unite with the Church and be baptized; and I joined the Church, on the belief that I ought to obey the commandments of Jesus; but I did not get home until my confidence was all gone, and I felt very sorry that I had talked to the Church. The next day was appointed for the baptism, and as I walked along the road to meeting that day, I thought of all hypocrites, I was the greatest. I sat in the house during the meeting, but I could not listen attentively to the preaching, and after preaching we attended at the water. I never can tell what were my feelings as I stood on the bank of the stream. I thought I was so unworthy that even if I were a Christian, it was wrong for such an one to be baptized. But when I went under the water, the same Savior that I before saw to be so beautiful appeared to me again; and when I came up it seemed to me that there was a brighter light shined into my mind than I had ever before witnessed, and all doubts had left me, and I felt comfortable for several days, and thought my worst troubles were all over; but I was soon instructed better. Now, as I have related my first experience, I feel that I must tell you something about my journey, and of the trials I have met with on my way. I have had many things to encounter, and I sometimes have thought myself altogether deluded; for when I make a thorough examination of myself, I see so much imperfection in all my thoughts and ways, that it seems impossible that a Christian should think and do so much that is wicked. Sometimes I have tried to lay it all aside, and go to the Lord and ask him to convict and

convert my poor sinful soul, and to prepare and fit me to be a subject of his kingdom; and as often as I have thus tried, just so often have I been made to acknowledge that the conversion I have experienced is greater than I deserve; for in these examinations, in scrutinizing closely, there is always a little hope that seems to rest on my old experience. Sometimes I mourn for days and weeks together, because I cannot love the Lord more for what he has done for me. At such times I think if I could see some person that I have confidence in, with whom to talk about the goodness of the Lord, I should be satisfied. But at other times I am satisfied to be alone, for then I can commune with the Lord; and when he appears as the guest of my soul I desire no other company; then I have all I can want. These things used to perplex me very much; but of late years, I think I have learned to live more by faith. Still I have many trials, and some of them bring me very low, and I have to mourn the absence of my Lord. I take up my Bible, and open it with a prayerful desire to find something to relieve my mind, and meet with a disappointment; at other times I feel more than satisfied for all my toils, and then my thoughts and hopes arise above this earth, and far above all earthly things, and then I long to leave this world of sin, and be with the Lord. I expect you know something about these trials, and it may be that you understand them better, and in this conclusion, I beg you, as a sister, to pray for me, that I may keep my garments unspotted, and that the Lord may keep my feet from straying into forbidden paths, for I know my inability to keep myself. I desire to spend my few remaining days more closely occupied in the service of him in whose cause I have enlisted. I know that the time cannot be far distant when I shall be called from this earthly abode, and take my flight to another, and I sometimes hope, a better world than this; to that world where the weary are at perfect rest, and where the wicked cease from troubling. It will indeed be rest to me, if it be my happy lot to stand accepted through the Redeemer, and made worthy to meet him at his coming. My greatest desire is to know Jesus Christ, and him crucified, and to always remain humble at his feet; and to be more ready to do his will. I know that prayer is calculated to make the christian's armor bright. Then let us pray, and not faint. I have said enough for one so unworthy as I am. I will only add, a request that you will read this to father and mother, and then keep it yourself; and should it afford any comfort to you, I shall be more than compensated for writing. May the Lord bless you in all spiritual things, and make your pathway bright, is the prayer of your unworthy sister, in hope of eternal life, farewell, ELIZABETH L. WILSON.

Copied from our old file of 1847, by request of Brother Joel Hoyt.

BROTHER BEEBE.—I transmit you a few thoughts upon my christian experience. In which you will discover the irreconcilable contraries, in which I think God has taught me, and what a large majority of the professors of religion say, he has taught

them. My religious exercises are so very, and widely, and almost altogether different, from those of the multitude of professors, that I often think, can I be right, and so many wrong? It frequently leads me to close, unsparing self-examination upon the subject. And that this change is attributable, to nothing in me, in nature or in the world, but alone to the sovereign will, power and grace of God, I must believe. And as there is such a difference between the exercises of these, and those of my soul, I cannot fellowship them in any way as christians, nor walk with them as such. I cannot fellowship them individually or ecclesiastically. I may differ with one who has a gospel experience in a point of doctrine and it will not destroy fellowship, because it is an error of the head. But where there is no work of grace in the heart, no Holy Ghost teaching in the soul, and no internal workings, by which we see and know the evil and plague of our own hearts, and taste, feel and know the special love and goodness of God; as a covenant God and Father, in and through Christ Jesus forgiving iniquities and sins, and blessing the soul, with light, peace and joy, in the Holy Ghost; and giving a good hope, (through grace) of eternal life and a blessed immortality; there can be no true fellowship, there is nothing there to commune with, and it is a folly to look for the living amongst the dead. Then,

1. These invariably first thought of God. Contrast. God first thought of me.
2. These first sought the Lord. God first sought me.
3. These were coming to the Lord, when he met them. I was running away from the Lord, when he graciously arrested me.
4. These tried to get near the Lord. I tried to get away from him.
5. These rejoiced that the Lord knew them, and their good intentions. I mourn'd that the Lord knew me, and all about me, and my wicked heart, thoughts and ways.
6. These could come right before the Lord. I tried my best to hide away from him.
7. These prayed and felt better. I prayed and felt worse.
8. These prayed again, and felt better. I tried again, and again, to pray, and felt worse, and worse.
9. These appeared to pray easily. I often had no words in prayer and was shut up in my mind.
10. These always seemed as though God had heard them. I felt often as though God did not, neither could hear me; such a wretched sinner.
11. These heard preaching and were soon comforted, encouraged, and carried away with it. I heard the preaching of the word, when it disheartened me, and appeared to testify against me.
12. These went to meeting, and it always made them better. I went to meeting and it always made me feel worse.
13. These read the scriptures, and appeared to find no difficulty in appropriating the promises of life, and salvation to themselves. I read them, and for days there was not a promise in them for me save that of damnation. O, what a dreadful state, my soul was then in! I never can forget those days. They were to me days of wormwood and gall.
14. These could read the word of God, and feel little or no shame. I read it

when it made me tremble to see my wretched heart, state, and condition developed therein by the unerring Spirit, and finger of God.

15. These could read chapter after chapter at a time, with no apparent inward distress. I could read but a few passages, and sometimes only one, or even one word, before I had to close the book in agony of soul. I felt that it was speaking in dreadful tones to my heart.

16. These seemed to get along so quickly and so easily. I had conflict upon conflict, and struggle after struggle. I felt that I was going backward instead of forward. These outstripped me all to pieces.

17. Everything these did seemed to make their hearts softer. Everything that I did, made my heart harder.

18. These were a people of a great many resolutions, and they said they always kept them. I formed some resolutions too, but always broke them.

19. These could believe at once, it appeared to be a very easy thing with them to believe. I would, but alas, I could not believe. I felt as though I would give the whole world (did I possess it) if I could only believe in the Lord Jesus Christ, as my Savior, and portion forever.

20. These could repent too, just as easily, as they appeared to believe. Yea they told me, it was in the creature's power, to repent just when he pleased. I found it just as difficult for me to repent as to believe. But as these bid me and said I could, I tried hard to perform this great work of repentance; but I found it a sorry business, while my heart grew harder, and harder.

21. These could pray too, without difficulty. I often felt that my very prayer was sin.

22. These soon got rid of their burdens, (if they could be called burdens.) My burden increased more and more; and I verily thought within myself often, that it would never be taken off me. For I had found from sore experience, that it was beyond my power, to remove it or even lessen its weight.

23. These worked away, and were soon delivered, I worked also (for who could be still that felt as I did) and got into greater darkness and bondage.

24. These worked, and lived therefrom. I worked, and died thereby.

25. The salvation of these depended upon conditions, which they had complied with. I found that if ever I were saved, it must be unconditional. For I felt that my works—even the best of them—would send me to hell.

26. These talked as if there were always something good in them. I was brought to see not only that there was nothing good in me, but that my heart, was a sink of iniquity.

27. These were great co-workers with God. I felt and understood that all I did, was against God and my own salvation.

28. The wake of these, was always straight. Mine was always crooked.

29. These could boast of religious performances. I had always to deplore mine.

30. These were pleased in workings, they seemed to succeed so well. They kept things done up so nice. I was out of conceit of mine; because they were done so badly, disappointed me so much, and

ended so miserably; and left my soul still to weep.

31. These did so much, and did it so well, that at times it would seem almost as though they were out of business, till something new could be invented. I found enough to do, while the hardest work of all, was to quit working, and give up to die as a poor lost sinner.

32. These worked the hardest in getting their righteousness. I worked the hardest in getting clear of mine.

33. These told me they always had a portion of the Spirit of God in their hearts. I felt that my heart possessed the spirit of the devil, and was like a little hell. I found it to be indeed, a cage of unclean birds.

34. This people always appeared to be careful about the outside of the dish. I saw, and felt, the inside pollution thereof, which made me sigh for a new heart, that I might pray to God and praise his name.

35. These would talk a great deal about the means of grace, as being complied with by them, and which gave them comfort. I strove to find what these means were, and to do them the best I could; and yet no relief could I find from them.

36. These yielded every thing, apparently without a struggle, and came right to the Lord; and were happy right off. I found everything they did so easily, and which was attended with so much pleasure to them, to me was the most difficult, and attended with grief and anguish, and but rendered my case more deplorable.

37. These creatures would tell me that the only reason why I didn't find comfort, was that I had not surrendered everything, or had not confessed every sin, or had not fully done my duty, or that I had neglected something, &c., &c. They further said it was all in myself. But this only distracted my mind, and made me to shudder.

38. What relieved these only afflicted my soul.

39. What blessed them cursed me.

40. What brought them up put me lower.

41. What gave them liberty, put me in the inner prison, locked the doors, and made my feet fast in the stocks.

42. What made them sing made me cry.

43. What gave them hope sunk me in despair.

44. What was their bright prospect was my gloom.

45. These delivered themselves. I felt that (if ever I was delivered at all) it must be by another, (altogether,) even by our Lord Jesus Christ; for I was as helpless as a drowning man just sinking.

46. The doings of these made them to differ from others. What Christ had done for me, and the Holy Ghost did do in me, made me to differ from the vilest sinner, and most abandoned wretch on earth, and this side of hell.

47. These base their salvation upon their faithfulness. I rest mine solely on the faithfulness of my blessed Savior, Christ Jesus.

48. These rejoice in what they have got. I rejoice in what I have received.

49. Their's is a salvation of debt. Mine a salvation of and by grace.

50. These got their religion. My religion got me.

51. These first loved God, then God loved them. God first loved me, and that is the cause why I ever loved him.

52. These keep their religion themselves. My religion keeps me. And I assure you it is good comfortable keeping too.

53. These say that they are determined to hold on to their religion. My religion holds on to me.

54. These labor hard to keep their hope alive. My hope keeps me alive.

55. These exercise faith when ever they please. My faith exercises me. When it is strong I am up, and when it is weak I am down.

56. These work, and therefore have faith. I have faith, and therefore work.

57. These work to live. I live to work.

58. What makes these alive, kills me.

59. What feeds these starves me.

60. What gives these their best attire clothes me in rags.

61. Their highest notes of rejoicing are plaintive notes to me; and only calculated to sink my soul into sadness.

62. These talk of duties done, I of privileges enjoyed.

63. These talk much about religion. I realize the difference between talking about it, and talking it.

64. These are great sticklers for the law. I contend for the gospel.

65. These evidently are under the old covenant, while they plead for it. I rejoice in and plead for the new, which is the covenant of Grace.

66. These hang upon Moses. I rest upon Christ.

67. These go to Sinai, I go to mount Zion.

68. These love shadows. I love the substance.

69. These go for the letter, (if they have anything at all to do with the word,) I go for the Spirit, which gives life.

70. These seek the highest seats in the synagogues. I desire the seat that Mary filled, at the feet of Christ.

71. These observe days, and months, and times, and years, yet they cannot discern the signs of the times. I observe the ordinances of the New Testament. I want nothing better, nor more, nor less than they.

72. They are great advocates for universal charity. My charity is no larger than the Bible.

73. These are generally bright genuises, in inventing measures and means, to help the Lord to do his work. I am satisfied, (or desire to be) with what the Lord has done, is doing, and will do, and with the ordinances he has given. May I be found walking in them blameless.

74. These hate God's sovereignty. I admire and adore it.

75. These all oppose God's electing love, some keep it concealed, others deny it, but all hate it. My experience has led me to love it. Yea, it is the joy of my heart.

76. These detest limited special atonement. I believe and advocate it.

77. These call imputed righteousness imputed nonsense. It is the foundation of my justification before God.

78. These ridicule the special call of grace. If it were not special, I should never have been called.

79. These appear to love every thing else but the doctrine of the cross of Christ. This doctrine is the only food of my soul.

80. These people are great believers in free-will. I believe in free grace.

81. These are great advocates of free agency, in the matter of a sinners being quickened. My experience teaches me that the Holy Ghost is sole agent, means and every thing else in regeneration.

82. From the doctrine of these, it appears, that God is dependent upon them.

83. Grace with these is nothing more than a mere lackey to free-will. Grace gave me a free-will. For my natural will was nothing more nor less than a will not.

84. These say they have the power to convert sinners, and if they had plenty of means, (which is money) they could convert the whole world. This is not my experience. God converted me (if that blessed change be mine) and I feel that the same power is requisite to convert others.

85. These feel that they deserve to be saved. I feel that I deserve to be damned.

86. The change with these began out and worked in. The gracious change with me, began in and worked out.

87. These build like first hanging the rafters in the air and then working downward. My whole hope of heaven is built upon the foundation of the Apostles and Prophets; Jesus Christ, himself being the chief corner stone. And upon this I build upward.

88. These lay first works, then grace, then works again, and so on, a little like a packer putting down meat, who first places a layer of tainted meat, then one of good meat, then one again of tainted meat, and so on, till his barrel is filled. My experience begins with grace at the bottom, has grace at the top, and is carried on with grace throughout.

89. These are taught (and they say of God too) that they will be saved, if they continue faithful. I am taught that if I am saved it will be through Christ's faithfulness which secures, and inspires my obedience.

90. These are taught that the number to be saved may be increased or diminished according to the industry or sloth of the professors of religion. I am taught that this matter was settled in eternity.—And that the names and number of the saved, were written in the Lamb's book of life, from before the foundation of the world.

91. These are taught that souls are, and will be in hell, for whom Christ died. I am taught that, Christ shall see the travail of his soul, and be satisfied. And that he is the head of the church, which is his body, the fulness of him that filleth all in all.

92. These are taught that unless the sinner begins the work, God cannot save him. I am taught that the sinner is dead in trespasses and sins, and therefore cannot spiritually work; consequently if these be right every sinner must be damned. O horrible!

93. These are taught that unless the sinner first commences the work, he will certainly be lost. I am taught that this is a lie. For God did find, call and save me (a poor lost sinner) when I was an enemy to him, and sinning against him.

94. These are taught that the sinner may baffle the Spirit of God. I am taught the Spirit is God. That he knows well his subjects, understands well his work, and finishes all he begins. And that it is hard eluding his deep searchings, to kick against

his goads, or prohibit his work. My soul well knows this to be impossible.

95. These are taught that salvation is a chance work. I am taught that it is a sure work; and first, that all that are given to Christ shall come to him; second, that all that come to him, he will receive and in no wise cast out; third, that all whom he receives he will keep safely. And fourth, all he keeps here, he will glorify hereafter.

96. These are taught to hate the doctrine of election, and to say it came from hell. I am taught that it came from heaven; and it is of God.

97. These are taught, that election is a damnable doctrine. I am taught that it is the only doctrine that can, or even will save a lost sinner.

98. These are taught that Christ died for the whole human family. I am taught that he died for a chosen, peculiar, people.

99. These are taught that God is willing, yea, striving to save every body, (if they will) I am taught that God does, (in all he saves,) work in them both to will and to do, of his good pleasure.

100. These are taught that the more they do, the more God will love them; I am taught, the more I experience of God's love, the more I will do, and do according to his blessed word too.

101. These are taught the more they work, the more they will enjoy. I am taught the more I enjoy God's gracious presence the more his requirements become privileges, and my soul delights to walk in them.

102. These are taught to preach salvation, as depending on natural free-will. I am taught to preach it, as resting wholly on God's sovereign will.

103. These are taught to preach the gospel (a gospel) to every body. I am taught to preach the gospel to all to whom God shall give gospel ears. To any body else it never has, nor ever can be preached. The opposite is an inadmissible incongruity.

104. These are taught that the preaching of the gospel is the means of quickening dead sinners. I am taught, that the gospel cannot be heard or known, until the Spirit quickens the soul.

105. These are taught to tell of their success, the number of their converts, and to preach themselves. I am taught to speak of the success of Christ, of his converts, of his victories, and to preach that he is all, and hath done all things well.—And that of him, and through him, and to him, are all things. To whom be glory forever. Amen.

JAMES C. GOBLE.

New York City, March 3, 1847.

[Copied from the "Southern Baptist Messenger" by request.]

SHILOH, Hunt Co., Texas, Oct. 14, '58.

WM. L. BEEBE, Editor of the S. B. Messenger—Dear Brother, I merely write at this time to request you to give the enclosed letter a place in the Messenger thinking it may be of some advantage at least to the children of God, from the fact that there are so many wolves in sheep's clothing crying for union, or in other words, for amalgamation, as if amalgamation could give fellowship. There is only one way which fellowship can be gained between the O. S. Baptists and Missionaries. Let them return and acknowledge their wrongs and be received again among us, and their converts, let them come as

though they never had been baptized and gain fellowship by walking, and the first step will be to be buried with Christ in baptism, by which they bring to view their death to sin and resurrection to newness of life, and that will bring fellowship, and fellowship will bring union. Who could amalgamate with the Missionaries and their brood as they now stand? Surely, Old School Baptists cannot, seeing that they have departed from the faith, that is, the faith of God's elect, which works, by love and purifies the heart, and that faith which we are exhorted to contend earnestly for. You will recollect that the enclosed letter is an answer to a letter written to brother I. E. Deatherage, from Tennessee, by brother F. Pickle, in which he requested brother Deatherage's views, and this is a copy of the letter sent to brother Pickle, which I would like for every Baptist to see, who is possessed of the principle that constitutes a Baptist.

I am, dear brother, yours in hope of eternal life,
W. J. SORELLE.

FANNIN COUNTY, Texas, Aug. 24, 1858.

DEAR BROTHER IN THE LORD—I received your letter in due time, containing the Minutes of the "Free Love" conference upon which you request my opinion. The subject is one of vast importance for weal or woe to yourselves and others, for a little leaven (sure enough) leavens the whole lump. It is with a good deal of diffidence and grief that I undertake the task you impose upon me. I feel like using the language of Queen Esther, "For how can I endure to see the evil that shall come upon my people," &c. Your condition has been uppermost in my mind since the receipt of your letter, but I feel unprepared for the task. Again my views will only be a repetition of former views expressed again and again. Furthermore, I deem it too late, too late! If you got my answer to you on the same subject some time back, wherein I referred you to Ezk. xxiii, I refer you to that letter again; read it, use it as you please, I cannot now give my views more clear than I did then metaphorically. The idea I gather from these minutes, with others I've received is about this: The Missionaries subscribe to the old articles of faith and retain home and foreign missions. The Old School receive home and foreign missions, and agree to avoid extremes in doctrine. The Missionaries agree not to force them to pay, but indirectly the Old School agrees to help support Missions. The Old School agrees to acknowledge all the Church acts of missions to be right, and of course, if right, to continue in the right. The O. S. acknowledge they were wrong in not going into acts now recognized as right, therefore will now go into those things. Well, old brethren, let us see what you have got in your basket; take off that vail and let me see what's in this pretty box; open it; oh, yes, Sunday School box! I see John Mooney Meade; look, he is at prayer—wonderful! He rises; listen how he unfolds the plan of salvation—its heights, depths, lengths and breadths; charming indeed! How old is he? Two years old. O wonderful!—knew as much at two as Christ did at twelve. O the increase of wisdom and holiness! Same ratio, won't we beat the Romans and baptize them before they are born? Let me open that book. Glorious! I learn from it that all

our children (sweet little fellows!) will go to Sunday School, get *pious*, be *pious*, make others *pious*, evangelize the world. They can, if they will. Amen. Finis.

What's that looks so old? That's a temperance box—never mind there's nothing much in it. Well, what double thing is that sealed up so tight? That's a sons of temperance box. It rattles a little—may I see in one end a little? Yes. Well, I see a Judge with a law book before him—looks sober and *pious*. Let me see a little further; his company: Bailiffs, lawyers—faces all *sanctimonious*. That will do. What black thing is that down in the bottom of your basket? O, just a little box. Oh, but look at the locks on it; let me see it; bless me, look at the labels on it! Let me read: "I solemnly swear," I "vow," I "affirm," I "adjure," if I divulge, may I be," &c. Curious labels! What's in the box? Look at the paper on this side. Oh, yes, I see pictured people marching, aprons, bibles, &c., nobles, lawyers, PARSONS, &c., blacklegs. There's a man staggers, yes a little—but no odds, it's not a religious institution. What is in the box? Oh, the best thing in the world. Well, do open it. Dare not. May I? Yes, if you will bring your own key. I've got none. Make one; it must be white; made of about thirty pieces of —. Can't make it. But can't you tell me something in it? I dare not; but there's the best thing in it in the world! There's light in it; it feels heavy and rattles a little too, &c. If you have light, Jesus says: let your light shine before man. Well, well, a rare basket of miracles, and really it would seem like you had bought yourselves rich, from the varieties of your basket. Here's another box—open it. Oh, I see tracts! tracts! tracts! And yet I see another box, a large one. Yes, that's a holy box; belongs to the Bible Society. It rattles a little—don't it? Yes, but not like it used to do; a rat got in it, (a defaulter) cut a small hole in it; but it is paper and easy mended.

The questions presented for your consideration are precisely the same they were in the years '36 and '37. Are missionary operations, conventions, boards of directors prescribing fields of labor, together with the rewards, are they of God? Are their systems of Sunday Schools of God? Are temperance societies and templars, lodges of God? Are Masonic horrible oaths, signs, grips and pompous processions of God? Are the gigantic systems of speculation in bibles and tracts of God? If so, you will find them plainly taught in his word; if so, their effects and fruits will be like God. Well, how is it? What has been the effects of the missionary spirit? Has it brought peace, humbleness, meekness, gentleness, and brotherly kindness? On the contrary, have they not almost universally proved themselves to be heady high minded, lovers of themselves more than lovers of God? Do they not boast of their numbers, learning, piety, talent and wealth? See in their pamphlets and sermons, their pompous declarations of miles traversed, sermons preached, revivals got up, souls converted, and modestly hint at devils cast out. Look at them in their goodly apparel, strutting in the streets, lounging on sofas, parading on horses, dashing in chariots, flying on railroads, and puffing in steamboats, and see if you can see any of the meekness and gentle-

ness of your own old-fashioned ministers of the cross in them, or the meekness or likeness of the Man of the Cross in them; if not, you must acknowledge they are wrong, or the fruits of christianity, as pointed out in the word of God, and the meek examples of your own old-fashioned fathers and mothers are all wrong. Did Jesus make himself of reputation? Did Paul tell us to mind high things? Did he tell us to aspire to men of high estate? Did he tell us to court the honorable of the earth? Did he tell us to conform to this world? Did he tell us to pitch into every little society of the world, got up to make social distinctions between men to make us honorable among men? I was disgusted at the frequent occurrence of the expression honorable principles contained in those minutes you sent me. Why could they not have used the word truth in its place?

My dear brother, just read who made up David's Kingdom. It was those that were in distress, those in debt, and those discontented with the corruption of ancient Israel. Look who was recognized as the Lord's—the poor and afflicted. Look how Jeshurun kicks when he waxes fat. Listen how Moses warns Israel against becoming fat, and full in their land, and forgetting that it was the Lord that brought them from bondage. Listen who God says He condescended to dwell with, the contrite spirit. So far as my information extends, the Missionaries' operations have been the very reverse. Surely, if Paul was here, he could not describe them more plainly than he has by the spirit of prophecy—proud, boastful, heady, high-minded, perverting truth, wresting the scriptures, leading captive silly women, transforming themselves into ministers of righteousness, deceiving and being deceived, coming with all power, signs and lying wonders, and deceivableness of unrighteousness, commanding fire to come down from heaven in the sight of men, a will worship and voluntary humility.

In looking over the minutes I find nothing; in the Reverend's appeal I find nothing like a proposition to lay down any of their vast machinery. And why should they, when you acknowledge their acts, right and agree to receive them with them? In the Ocoee proposition they promise not to force you to pay. What of that, did they ever force any body? Again, does it not prove they were to retain them? Well, then, you have their Divinity mills, Sunday Schools, Temperance systems, Masonry, Bible and Tract Societies, all in a pile. For my own part, I look upon Sunday schools as one of the most powerful engines in their vast machinery, from the fact that the young mind is trained up to think, under their tuition and books, that they are wise as Solomon; there are, more hope of a fool than of him. They are almost universally taught the do and live system, just a fit dupe then for the Devil to practice his arts and wiles upon the balance of their days. In proportion to the esteem a man has for his own ability or righteousness, he rejects God and his mercy, denies his word, and blasphemes his holy name.

But they subscribe to the old articles of faith. What of that? Some of them were baptized upon a profession of that faith. It had not then influence enough over them to keep them from running into all their visionary schemes of speculation

and abominations, founded on or growing out of Arminianism. Again, they started off from us in their schemes, denying any change, and claiming to be the old-fashioned Baptists, and in some cases had the impudence to charge us with a change, and to carry out their point in most cases, retained the old faith, preaching and practising right contrary to it, sometimes mystifying it by saying they believed the doctrine of election just as strong as we did, and then explain that God foresaw who would obey, and then chose them in consequence of that, a direct blasphemy and perversion of the Scripture doctrine, that says he has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began. Well, if they ran off from the faith before, what assurance have you that they will not again? The fact is, I fear they [the leaders] believe the doctrine about like the old gentleman from below, believed in Jesus. In fact, does not their effort-system prove that they do not believe the doctrine? [by the way do you find the word *effort* in the New Testament? Is it not clear that their effort-system arises from a want of faith in God's purposes, representing God as sitting away up yonder upon a topless throne, [as they call it,] perplexed and grieved at the uncontrollable scenes of disappointment going on below? His heathen children going down to hell, whom he *would* save if he *could*, and could save if you would give money to the dear preachers, to enable them to carry him away to the distant land of his perishing children. Oh, shame! worse than Baal! neither asleep nor journeying, but at home and not able to go. But, again to the faith, while they retain the words of the Old Faith, is it not evident that they are identified with the mission-system throughout the world? Do they not correspond with and recognize the Holston Association as brethren? So the Holston Association has [if my memory serves me right] adopted the New Hampshire articles of faith, nearly if not verbatim, which says that the blessings of salvation are made free to all by the gospel and that nothing prevents, only the sinner's voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. Again, that election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners, perfectly consistent with the free agency of man, etc., etc. Again, is it not evident that the East Tennesseans got their missionary egg [if not a pair of the old fowls] from the East that has hatched the whole brood of the tall noisy Shanghai's? A little further, as far as my acquaintance or information extends, they are largely in favor of a new translation of the Bible! Brethren, how does your pulse beat about it? Old fathers and mothers, what do you say? Are you willing to throw away your old Bibles, the faithful companion of past days, that has consoled you in affliction, that has been light and comfort to you in the valley and shadow of death? Will you now discard them, and charge them with giving your feet a false direction in the path that leads to God? Again, you are not only enjoined to recognize their church

acts as right, but to merge differences, not only so, but to merge contiguous churches and mix gifts, [take a figure.] "O, there will be no harm in it—the day is set, we will be married in November." How weak is thine heart—xxxiii, 16 and 30, read all the chapter—When thou art spoiled, what wilt thou do? Jere. iv. 30, 31.

Fair Zion's moan and wail,
Will be then of no avail,
Virtue lost no more returns,
But in perpetual shame she burns.

But it is urged as an apology that the Baptists had neglected their preachers, and, therefore, the mission-system was got up; grant it; and still it does not prove their system right. Did you ever read of God chastising his people with a good thing? He lets them have their desire to chastise them with their own doings. Such an argument would admit that it was not originally right, but that one wrong calls for another. Very shallow. A few remarks upon the Reverend's appeal for union, and if I could believe the term applied to the case under consideration, I would lay down my pen. But how can I believe the Old Baptists in the land of my nativity, are so far adulterated, as in their hearts to love the doctrine an inventions of the Missionary spirit? Or can I hope the Missionaries have been renovated and acknowledged their wrongs and embraced the doctrine of the reign of grace, according to the eternal purpose of God? If this is not the case then, your coming together will not be a *union* but an *amalgamation* and merging! And, now brethren, how can you expect to dwell together under such circumstances? You might just as well expect to box up fire and water together, and each retain its power and nature, as to think of living together in peace! But Mr. Graves tells you to mark them which causes division among you. There he stops. He forgot to add contrary to sound doctrine. It is unsound doctrines that cause divisions. The quotations he has made urge a oneness of mind and judgment—he urges a *merging of differences*, and then flatters you with an idea of your numerical strength. Thirty thousand Baptists marching to take East Tennessee. Get out of the way all ye minor tribes! Yes, Mr. Graves, I believe too that you will take East Tennessee, and swallow up all the minor tribes, head horns and all, and if God has not other purposes of mercy in store for us, the Missionary spirit will steal the reins of government, and such another streaming of blood, curling of smoke and groaning of prisoners, has not been seen since the bloody days of Rome. But, perhaps, at the bare suggestion you may become exceeding indignant, and exclaim with Hazael—"Is thy servant a dog that he should do this great thing?" But, brethren, you see what he done when he got the power—2 Kings, viii, 13. But, brethren, suppose you take East Tennessee, and it swells up, crosses Cumberland Mountain, runs down the streams, flows all over the South; does that make it right, or prove it is right. How often do we see error prosper in ancient times, truth crushed to the earth, and saints mourn and bleed. But the knowing Editor informs you that the merging or amalgamation, or doubling of teams will secure the presence of Christ. Well, I had just as soon think to find him in the cor-

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1858.

Close of the Volume.

With this number we close the volume for 1858, and the twenty-sixth year of our publication; and we not only feel bound to give thanks unto God always, for all his mercies, but especially for his supporting and sustaining grace, by which we have thus far been enabled to finish our course. "Hitherto the Lord has helped us;" and it is because he changes not that we are not consumed. When we retrospect the twenty-six years in which we have been engaged in this publication, we find much cause for humble gratitude to our heavenly Father, and much to deplore of human weakness on our part. Scarcely did we anticipate, when in the fall of 1831, we issued our humble sheet, as the first that was ever sent forth bearing the name of an Old School Baptist publication, that we should live to complete the twenty-sixth volume of it. Then we were almost alone in this part of the country in the doctrine and views which we held of the gospel, and the order of the kingdom of our Lord Jesus Christ. True, the Lord had reserved of his hidden ones more than seven thousand valiant men of Israel, who entertained the same views in regard to those issues which at that time were dividing the Baptist denomination; but we knew not where they were, or even of their existence. With much trembling, and a consciousness of our own weakness and want of ability to embark in the undertaking, when no other brother was found who was willing to engage in the hazardous experiment, we staked all our earthly interest in the attempt to publish a paper that should be devoted to the Old School Baptist cause, maintaining the sentiments set forth in our original prospectus, and which have ever since been advocated with all the ability we could command. The struggle at the time when our publication was commenced, was fearful and trying—old associations and long standing personal bonds and ties of familiar recognition, and nominal union were to be dissolved—bitter opposition and uncompromising hostilities were to succeed. The little band with whom we stood, and for the advocacy of whose sentiments our publication was pledged, after having suffered long the innovations upon the primitive faith and order of the gospel of Christ, felt themselves solemnly called upon to not only remonstrate as they had formerly done, but to make a last, a final appeal to those of our nominal brotherhood, setting forth their departures from the doctrine and order of the gospel, and admonishing them to return to the scriptures as the only divinely authorized rule for faith and practice to the church of God; and informing them that if they persisted in their course we should be compelled, by a sense of our obligation to God, to withdraw our fellowship from them.

The principal causes for this separation were, first, that there were many in the Baptist connection, who had embraced the heresy of Adrew Fuller, and were zealously preaching his theory of an indefinite atonement, and offered salvation. These Full-rites, as they were called, adhering to Fuller's suggestion of raising the Baptist denomination from the *dung-hill* to a re-

much of my time my Savior hides from me his face, and I am in trouble when he is absent. I have no one to go to and tell my wo; so I have to bear it alone. I am surrounded by professors of religion; but they add nothing to me. They stand aloof from me, as I am only a poor Old School Baptist, and so set in my way that I cannot receive instruction even from those who have spent years to obtain knowledge. But O, what is the wisdom of this world, compared with the gospel of Jesus Christ? O, that I could hear one more sound gospel sermon preached, but this I can hardly expect. My age and infirmities forbid my traveling far; and no one comes to proclaim the gospel to me. All the preaching I have comes in the *Signs of the Times* and *Southern Baptist Messenger*. Were it not for what I receive through them, I should conclude I were alone in my views of Bible doctrine. But they afford me much consolation, for they contain that truth that my soul loves. I think there are but few in this part of the land who have so long professed the religion of Christ as I have, that have enjoyed so few gospel privileges. It is more than thirty years since I have (except twice) had the privilege of meeting with the saints around our Father's table to commemorate our Savior's dying love. O, will not heaven be sweet—doubly sweet, to those who have been thus poor and alone in the world. And O, shall one so unworthy as I am, dare indulge so great a hope? Yes, I have this blessed hope, and it is an anchor of my soul.

Dear brother, pardon me for troubling you with this imperfect scroll. I do not write it for publication, but I have no one to converse with on the subject; it is sometimes a relief to my mind to write to some friend who I think will excuse all imperfections, both in matter and manner, and accept it in friendship.

Yours in the fellowship of the gospel,
L. STONE.

Hymn Books Sent by Mail.

Eld. S. Wheat 1, Mrs. M. Jones 1, Ruth A. Collins 1, Eld. Wm. Robertson 4, S. Banks 1, Daniel Van Buskirk 6, J. R. Blackford 6, Eld. J. A. Lee 1, Mrs. E. M. Hollingsworth 1, Mrs. E. Green, Sen., 1, Eld. E. B. Turner 6, James Officer 6, J. Lankford 1, Eld. A. Hefner 1, J. S. McColl 1, Christiana Bennett 1, Chas. H. Kenard 7, J. J. Holbert 1, Jonas Hulse 1, Catharine Relyea 1, Mrs. E. Sprecher 1, Sanford Nichols 6, A. Gilbert 1, C. G. Clevenger 1, Eld. B. Kester 6, Elijah Staas 2, Samuel Braswell 6.

BY EXPRESS AND OTHERWISE.

Eld. G. Conklin 12 copies; Eld. Wm. Choate 24; Samuel Hart 12; Lambert Gass 24; Wm. Springsteen 12; J. W. Dance 18; John T. Streeter 24; Eld. J. Winchel 30; Thomas Baskin 23; Eld. D. S. Bradley 12, Lewis R. Cole 18; D. D. Deryea 1.

The State of Arkansas will have nothing to do with banks or bank notes. Gold and silver are her currency. During the last two years the increase in her taxable property has been \$29,115,203; she owes but one debt, \$616,000, and that is not due before 1868; she is building railroads; makes nearly two hundred thousand bales of cotton, and has taxable property to the amount of \$99,873,248.

ner of the house top as to find him in the wide house with a brawling woman. He further tells you that the rock upon which you split in 1837, has long since been removed. If so, it is strange that the water should roar so long in the place. It reminds me of the expression of Samuel to Saul; you know Saul was commanded to slay all the cattle, and he came back with great droves of cattle and sheep, lowing and bleating, and said he had done as he was commanded. Samuel said what meaneth all this bleating in my ears? If they have removed the rock what meaneth all this roaring of waters in our ears? He tells you neither party is called upon to surrender a doctrine or a Bible principle, or a *right*. That's what I have been arguing, they have surrendered no previous doctrine, and still they claim their *right*, to what? To do just what they have been doing! He next traces your origin back to the Martyrs, then calls upon you to show the world what thirty thousand East Tennessee Baptists can do! He would seem to flatter you that the East Tennessee Missionaries were of a better stock, and that you were only wedding with them, and then modestly hints how you are to spread your wings over the entire South and West, so as to embrace him, and of course the extent of his circulation; he then tells you of some name too good to be told, that will be adored for long ages to come, and another to be adored some, and others adored a *little*, and finally, that you are to have the largest collection in November, and most preachers—and modestly hints that the proposed plan may be altered a little, and a proper plan adopted. He is easy pleased, but not quite suited; just so, set the ball in motion, alter a little now, and a little then. Just so with the Bible, alter a little now, that lays the foundation of argument for another little, after a while—and the Lord only knows where it will end! To him I commit you, in whose hands I leave you, praying that he may keep you humble. Fathers, mothers, brothers and sisters in Israel, don't mind high things; condescend to men of low estate; recollect you cannot please the world and serve God. My former companions in tribulations, shall I have the joy to hear that you were not tempted above that which you were able to bear, but have come off more than conquerors through him that loved you. We have been servants together, but time will soon end them. Old friends, farewell,

I. E. DEATHERAGE.

To F. PICKLE.

NEAR SHARPSBURG, Kentucky,
August 24, 1858.

Mr DEAR BROTHER BEEBE:—I send you for publication a short statement of the reason of the hope I have in the Lord Jesus Christ. Some thirty years ago I joined the Campbellites, and lived with them about two years, and became tired of their company. I got acquainted with some Baptists, and became very fond of them, as men and women, and joined their church and lived with them about twenty years; but the place I occupied did not suit me, for I was without a hope at that time. I believed, and so expressed myself, that I was as good as any member in the church, and some of my comrades expressed themselves to me in the same way.

In 1847, I left the church as wicked, I suppose, as Satan could make me. I was a partaker of all and every wickedness that was in my reach. I went on in this way until I trust the Lord was pleased to stop me, which was after about three years. In the summer of 1850, I became very serious and distressed for some time. Indeed I thought I was going to die. In order to lay aside these troubles, I concluded to go to Lexington to the Races, which accordingly I did. I went out on to the race ground the next day, but found it was no place for me. My troubles increased, and I became sick, and for the first time in my life I felt that I was sick of sin. Well, I went to work to get better, as all men do; but instead of getting better, I grew worse daily. My load of sin became so great that I thought I had disgraced myself as a man in civil society, and that I was alone in the world, without friends, and what to do I did not know. I prayed the Lord, night and day, to have mercy on me; it looked to me that mine was an *outside case* entirely. Sleep left me for two weeks, and my appetite also failed me. All that time hell did not come in my mind, but the sins that I had committed against so just and holy a God caused my distress, and how to extricate myself from my sins I did not know. My prayers and pleadings to God were unceasing, until I felt and acknowledged that of myself I could do nothing. But it pleased the Lord, as I trust, to reveal Christ to me, as the way, and the truth, and the life. Then my troubles all left me, and I rejoiced with joy unspeakable and full of glory. I loved God, and indeed, all people living. My enemies, I could say, Lord forgive them; for I felt in my heart. Then I felt as though I was without sin, and I believed that I should never sin any more. This, brother Beebe, is a pleasant frame to be in, after having so long carried such a load of guilt, sin, and degradation, to have it all removed. But the time soon rolled on when I felt as though I was mistaken, for I felt that I was a sinner. I read, and found that Christ came, not to call the righteous, but sinners to repentance.

To be short—I was a regular attendant on Baptist preaching for about seven years, and unworthy as I was, I went to the Bald Eagle church, and gave a short relation of my hope in Christ, was received, and baptized on the next day, which was the fourth Sunday in July, 1857, by Eld. Samuel Jones, whose character is unblemished in the church and in the world. And I desire that my conduct, as a professed follower of Jesus Christ, may be that of a disciple of the Lord. I know that I can do nothing in and of myself, but pray the Lord may strengthen me, take the lead of me, and guide and direct me through life as a christian should walk, and then I shall not bring reproach on his cause or degrade myself.

Respectfully, your friend and brother,

JOSHUA TALBOTT.

NEWTON CENTRE, Massachusetts,
December 5, 1858.

DEAR BROTHER:—When you are admitted into the banquet of the King, do remember me, a poor disconsolate child of sorrow. I feel that the way which I am called to travel is through much darkness and gloom. I have no one to put forth a helping hand to assist me onward, and

spectable position among the denominations of professed christianity, had organized State and National societies, Bible, Tract, Educational, Temperance and other institutions, Sabbath School Unions, and Theological Seminaries, in all of which the world, and these professing to be of the church of Christ were united, receiving memberships and honary positions, for a stipulated amount of money, and not on profession of faith and fellowship, appealing to the pride of poor, depraved human nature, by offering high sounding titles, of presidents, vice-presidents, directorships, and life-directorships, memberships and life-memberships, &c., for a fixed amount of money, and these organizations were extolled as a fruitful means of salvation, in direct opposition to, and defiance of all that God has spoken in the scriptures.

Our appeal was unheeded by them; like Ephraim, they were joined to their idols, and we were compelled to withdraw our fellowship from them. As soon as our action was published, a severe conflict ensued. We were immediately subjected to reproach, persecution, misrepresentation and abuse, more bitter than we had formerly or subsequently received from those who had never been called by our name. But the Lord has graciously sustained us in the stand then taken, and the circulation of our paper into all the States and Territories of our Republic, has searched out and brought to light, as nearly as we can estimate, about one hundred and fifty thousand of our brethren and sisters in our country, who occupy the same grounds with us in all these respects, and who stand united in faith, and walk in the fellowship of the gospel.

With all the foregoing facts before our readers, it is for them to say whether the *Signs of the Times* shall still be sustained. Some few who profess to be Old School Baptists, have denounced us and our publication, and charged us with departure from the faith; and although we have repeatedly disclaimed the heresies which they have charged us with, they still persist in charging us, and appear very anxious that we should hold them; but we are happy to know these unreasonable accusers are very few in number, compared with the thousands of our brethren who stand fully identified with us.

No one who justly appreciates the intelligence of the Old School Baptists, can believe that they could read our paper for twenty-six years, and not know what are our religious sentiments. It is presumed there is not a person in the ranks of the Old School, or Primitive Baptist communion, whose doctrinal views are better understood by the Old School Baptists generally throughout the United States, than are those of the editor and publisher of this paper; and it is arrogant and presuming in persons of but ordinary intelligence, to assume that they know more than all the church of God, are better able to judge and detect heresy, and that they are competent to search the hearts and try the reins of men, and to affirm that men do hold doctrines which they constantly disavow.

But we leave all this to be considered by our brethren, and disposed of as our God may see fit, and our assailants to enjoy all that distinction and notoriety which their efforts to injure us may entitle them to, or earn for them.

Our circulation is now between six and seven thousand, and constantly increasing; and we have the assurance of many thousands of the scattered flock that they are edified and comforted by the perusal of the communications which have appeared in the *Signs*.

We propose no change in our next volume, either in its size, quality, or terms—only that we shall, if spared, devote more undividedly our time and labor to make it more and more interesting and edifying. During the year now closing we have been compelled to somewhat neglect our editorial duties, in the time required to compile and publish the Baptist Hymn Book, which being now completed and stereotyped, we can supply any amount, without further neglecting the publication of the *Signs*.

Those who wish to renew their subscription will oblige us by forwarding their names and remittances immediately on receipt of this number, that we may know how large an edition to print.

It is necessary at the close of every volume to prune our subscription list, by striking off a few hundred names of those from whom we have not heard for a long time. In doing this we sometimes, by mistake, erase some names who wish to be continued. Should we at the close of this volume stop any paper which has been paid for, or which should be continued, on being so informed, such papers will be immediately sent on again.

Our agents and friends are desired to exert themselves to increase our circulation.

Those who order their paper discontinued, must mention the name of the Post Office, and state where they have been sent.

Those wishing their Post Office address changed, must mention the office where it has been received, as well as of that to which it is to be directed.

Those who send money to renew old subscriptions, should be particular to give us the name and Post Office address of every person, as we cannot refer to old letters, it is not sufficient to say, they are to be directed as formerly, or that they are the same as ordered before. A little care by our agents will save us much trouble and labor, and secure the credit of each one for whom they remit money or orders.

Our Government Religion.

The subject of our chaplains for the Congress, the army and the navy of the United States, has been recently attracting a good deal of attention. It is not wonderful that this subject is attracting attention. The wonder rather is, that it has not heretofore attracted more attention.

The government school at which boys are trained for the army, is at West Point, in the State of New York. The government school at which boys are trained for service in the navy, is at Annapolis in Maryland. Now, so far as we have ascertained on strict enquiry, both these government schools, the Military Academy at West Point, and the Naval Academy at Annapolis, are precisely as regular and thorough Episcopal establishments, as if the Episcopal church were the established church of the United States. We are told from private sources, that the public religious service is not nearly so

strictly Episcopalian in Great Britain in a part of which that is the established religion, as it is in these government schools in this Republic, where we suppose ourselves be in possession of freedom from the yoke of religious establishments.

The boys who go to attend public schools at West Point and at Annapolis, are by no means all Episcopalians by parentage. If such were the case, it would evince a very corrupt and singular partiality in the bestowment of these scholarships by members of Congress, on whose nomination the cadets are selected. We have not heard such partiality charged, and do not believe it exists. No doubt, entirely different considerations, too obvious to need to be mentioned, control these nominations in an immense majority of cases.

There has never been any other than an Episcopalian appointed chaplain at Annapolis, during the existence of the naval school. There was recently a chaplain at West Point, who was not an Episcopalian, said to have been put there by President Polk, with the avowed purpose of breaking down the established monopoly. There is a mystery around the circumstances of his resignation in 1850. But the impression in the public mind, now almost, if not entirely universal, is that he was rendered so uncomfortable, that he could not do otherwise than resign; that the authorities of the place refused him as their religious teacher, assigning, perhaps, other reasons, but obviously influenced mainly by the fact that he did not belong to their branch of the Christian church. And an Episcopalian was in haste put into the place thus made vacant.—*Presbyterian*.

Record of Marriages.

Nov. 3, in Cherokee Co., Texas, by Jas. B. Wright Esq., Mr. D. GRAHAM, and Miss MARGARET McMULLEN.

At Greenville, on Thursday morning Dec. 9, by Eld. G. Beebe, Mr. COE GREEN of Port Jervis, to Miss AMANDA CLARK, daughter of James Clark Esq. of the former place.

In the Baptist meeting house, in Lakeville, after service, by Eld. N. D. Rector, AUGUSTUS WELD of Prattsburg, Steuben Co., and MARY A. SHEPHERD, of Livonia, Livingston Co., N. Y., Nov. 14, 1858.

Obituary Notices.

DANVILLE, N. Y., Dec. 13, 1858.

BROTHER BEEBE:—I send you the obituary notice of our sister PATIENCE BOWEN, who departed this life on the 30th of July, 1858, aged 69 years. Her disease was consumption, of long standing, and the palpitation of the heart. She experienced a hope in Christ in the early part of her life, and joined the Baptist church when quite young, and in the division of the Baptists she remained firm in the faith of the gospel, as held by the Old School Baptists, of which she was a member in Dansville, Steuben Co., N. Y., when she died. She had but few equals, and not many superiors in knowledge as regards the plan of salvation by Jesus Christ, and ably advocated the doctrine of grace on all occasions, her lot being cast in the midst of Arminians, whom she was always ready to meet, and was able to defend the doctrine of the sovereignty of God in the salvation of sinners. Her faith and hope remained firm till her death. Her funeral was attended on the 1st of August. Preaching from Psalms xxiii. 4: "Though I walk through the valley of the shadow of death," &c.

NICHOLAS D. RECTOR.

WARREN Co., Indiana, Dec. 1858.

BROTHER BEEBE:—Please publish the obituary of Mrs. MARTHA ANN STEVENS, daughter of John and Eliza Brady, who departed this life December 2, 1858, after a short illness of extreme suffering. She was born in Butler county, Ohio, in March, 1834, and in the fall of the same year was brought by her parents to this State, where she remained until the time of her death. When she was in her sixteenth year she was married to Mr. Lewis Stevens. She was attacked last Tuesday with a severe pain in her head, and on the morning following she was seized with spasms, which caused abortion, at about ten o'clock P.M., and from that time until about five o'clock the next morning she continued in a death-rattle, when her spirit left her body and returned to God who gave it.

She had not made a public profession of religion; but some years ago she gave strong evidence of a gracious state. We trust she is now at rest. She has left a husband, one son, a father, one brother and two sisters, with a large circle of friends, to mourn their loss.

JOHN BRADY.

A singular instance of the tenacity with which life sometimes clings to the human frame occurred recently in a Potter's establishment in Detroit. One of the workmen was in the room where the machinery employed in cutting the clay is situated. This machine is a large wheel, with heavy knives, placed at equal distances on its circumference. Some disarrangement of this wheel attracted attention, and he attempted to reach into the wheel and adjust it while it was still revolving, but before he could withdraw himself it struck him on the back of the head, low down in the neck, completely severing the upper and back portion of the skull, on a line close to the top of the ears, and cutting through and removing a considerable portion of the brain, yet, notwithstanding this, the unfortunate man, in this horribly wounded condition, walked into an adjoining apartment where other workmen were, and afterward walked to a carriage, in which he rode to his house, surviving the accident nearly half a day.

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J. BICKNELL.

WESTMORELAND, N. Y., Dec. 1, 1858.

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